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THE CHRISTIAN CYNOSURE.

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"In Secret Have I Said Nothing."—*Jesus Christ,*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, APRIL 2, 1874.

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Topics of the Time.

THE WAR ON RUM.—The movement against intemperance now extends from Missouri to Maine. In Columbus and Dayton, Ohio; Pittsburgh, Pennsylvania; Brooklyn and New York city, New York; Worcester, Massachusetts; St. Albans, Vermont; and Bangor, Maine, the long-sufering people have moved on the enemies of our race, commonly denominated saloons. In large cities like the ones named the results are not as yet apparent, but in a host of smaller towns the friends of temperance have completely triumphed. From three to four hundred saloons have been closed and thus far there are no signs of weariness on the part of those engaged in the work. An illicit distillery was lately discovered on Barren Island, near New York city. A party of United States officers made a raid on the place, run fifty thousand gallons of mash into the sea, destroyed the tubs and set the building on fire. In all such movements we may and must rejoice. This country will never reach the true position on this question, however, until a man who sells liquor is locked up just as quickly as a horse-thief or a murderer. Selling intoxicating drinks causes nine-tenths of the murders and theft which our courts punish. It is cheaper and better to lock up the man who sells than the men who drink. We must do one or the other.

MAKES MEN DRINK MORE THAN EVER.—Men who argue against prohibitory laws are accustomed to declare that in all places where such laws are enacted, men drink more than ever. That they hide but continue to drink. The only answer which such statements require is, that they are entirely untrue. Having traveled extensively in States where there are and are not prohibitory enactments, the writer knows that the States where such laws exist are so far superior to those where there are none as to be beyond comparison with them. In Massachusetts, where Good Templarism and Masonry have hindered the reform for years, there is hardly a hotel in medium sized towns were liquor is openly sold, while in Missouri villages consisting of a dozen houses must have their rum shop. In Vineland, New Jersey, the traffic is illegal and no saloon can live in the corporation; while a man who kept a low groggery just outside the limits was lately fined three hundred and fifty dollars and sent to states prison for six months. The result is that Vineland paid to support her poor last year less than two hundred dollars and her police cost about fifty dollars. We hazard nothing in saying that there is not a town of ten thousand inhabitants where saloons exist in the United States that can show such a record. In other words, prohibition don't make men drink more than ever.

TILTON'S LETTER TO THE COUNCIL.—Theodore Tilton sent to the Congregational Council in Brooklyn, and to the papers, a letter in which he says that he has never slandered any human being. This may be true. He did, however, say to the writer of this paragraph, in January, 1871, that Mr. Beecher preached to twenty mistresses every Sabbath; repeated the assertion several times and authorized its publication. This was nine or ten months before the publication of the Woodhull scandal. Again in January, 1874, Mr. Tilton said, "I spoke hastily to you three years ago, and perhaps unwisely, but I told no lies about Mr. Beecher. I didn't come through the anti-slavery fight to be either a liar or a lick-spittle." From these facts it is evident that whether he has slandered Mr. Beecher or not he has charged him with adultery. This is the question that agitates the Congregational churches, "Is or is not this charge true?" There will be no rest until this question is answered. We hope that the answer will be "no."

A LESSON FOR YOUNG MEN.—In an age like this, young men are inexcusable, if they fail to learn that it is only rigid adherence to principle which is rewarded by lasting fame. When Senator Sumner wrote his letter of acceptance to the Legislature of Massachusetts in 1851, he said: "Since true politics are simply morals applied to public affairs, I shall find constant assistance from those everlasting rules of right and wrong which are a law alike to individuals and communities." In obedience to those rules of right and wrong he stood in his place year by year, surrendering friends, influence and reputation in obedience to his convictions. He declared slavery sectional, when by lordly assumption and brutal violence it ruled the nation. He denounced "the crime against Kansas" as the peril of his life. He declared "the barbarism of slavery" when pulpit and press and people were its obedient slaves. When a subservient Senate were about to put a merchant into the treasury and to repeal the law that stood in his way; when that same Senate were about to annex a debased and slothful people to our already sufficiently distracted land, it remained for Charles Sumner to pronounce the "I object" that gave us pause, and prevented national disgrace. It was also allotted to him to introduce a resolution providing for the *discontinuance* of the names of battles fought during the civil war, on the army register and on regimental flags. For every one of all these acts he suffered reproach, and so far as his enemies could accomplish it, infamy; but to-day he looms up among the time-serving, wire-pulling politicians who surrounded him like the pyramids of Gizeh from the Egyptian sands. Let then this just orator, statesman and man go sleep in his native soil; and write on his marble where the young men of to-day may read: There is naught but fidelity to truth which is pleasing to God or glorious to men.

ROBBING MERCHANTS.—The testimony of Wm. E. Dodge and other merchants regarding the revenue laws and custom house proceedings in New York form, it would seem, an unanswerable argument in favor of free trade. Government, to raise money for the payment of debts and current expenses, levies a tariff upon certain articles. To collect this tariff custom houses are established and custom officers are appointed. Men attempt to defraud the government or are suspected of doing so, and hence rewards are offered to spies, detectives and informers. A law is passed allowing men accused of fraud to compromise with officers of the port by the payment of money. Unfortunately some men are not honest, and many officials are like Murphy and Casey. The result is that honest houses are compelled to pay enormous sums for mere technical violations of law, while spies who are too low for an honest man's contempt, grow rich on their detestible toil. Commerce is discouraged and corruption increased and rewarded. How simple a remedy to abolish tariffs and levy a direct tax for the wants of government. True, it would diminish the number of office-holders. It would lessen the number of places which a shameless official could fill with drunken and dishonest personal servants. It would reduce the estates of a few men who live on the oppressive taxation of their poorer neighbors. It would, however, lessen the expenses of government, make officials more honest and lighten greatly the burdens of society.

OUR COLLEGES AND SECRET SOCIETIES.

OBERLIN COLLEGE, OHIO,
March 3d, 1874.

Gentlemen:—You ask our views and the statistics of our college on the subject of secret societies. We have views on the subject, but no secret societies, and no experience. The early founders of the school were decidedly opposed to secret societies, and the principle was adopted at the beginning of excluding them. Consequently no secret society has ever been established among us.

The views of our faculty on this question are just as decided as ever. There is but one opinion among us.

The open literary societies are prosperous, and seem to meet all the wants of the students in this direction. They work in harmony with the general movement of the college, and their influence is wholesome and helpful.

In behalf of the Faculty,
JOHN MORGAN,
JAMES DASCOMB,
JAS. H. FAIRCHILD,
Committee.

Masonic Oaths Viewed from the Standpoint of Reason.

BY PROF. O. F. LUMRY, WHEATON COLLEGE.

An oath to do an immoral act is in its very nature annullity.

A valid oath presupposes a free agent, a man, covenanting to do or not to do something; the man himself or some other being exacting such obligation, and God formally invoked as witness to exact the performance of what is covenanted or inflict the penalty.

Every immorality, or trespass against man, is likewise a sin against God. Now in every formal oath requiring the performance of these, if it be a real oath, God is supposed to be present to exact the performance of acts of rebellion against his own government and to become the minister of sin, a position he expressly repudiates in his Word. All the peculiar binding character of an oath above an ordinary promise is derived from the supposed presence of God to enforce the same. If he is present, and for the purpose specified, then is his kingdom indeed divided against itself; but if he is not present for such purpose, then is the administration of such oaths a blasphemous and fraudulent farce, and the formula used has nothing of the nature of a genuine oath. Having the form but lacking the essence of a binding oath it is in the nature of a bogus coin, whose only uses are to throw suspicion upon genuine money and to deceive; since it is certainly supposable that the Master of a lodge, or the majority of its members, are godless men, rebels against God's authority. If lodge oaths

are genuine oaths, when a man swears to obey the Master of such lodge, or such lodge itself, we must suppose that God stands ready to enforce any obligations that rebels against his government may impose—a supposition so preposterous that no sane man can for a moment believe it. If such be not genuine oaths then are they Satan's counterfeits, blasphemous devices to make God and men the ministers of sin.

If the above positions are correct—and I shall be greatly obliged to the man that shall point out their essential error—the multitudes of poor, *blind* candidates who have suffered their souls to be ensnared by such mock oaths will find them a "covenant with death and a league with hell."

Having in the above examined Masonic obligations in the light of reason and the nature of the case, I propose in my next to show how they look in the light of God's Word.

The Workings of the Craft.

(An Experience.)

BY WOODRUFF POST.

The instructions received from my father in my boyhood days in regard to Freemasonry, and the fact that a person supposed to be dying at our home felt compelled to renounce Masonry to make his peace with God, and the fact that a brother-in-law who was a Freemason advised his son never to unite with any secret society, all led me in maturer years to investigate, and I came soon to the conclusion that there could be no especial benefit derived therefrom. My first confirmation of its dominancy and arbitrariness was had when at conference. I was quietly distributing tracts on Freemasonry. I then and there had notification by a Mason to "beware", etc. This was the first development of the genius of Masonry as concerned my experience. This encouraged and emboldened me to proceed, for it was very evident that freedom and love of Christ could not govern the conference or church if ever controlled by Masonry, and the sooner we knew where we stood the better.

I was also encouraged by a seceding minister who had "been deceived" and took three degrees. In a short time it was discovered that all adhering Masons, whether professed Christians, ministers or infidels, expressed the same excited feelings when the subject was broached. In the fear of God, much prayer and deliberation, it was resolved to test our conference and "strike out" for God and humanity. Therefore at our East Genesee conference held in Phelps, N. Y., Aug., 1869, the following was presented. "*Resolved*, That we disapprobate Free masonry." Seven reasons were stated why.

This created a sensation and after a brief sustaining speech by the mover, Masons sprang to their feet and moved that the resolution be tabled. Thirty-one voted against this motion, sixty-one for. The leader of the Masons at this time excited by it, said, 'We Masons in this conference number sixty. We now began to see more clearly the nature of "divine" Masonry. Providence opened the way for another vote in 1870 at Elmira conference. The "leaven" had been working. At this conference there were the signatures of most of the leading men, senior and junior, in all sixty-nine names in their own autographs, to the following:

"*Resolved*, That without judging any man, we affectionately advise the members of this conference for the peace of brethren, not to affiliate with the Masonic institution."

When the vote was taken, it was moved to table it. The vote stood 64 for, 58 against. So we lost this by just six Masonic majority. It was tabled. Yet this year we gained on last year twenty-seven votes. I should have said that last year after conference, a member of the conference visited me at my home in Rochester, and said, "Bro. Post, I have been a Royal Arch Mason. I was glad you took the position you did. I fully endorse the speech. It has always been my impression that ministers should not be connected with Masonry, and you can use my name whenever it becomes necessary."

The following year at conference in Geneva, N. Y., 1871, the village where Johnson met his death-blow in a lodge-room, the following were offered:

"1st. *Resolved*, That we protest against the corner stones of our churches or literary institutions being laid by any ceremonies of the Masonic fraternity.

"2d. *Resolved*, That Article 25, Sec. 2, in our Discipline pertaining to a Christian man's oath, may not be violated with impunity.

"3d. *Resolved*, That extra-judicial oaths, i. e., all such oaths as are not required by the civil magistrates are condemned by God's holy Word, and by our Discipline.

"4th. *Resolved*, That all such oaths as are expressed in the following language are forbidden by our Lord; therefore, criminal."

Here followed some of the Masonic obligations, though the term Masonry was not used. As "I, A. B., most solemnly promise and swear that I will never reveal any part or parts of the secrets which I have received, am about to receive, or may hereafter be instructed in, to any other except it be to a true brother. Binding myself under no less penalty than to have my throat cut across, and my tongue torn out by the roots. So help me God. Furthermore, I promise and swear that I will not violate the chastity of a Master's wife, mother, sister or daughter, I knowing them to be such." This created a great sensation among the Masons, and some "Jacks," one in particular, Rev. T., said he had all power in the conference and could do as he pleased, and if I did not behave he would have me first located and then expelled. I think it was said to him—try!

But we are sorry to say one Rev. Dr. with whom Masons had wrought during the year in their artful way—I think I am safe in saying this, I may be mistaken—turned right about face and opposed us. Nevertheless we had fifty-eight votes while the Masonic vote was sixty-one, being three less than last year—giving Masonic vote three majority. The craft were terribly taken aback, and went desperately to work and absolutely succeeded in degrading the conference—it was so astonishing—in the passage of the following, presented by an aged Mason, brother to the Royal Arch heretofore mentioned, seconded by a D. D., once a strong defender of the faith, against Masonry, viz., "*Resolved*, That we advise our beloved brother Post, to desist from his efforts to draw us into a discussion upon this subject, which can only result in evil to himself, and the cause of Jesus Christ." "TELL IT NOT IN GATH." Our conference boundary line was changed, and we were last year, Oct., 1872, met in Rochester, N. Y., as Western N. Y. Conference, and then brother Post had enough to do besides presenting resolutions. By this time they supposed they had got him, but he still lives—God be praised—and triumphs. The end is by-and-by.

Ontario, N. Y.

A Personal Recollection of Charles Sumner.

BY SAMUEL D. GREENE.

One of the honorable of the earth is gone to his reward—like his prototype (Moses) he went up in the midst of a cloud. but he got into the mount.

In Mr. Sumner I lost a dear friend. In July, 1833, at the close of the trial of Moore and Seavy for their malicious libel on me, he at the age of 22 years came with his honored father to my house in South Boston, and after a kindly greeting from both, he said, "Mr. Green, don't let this decision of a partial jury effect you. Your moral character stands untarnished in the estimation of Judge Thacher and many unprejudiced citizens who heard the trial. I vouch for them. I have heard their expressions, you may yet see the triumph of your principles." After a few comforting words from his father they left. From that day to his death he has been a good friend of mine, sending me his speeches and many important documents, and answering my letters. I will copy one of my letters to him from Walnut Hill, Ohio, March 24th, 1866:—

Hon. Charles Sumner.

MY DEAR SIR:—I received your letter and speech, "Taxes without representation is tyranny." It is in my opinion unanswerable. The master or his apologist who have oppressed the negro. may attempt it. The cry of the South has been, "Give the negroes freedom, or an opportunity, and they will massacre their masters." But when their freedom is proclaimed they are quiet. This rebukes their former masters. "And they hate him that rebuketh in the gate and they abhor him that speaketh uprightly. For as much therefore, as your treading is upon the poor; and you take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them, ye have planted pleasant vineyards, but ye shall not drink the wine of them" (Amos. v. 10–11). I am a believer in the truths of the Almighty and his providence. This nation he bequeathed his people as a land of religious and civil liberty, and though he may chastise us for our sins, eventually your truths uttered to the nation and the world will triumph. I have loved Wilson and believe him a sound man, one of the noble creations of his Maker; but I fear one screw is a little loose, which he will soon tighten and all will be right again.

Farmer Grey and the Patron.

BY A. THOMPSON.

The golden haze of the autumn day
Shone down on the smiling river,
When into the town rode farmer Grey,
As merry and hale as ever.

His hair was hoar as the morning's frost
That shone on his meadow grasses;
E'e day-beams scatter the starry host,
Or moon to her chamber passes.

"Here, neighbor Grey," said an upper crus:
"I'll give you an introduction
To one who comes as a friend, I trust,
To the farmers with instruction.

A son of the noble Grange is he,
And believes that our location
Is just the place, if we all agree,
To erect a Patron's station."

"Indeed, indeed," said old farmer Grey,
"Is this a son of the thunder
That booms around in an awful way,
While the whole world stares in wonder?

That scares our rail-roads out of their wits,
Till their impudent color changes,
And gives the rings and the rascals fits,
That are out of the noble Granges?

But, sir, I have always known the grip
Of our Anglo-Saxon greeting,
And friendly word never fail my lip
On spur of a friendly meeting;

But never struck I with hidden hand,
Nor bowed to an unknown master,
And much I fear that your mystic band
Bodes less of good than disaster.

The good you do and the wealth you gain
Is a doubtful compensation,
For and you give to the ghouls that drain
Out the life-blood of our nation—

To the power that works when the world's asleep
To shield the knave and the traitor,
And bind the good in an iron keep
With a demon-wielded fetter."

Wheaton, Ill.

Danger from the Grange.

[Extract from a letter to the Chicago Tribune from the Sec'y of the National Agricultural Congress.]

I have been frequently charged as in opposition to the order of the Patrons of Husbandry. Until the meeting of the National Grange at S. Louis, it was an unjust charge. True, I did object to, and criticise some of its features,—among them that of secrecy,—but never with a view to the breaking down of the organization. Since that meeting, however, notable for its grand declaration of purpose without any provision for their realization, and for the postponement of action upon all of the vital questions which came before it, even upon the business-system for which so much was expected, I should be false to the cause to which I have been devoted for the past two years were I to fail in the exposure of those weaknesses in the organization which threaten the utter defeat of the reform movement, which had been so auspiciously inaugurated.

Take the transportation question as a case in point the National Grange adjourned with no expression save that of Worthy Master Adams, which, in substance, was a mere admission that he could not comprehend the question,

and, therefore, asked Congress to take ti in hand and "regulate" it. We have seen Congress and the State Legislature dancing attendance all winter to the grange-magnates, exceedingly anxious to curry favor with its million (?) of votes. They certainly must be delighted—as well as the railroad men—at this expression of Master Adams, which was in no manner modified by any public expression of the grange. It is the easiest victory that the railroad-kings and their legislative abettors ever won. The big companies were getting *tired of state legislation*, because they found it effective; and their only hope was to get the higher power to interfere in their behalf. Just mark how plausible is the proposition that Congress shall legislate for the *long* roads which run from state to state, while the states may reserve the power over the *short* roads. Will anybody with a grain of sense pretend to claim that the regulation of the short roads, which are practically controlled in the interest of the through lines, and which would be at once consolidated with them, would meet the requirements of the people of Illinois? It is the long lines, and their wealthy and unscrupulous managers, which need regulating,—and they alone. Now, if Congress manages the long lines, which practically manage the short lines, is it not quite apparent that no state legislation—which necessarily yields to national legislation—is at all practicable, or indeed possible? But it is not my intention here to discuss this question. I have only suggested it to show how easily an immense and powerful organization—which has been to the present time kept well in hand,—through its system of mystification and meaningless mummeries,—may be committed to the ill-digested views of a single individual, and that man one who has never had personal experience of the subject which he presumes to treat. If Congress shall go forward and take such action as the "test vote" indicated was their purpose,—the overwhelming majority clearly indicated that the railroads were not opposing it,—the country will have a poisonous pill to swallow, even though it is sugar-coated and labeled "Reform." When we are suffering from its effects we may hear our legislators taunting us, as they have before, with the assertion, "We did your bidding. Your great grange, through its Worthy Master, demanded that we should vote for this measure."

And note how utterly impossible it is to controvert such action. The council proceedings being secret, the discussions, too, being confined to those who represent one side of the question only, —how can their fallacious reasonings be met and the public mind be *really* educated?

In conclusion, then, I do now set my face squarely against this grange monopoly; and, feeble though my efforts may be, I will oppose its further encroachments upon the province of free, open discussion, to the extent of my ability. As at present officered and conducted, it is far more threatening to the public welfare, to the national life, than any railway-corporation that has ever been dreamed of. Not that I charge against its officers any wrongful intent, but that they are as "blind leading the blind," and that they are closer upon the banks of the "ditch" than they suspect. More anon.

CHAS. W. GREENE.

The Labor Question from a Christian Standpoint.

[From the Journal, Phila.]

De Solure, in his celebrated treatise on the English Constitution, tells us, that "it is a fundamental principle with the English lawyers, that Parliament can do anything except make a woman a man or a man a woman." And it seems to be "a fundamental principle" with all Americans, that Congress and the State Legislatures are endowed with a similar power. This opinion has been amply, a good deal too amply, illustrated in the matter of labor reform. Instead of undertaking to do anything vigorously outside of legislative halls, labor reformers have been constantly besieging the bodies therein assembled, to give them eight-hour laws, ten-hour laws, graduated taxation, etc.

This belief in the omnipotence of the legislative function is, as I have suggested, not a delusion of the labor reformers alone, it is an error of the age. Temperance men, women-elevators, moral and social reformers of every kind, seem to think that a legislative body is the anointed vice-gerent of heaven, to whom is intrusted "all power in heaven and on earth." Even so very able a man as Mr. Wendell Phillips talks as though misled by the same will-'o-the-wisp. 'To the State House with everything,' one would think to be his ever-abiding motto. In one of his latest speeches—at the anniversary of the "Boston Tea Party"—he gave utterance to the pivotal idea that I have introduced into this essay, that we must stop the accumulations of great fortunes; but the working out and application of the idea, he said, was in the hands of some true successor of Thomas Jefferson,— a politician, be it noted. I must differ from Mr. Phillips. A religious reformer, like John Wesley, would be worth, for the purpose indicated, a thousand Jeffersons. As Mohammed is said to have converted a hemisphere, with the Koran in one hand and a sword in the other; so a Wesley with God's law against accumulation in one hand, and His sword—"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God"—in the other, would do a work that those comparatively inferior lawgivers, the world's statesmen and politicians, would essay in hopeless imbecility. Mr. Phillips, who knows well the illimitable superiority of religious lawgivers above Pitts and Jefferson, should have done better than he has. He should have disabused men of his legislation folly long ago. He has had occasion to understand thoroughly the superiority of the work of William Lloyd Garrison to that of the crowds of "Hon." gentlemen who, for twenty years, have been hammering out the details of the great matter Mr. Garrison handed down to them for manipulation.

From the croppings out of the opinions I am now considering, I fear the next step of the labor-reformers will be to go to our legislative bodies and try to persuade them to annihilate our prospective Stewarts and Astors, if not our existing ones. Such will be for labor reformers a most miserable waste of time and strength. For, although Mr. Phillips and Mr. Beecher see the necessity of some check to accumulation, the average legislator does not; and a public opinion will have to be created in its favor before our Senates and Houses of Representatives will make a statute modeled after the Master's "Lay not up for yourselves treasures upon earth." The shortest path to the end Mr. Phillips and Mr. Beecher propose is to preach to the world Jesus Christ's gospel on the subject.

Could the labor reformers succeed with legislatures in getting a law against unhealthy fortunes, the result would be worse even than a waste of time and strength. It would make the men of organizing minds—unconvinced in reason, unconverted in conscience, and untouched in heart—feel constantly that a tyrannical hand was laid on them, restraining them from their rightful opportunities. Out of such an enforced state, no true co-operation could grow; nothing but sullen hate ready to burst out into violence at the first incitement. Take a lesson from the present relations between the late slave-owners of the South and their freedmen. There exists the beauty of legislation without conviction and conversion in belief. Nothing but the heavy hand of the Federal Government prevents a return to the old villainy of slavery; and even that hand is not strong enough for the production of co-operation in social decencies. The co-operation that labor wants is the real brotherhood of men who "have love one to another." And this brotherhood never yet came, and never can come, except by men's being imbued with the same great principle, to which they are striving every moment to live, from an affectionate reverence to one great lawgiver, who can favor no antagonisms among his children, except antagonisms to the sins that sever those children and make them wretched in such severance.

One illustration to which I have already referred will answer well again. Each early Congregationalist was so deeply imbued with the true meaning of Matt. 18. 17, as an ecclesiastical principle—politics in the matter never entering his contemplation—that he felt he must eternally believe it, eternally live it, and to it he must convert the world. *But he began by being loyal to the truth himself*; not by asking that legislatures should compel other men to be so. He believed, as all manly men do, in working out his own salvation by the means that God had put into his hands. Soon came—as always comes to such obedient sons of God—the brotherhood of men and the sisterhood of women like-minded with himself. There were, then, "two or three gathered together in the name" of the Master. And truly, the result to that Scrooby Church was all that that Master had promised of the gift of power, and it was as glorious as heart could wish. In the cathedral of St. Paul, in London, stands a statute of its architect, Christopher Wren. At the statue's foot is the inscription, in Latin, "Do you seek his monument? Look about you." Does my reader seek the monument of the men of that Scrooby Church, who, without legislative help or statemen's favors, but, rather with the bitterest persecution from legislatures and statesmen, were true to one of those words that "cannot pass away," even "though heaven and earth should pass away"—let him stand anywhere between "the lakes and the gulf," and "the Atlantic and the Pacific seas," and "look around" him? One magnificent mother republic and forty descendants of unparalleled endowments form their monument. The first organization to which these men looked was a church, not a state, and they founded it for themselves, or, rather it had another founder, but grew up in their hands, by their single-eyed, simple, but magnificent loyalty to a principle that he had enjoined. "Two or three gathered together in one name," in one of the most insignificant hamlets in Europe, and the face of earth's civilization is changed. Capitols, whose cost is millions on millions, become objects of contempt before a manifestation like this. Well said John Andrew, an experienced statesman, just as his earthly experience was drawing to a close: "From all that I can learn, all the good things that we have, have come from the church." Such good as the labor reformers want will have to come in the same way. Two or three gathered together, say in the city of Philadelphia, or in the most obscure corner of the land, it matters not which, and accepting Matthew 6. 19, reverently, in the love of God, fraternally, in the love of man, ready to live by it, ready to die for it, and determined to convert the world to it; holding to the promise, "If two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my father," and again the civilization of the earth shall be changed. For it would not be long before such men would gather into their fold men with organizing power hat a Kirke Boott could not despise. Catholics and Episcopalians tried to despise Congregationalists, yet the latter called to their side an abundance of Isaac Johnsons and John Winthrops from "paradises of plenty" to New England's inhospitable shores.

No man can tell us from history any reform of the same grade and kind as that desired by the labor party, which received its inception, modeling or establishment from political legislation. The thing never has been and never can be.

Suppose the labor reformers could achieve their pet political purposes. Suppose they could get an infrangible eight-hour law and a perfect system of graduated taxation; a most galling evil, one that now stings them to madness, would still remain. The employee would still be a plebian, the wealthy employer an aristocrat. Then there would be pleading to Congress for another civil rights bill. Pray, let's stop all this. The labor reformers have

The Home Circle.

"Waiting for the Adoption."

ROMANS viii. 23.

Waiting amid the shadows
For the blushing of the dawn,
Waiting amid the darkness
For the sunlight of the morn;
Waiting because the appointed age
Has not told out its years—
Waiting because a groaning earth
Has wept not all its tears.

Toil-worn and very weary—
For the waiting time is long—
Leaning upon the promise—
For the Promiser is strong.
Waiting because some straying sheep
Are on the mountains still,
They must be sought, and found, and saved,
It is the Father's will.

Waiting 'mid cruel taunting
From many a scorning foe—
Chilled by the bitter night-winds;
The lamp of faith burns low,
Waiting because a patient God
Is pitiful and kind—
The seeking Shepherd may not leave
One halting lamb behind.

Waiting 'mid angry billows
For the breaking of the light—
Heart-sick, and sad, and fretful
With toiling all the night!
Waiting because the Master stands
To watch the rising tide,
And he would have us cast the net
Upon the other side.

Waiting while skies still blacken
With storm-clouds hanging low,
Eyes fail with looking upward
To find the emerald bow.
Waiting because the Master's eye
Is on the ripening grain
Th' impatient sickle must be stayed,
Waiting the "latter rain."

Waiting with hands still busy,
Chiding the tears that fall,
Stopping sometimes to listen,
If haply He should call.
Waiting because the mighty stream
Flows on with ceaseless tide;
There's room within the palace halls,
The open door stands wide.

Beguiling waiting hours,
With rapturous thoughts of home,
Breathing a yearning whisper,
"When will the Master come?"
* * * *

Hark! get thee to the mountains,
There is sound of distant song;
The Bridegroom King is coming,
For his bride has waited long!
—*British Herald.*

Centenary of the Suppression of the Jesuits.

It was in August, 1773, that a Franciscan monk, Ganganelli, better known as Clement XIV., set the seal of the fisherman to the famous Bull *Dominus ac Redemptor*, which suppressed the order of the Jesuits, closed their houses, confiscated their property and annulled every one of their privileges. It was not a step hastily taken on Ganganelli's part; on the contrary, events had led up to it in all directions. It was only the last act in a long series of demonstrations against the Society of Jesus. The order had made itself enemies on all sides; where it was not detested it was despised. Men had feared it once—they now flouted its pretentions. Singular to say, as its foes were those of its own household, so its only friends were found among skeptics, like Fredrick of Prussia, or schismatics like Catharine of Russia.

The slaughter of the Janissaries by Sultan Mahmoud was not a stranger act than this suppression of his own body-guard, the Jesuits, by the Pope. The explanation of it is to be found in the fact that even the Papacy has to reflect the ideas of the age it belongs to. The eighteenth century was the age of Illuminism. The ideas of the encyclopaedia and of a coming regeneration of man by the reform of a few Old World institutions were dominant everywhere. Voltaire was the philosopher, and Rosseau the prophet of a coming millenium. The age was steeped in sentimentalism, in visions of Utopias never to be realized. Exaggeration and affectation abounded everywhere. The mannerism of the old Court and *regime* broke out now in new quarters; it affected philosophers and even religious teachers. The Dresden china style of shepherds and shepherdesses were in fashion in real life; the age was modish, priggish and affected. It prated about the rights of man, but it overlooked their duties. The cant of the seventeenth century went after the heroes of Hebrew history—that of the eighteenth after the heroes of Greek and Roman history, but it was a cant in both cases, and the latter was the most unreal of the two; for the one was founded on authentic history, the other on the fictions of Plutarch and writers of the late empire, which passed for history.

Now, the strength and the weakness of the Papacy lies in this—that it is the creature of the age which it professes to guide. It was reforming in the age of the Reformation, as every reader of Ranke knows; and in the same way it became Rationalist, when deism was in the ascendant, in the so-called Age of Reason. Ganganelli, who was elected to the Papacy through the influence of France, to carry out the work which Choiseul and the French Court had set their heart on, was himself a creature of the age. A weak, well-meaning man, who would have been a passable monk if he had never crossed the threshold of a cloister, he was set to a problem which has been the despair of the boldest and most thoughtful minds ever since—viz., how to wed the past with the future. It is the marriage of January and May; but youth and age cannot thus live together even at the bidding of an absolute pope. He tried to break with the past, or, rather, to heal the breach which his predecessors had made with modern society, and because the Jesuits stood in his way, and resisted all change, he swept them away. But the Jesuits were right in their point of view and had their revenge in the long run. Their maxim was *sint at sunt aut non sint*, and time has proved that they were right. There are institutions which cannot reform, and whose only safety consists in a stolid resistance to change. The church of Rome is one of those institutions. It is like an old house, which may hold together for a long time if left alone, but to touch a brick is to destroy it throughout. Its only strength is a certain *vis inertiae* and to modernize it is to bring the whole building down with a crash.

The sequel showed that the Jesuits were right in their view of the case. Little more than thirty years after the expulsion of the Jesuits from Rome they were summoned back from their retreats in Russia by the penitent successor of Clement XIV. The Revolution had spent itself, and those who had sown the wind had reaped the whirl-wind. Then came the reaction. *Loyola redux* may be described as the motto of the age from 1814 to 1848. The Jesuits were everywhere present, and all powerful in the cabinets of kings as well as in the co claves of popes and cardinals. As for the church of Rome she has drifted more hopelessly every year under the direction of the Society of Jesus; and the Black Pope, as the general of the Jesuits is called at Rome, is a greater power there than the White Pope. The one is the titular prince of the church, but he is only a *faineant* king, like the long-haired Merovingian kings. The Mayor of the Palace, the *major-domo* at Rome, is General Beckx, who, from the Farnese Palace, held in hand the wires which moved the Roman hierarchy throughout the world.

Thus the centenary of the suppression of the Jesuits sees them not only restored to Rome, but also more powerful there than ever. Jesuitism is apparently more in the ascendant than ever in the church of Rome. It dictated the syllabus to a docile and willing pope; it drew from him the dogma of the immaculate conception; and at last tickled his personal vanity and secured its greatest triumph in the definition of his personal infallibility. The victories of Prussia and the decisive measures taken by Germany since the war to rid itself of these political meddlers, have been a heavy blow and sore discouragement; but it has recovered the blow, and has apparently rallied France to its side. These pilgrimages to the favorite shrines of Jesuit devotion seems to be signs that it has not lost its hold on the popular mind. In the year 1873 we seem to be further off than a century ago from the time when the order shall ultimately cease to exist.—*Witness.*

Bigotry.

The bigot to laxness is himself an inquisitor, and a foe to freely formed opinion. He is uneasy upon seeing that others have fixed and settled views, and attempts to unsettle them by attacks upon all definite statements of doctrine. Why is he not content with the liberty which he himself enjoys of adopting no particular sentiments, and of maintaining, like the ancient sophists, that there is no absolute truth, and that one thing is just as valid as another? He is allowed his own dislike and rejection of a creed, why should he disallow another man's liking for and adoption of a creed? His complaint over the freely formed conviction of his fellow-men that the evangelical system is the truth of God, is in reality a protest against their right of private judgment, and a demand that they adopt his opinions upon this point. But this is bigotry. If he would be content with his criticism and attack upon a particular creed, no fault would be found with him. But when, after the criticism and attack, he pronounces the advocate of the creed to be a bigot because he still remains unconvinced by his reasonings, and still retains his belief, he passes the line of free and fair discussion, and enters the province of intolerance and bigotry. He does not meet with this treatment from the defender of the "faith once delivered to the saints." The charge of bigotry is not often made by the orthodox against the hetrodox, but always by the heterodox against the orthodox. Perhaps we are the first since Dr. Johnson to direct attention to the bigotry of laxness. And we do not charge bigotry upon the latitudinarian merely because he attacks the evangelical creed, but because he calls those bigots who are not converted by his arguments.

It is curious to notice how extremes meet. The latitudinarian will be found to be narrow, when he comes to be examined; and the dogmatist will be found to be broad, when his real position is seen. The former is restless and uneasy upon discovering that his fellow-men in large masses are holding fixed opinions, and are ready to live and die by them. He complains and quarrels with them for so doing. The latter is calm and self-possessed. He is satisfied with freely-formed convictions and self-consistent creed, and while he does his best to convert to his own views those whom he regards as being in error, yet, if he finds himself to be unsuccessful, he enters no querulous complaint and indulges in no bitter intolerance, because he commits all judgment to God and the final day.—*Chris. Intelligencer.*

A Good Mother.

Sometimes one hears said of a good wife and mother that "she's a regular home body." The phrase is simple, but what a world of ennobling qualities it indicates, and what a universe of frivolities it excludes. The matronly home body is indeed "Heaven's best gift to man." Dashing ladies, whose mission it is to set the fashions, won't you look in upon your gentle sister as she sits in her well ordered nursery, making the children happy with her presence? Note how she adjusts their little difficulties, and admonishes, encourages, instructs, amuses them as the case may require. Do you think any nurse-maid could produce such harmony in their little circle? Is she not an enchantress? Verily, yes, and her charm is "love stronger than death" for those sweet young faces, where you may see her smiles and frowns (though she seldom has occasion to frown) reflected in glee and sorrow like sunlight and cloud shadow in a quiet pool. What she is, she will teach her daughters to be; and blessed are the sons that have such a mother.—*Ex.*

WELL-SPENT LIFE—Dr. Cotton Mather, who was born at Boston, U. S., in the seventeenth century, commenced a life of the most active benificence when very young, and at the age of sixteen adopted as a maxim that a power and an opportunity to do good not only gives the right of doing it, but makes it a positive duty. On this maxim he determined to act, and continued to do so during the remainder of his days. Accordingly he began in his father's family, by doing all the

good in his power to his brothers and sisters, and to the servants. After he had attained to man's estate, he imposed on himself a rule "never to enter any company where it was proper for him to speak without endeavoring to be useful in it; dropping, as opportunities might offer, some instructive hint or admonition." Not a day passed without some contrivance on his part "to do good," nor without his being able to say, at the close of it, that some part of his income had been distributed for pious purposes.

Maxims for Working Men.

The savings-bank is a safe debtor.

Fifty cents for a good lecture is better than half that sum for a circus.

Dress neatly. A well-clothed man commands favor and respect, while one in slovenly attire can hardly borrow his neighbor's saw horse.

If you wish to personally comprehend the completest meaning of the old adage "A fool and his money are soon parted," buy a lottery ticket.

Never sacrifice money for what people will say. It is better to buy a fair piece of beef at fifteen cents a pound, and leave the surloin for some other man, who would buy your kind except for the name.

The man is always most honored who is most excellent in what he undertakes. It is better to saw wood well than to plead law poorly.

Be honest; a cold stove is better than a stove hot with stolen fuel.

The laboring man holds the same relation to the merchant manufacturer, attorney, physician and minister, that the locomotive does to a train of elegant and well-filled cars: they would stand still forever if the engine did not move them.

There is many an honest, hard-working poor man, who rises himself and calls his family before sunrise three hundred and sixty-five days in the year. In nine cases out of ten, when his children arrive at his age, they will be called up by servants.

A meerschaum-pipe and bank book always quarrel, and the upshot of the encounter generally is, that one puts the other out of doors.

Work harder at drilling rocks, for instance, if your employer never visits you than if he frequently does. He will know of your faithfulness when he pays for the drills.

The poverty of childhood is more frequently than otherwise the stepping-stone to wealth.

It is better to eat one meal a day and pay for it, than to eat three and have two of them charged.

The larger your account with Trust, the sooner Debt will take your business into his hands.

It costs a poor man more to let his children wander in their every-day clothing, Sabbath-days, than it does to dress them for church.

Want is a far less uncomfortable companion than debt.

Never envy a rich neighbor; his boys will drive your children's carriages.

A poor man's character is worth two dollars to him, where his hands are worth one.

A full purse and a brandy bottle rarely occupy opposite pockets in the same coat.

Never dodge a dirty job. The richest deposits of gold are frequently overlaid by the deepest debris.—*From "Money and How to Make It."*

Children's Corner.

Table Manners.

LITTLE FOLKS, ARE YOU POLITE AT YOUR MEALS?

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife, or fork, or napkin ring,
I must not play—nor must sing;
I must not speak a useless word,
For children must be seen—not heard;
I must not talk about my food
Nor fret if I don't think it good;
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say, "If you please;"
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise then I must put
My chair away with noiseless foot,
And lift my heart to God above
In praise for all his wondrous love.
—*Selected.*

God's No.

"Mother, did God ever say 'No' to you?"

Arthur had been sitting quietly by the window with his book in hand—not reading, but thinking very earnestly for some minutes—when suddenly he startled his mother with that question

Mrs. Morrow looked a little astonished at first, then a grave sad smile came over her face, and then she answered: "Yes, dear, a great many times."

Arthur seemed only half satisfied. "Why, mother, I don't see; how do you mean?"

"What made you ask the question, Arthur?"

"Why, you see, I was walking from school to-day, and I came round by Dr. Edward's place to see the flowers: everybody said they looked so beautiful after the rain. And when I came up, I found little Alice Reed standing close against the fence, with her curly head between the railings, looking at the flowers as if she was almost hungry for some of them. You know her, don't you, mother? Poor Mrs. Reed's little girl, who lives in the old tumble-down house around the corner."

"Yes."

"Her father gets drunk so often, and don't do any work; they are very poor. Well, when I stopped and stood by her, she looked up to me and said, "Oh, isn't it beautiful?" and her eyes shone so. Then, just for fun, I said, Alice, why don't you live in such a fine big house, and have such fine flowers?" She shook her head and answered, 'Because God says, No.' It sounded strange; I could not understand her at first, and she looked as if she felt perfectly willing to let other people have pretty things, and do without herself. I have been thinking about it ever since; wasn't it queer for a little thing like her to say?"

"It is just what we all ought to learn to say, Arthur, and say with just that little girl's faith and quiet content. We should be much happier if we did. It is very hard, sometimes, because we are apt to forget that God loves us so well, and always does what is best for us."

Arthur went and sat down by the side of his mother, and said, "Mother, please tell me how God said, No to you."

"He said it many times, my boy, before I learned that it was his tender, wise voice speaking for my good. I worried and was impatient at crosses and disappointments; but oh, how much brighter sorrow seemed when I once learned that God wrapped it as a covering around his love, that I might open wide the hand of faith and find my treasure!"

"Once, Arthur, I had a little daughter of whom I was very proud; I said to myself, 'I will teach her everything good and noble; I will take such care of her; and by-and-by she will grow up to be a comfort and a pleasing companion to me,' but God said 'No' He took away my darling, and disappointed my desire."

The next time that God's 'No' broke in upon my joy, was when your dear father died. I felt the sorrow coming, and I prayed that my boy might have a father spared to train and to guide him as he grew to manhood. But God said 'No' again; and oh, it was hard, at first, to feel that it was the voice of Love speaking! It was so dark, I could not see the wisdom and mercy of such a trial, but God knows best."

Arthur's head sank lower, and his tears fell fast as he listened.

"Again, I said to myself, We will not leave the old house, though there are only us two; we will keep the pleasant rooms and the beautiful grounds just the same; and as Arthur grows up, he will learn to love the trees which he planted and the vines which he trained. But God said 'No' to me. The handsome house had to be sold into other hands, and we came away from the place we loved so, to a more humble home. But God has been gracious to us, and we have been very happy here—you and I, Arthur. Poor Mrs. Reed and little Alice have wants and sorrows that we know nothing of."

"But mother, it seems to me that there are some people whom God never says 'No' to; at least, they seem to have everything they want."

"Ah, we cannot tell, my boy; only God himself can see into every heart, and understand the secrets of every life. Sometimes his 'No' is spoken very low, and only one in all the world can hear it—and that may be the one we count perfectly happy and wanting nothing."

"Does God ever say 'No' to me, mother?"

"Yes, but sometimes you do not recognize it as his voice. God has been very good to you; but he has begun to say his 'No' to you in slight things, so as to prepare your faith and patience for the greater trials which must come in after life. Last week, when you had planned a pleasant excursion with the boys, and were anticipating so much joy, it stormed. You only kept saying, 'It's to bad! I don't see what it rained for, this time!' and you were so unhappy that it grieved me to see you. Now, you should remember that it was the voice of a kind God, refusing you a pleasure because he knew it to be best that you should not have it; and you should have said, calmly and contentedly, as little Alice did, 'God says No."

"But, mother, it is so hard—don't you think it is—to be always contented with every thing that comes?"

"Yes, Arthur, we are like little children who cry for pretty things which they cannot have because mamma says 'No.' We reach out our hands for some pleasure, and we say, 'Oh, if I can only have that, I shall be so happy!' But God knows better. He puts out his hand and takes away the object we long for, and his loving voice says 'No.' And oh, Arthur, if we could only learn to lay our hands upon his bosom, as a little child rests on his mother, and to feel peaceful and trustful, that all things will work together for our good, how much happier we should be!"

Arthur looked up in his mother's calm face, and felt that she at least had learned to cast all her care upon Him who careth for us! And he resolved to learn the lesson, too. Will you, my young friends? Youth is the time to begin; before the evil days come, anchor yourselves fast to God by faith. Learn to feel that whatever God sends is the best for you, and what God takes away is best for you not to have. Remember that "God, in cursing, giveth better gifts than man in benediction;" that God's 'No' is more full of love and tender mercy than the sweetest blessings of the most generous earthly voice."—*Selected.*

Temperance.

—Hon. Nehemiah Perry was elected Mayor of Newark, N. J., because of his opposition to Sunday liquor selling.

—A temperance alliance has been organized in the seventeenth ward of the city of Brooklyn, which maintains a free reading-room, open every night, with over one hundred different papers and publications on file.

—Tom. Foley, who fills the responsible position of Alderman in Chicago, and is a notorious liquor and billiard hall keeper, has been appointed by Mayor Colvin chairman of the committee on public schools.

—Judge Aldrich, of Worcester, lately appointed by the Governor to the bench of the Supreme Court of Massachusetts, recently remarked, that, "During the two months and a half which he had presided over the sessions of the criminal court of this county, he had observed that at least seven-eights of the cases had their foundation in the use of intoxicating liquors." He added that; "if he could have his way in bringing about a remedy, he would commence at the other end of the crime"—that is, with the liquor-sellers.

—Statistics of temperance in New York shows that the vice is on the increase, and what is worse that intemperate women are more nearly irreclaimable than intemperate men. The number of men committed to the workhouse, from January 1873 to January 1874, six times for drunkenness, was 108; number of women committed six times, 3,702; number committed seven times—men, 28; women, 602; number committed ten times—men, 181; women, 1,157; number committed one hundred times—men, 1; women, 29; total committed in four years—men, 560; women, 9,006, or eighteen females to one male.

The Christian Cynosure.

Chicago, Thursday, April 2, 1874.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 11 Wabash Avenue, Chicago.

A "Glorious Success;" or, "It Might Have Been"—Which?

Two thousand extra copies of this number of the *Cynosure* will be sent to canvassers for the paper, and we hope for great results. Our subscription list can be doubled during April and May if each one will TRY TO DO SOMETHING, for several have promised elubs. Every reader of the *Cynosure* can surely get us a three months subscriber or two, at fifty cents each, *with a* LITTLE *effort*.

As fast as our list increases we shall try to make the *Cynosure* more and more valuable—shall we have YOUR encouragement, readers? Perhaps you have tried before with little or no success and so hesitate about trying again. Do not forget that in spite of past failure you may *now* have complete success, for the cause has made great progress in the past year, and you can NOW offer a large handsome paper, for three months at fifty eents, or a year for two dollars. Will you not try and see what you can do AT ONCE? Subscription papers and samples will be sent free to those who order them, but we hope that you will try to get at least one subscriber without waiting for these.

THE PUBLISHERS.

OUR NEW DEPARTURE.

The readers of the *Cynosure* will without an exception be delighted with the transformation of their paper. Its fine appearance is not due to new type but to a better arrangement of the old, which must now speak for fresh-nibbed pens and in new departments. These are the improvements that will be valued most.

Beginning with the table of Contents, which beside being a sharpener of the mental appetite serves the useful purpose of an index for reference, we come to a place of observation where as from a watchtower we have an out-look upon the tumultuously busy times. Not unfamiliar names come next, as the mental kalicdoscope is turned; and in the argument, the experience, the cherished friendship for the dead Sumner, and the genial and honest rhyme we are instructed and fortified against the deceptions of an invidious foe. No less will the farmer, and the laboring man—and that means nearly all of us—be thankful for the help from other sources to a better understanding of our dangers and their sole remedy. The trumpet notes of our reform will claim of course the first notice of the men of zeal, our Joabs and Benaiahs, and will be worth reading by any rare individuals who have little or none of their spirit. The Home Circle is the teaching place of nations and will be so esteemed in the future issues of the paper; and with it is the Children's Corner. We have not much to say *of* our editorial pages, but *in* them. The sterling words of our fathers—a generation fast passing to revered graves,—the news of Christian work and progress, the passing events, the cheerful notes from everywhere and every mail will be found to be weekly more interesting.

"Of new things some are over new,"—

but such are not our Sunday-school column and departments for in and out-door hints, nor will they be; neither we hope ever too old. The publication of permanent and valuable documents will be a feature of the new paper, which being intended for wide circulation are here given first to our readers.

Altogether we are pleased, though not satisfied, with the present number. "The path of the just shineth more and more unto the perfect day," and so, God grant, may the *Cynosure*.

A CHICAGO PHYSICIAN THREATENED.

The theory of the lodge is that the higher degrees have in their discretion both vengeance and protection for those below. True or false, the writer below believes it. We call the attention of our readers to the following extract from what purports to be a letter to the editor of the Chicago *Times*, concerning the painful and revolting matters between him and the physician who attended his deceased wife; not to keep alive what were best forgotten, but to fix the public mind on what deeply and seriously concerns us all. The letter purports to have been written by a Freemason of the thirty-second degree, and is a threat of Masonic vengeance on the physician, Dr. Johnson, who, it represents, is a member of the same order. The writer professes to speak by authority, and "on the part of our order." His letter concludes thus:

Whether or not the Masonic order will take official cognizance of his abominable offense, I cannot now say, nor, were I officially aware that it would be done, would I be permitted to make the fact public. Should the fraternity try him, as it should, and punish him as he deserves,—were such a punishment possible,—*the fact could never come to the knowledge of the public.*

I can only say, that the Masonic fraternity of this city, in its sentiments, repudiates, with loathing and horror, the sacrilegious crime of this man. He has sunk himself, by his attack upon the character of a dead woman, into an abyss of Masonic contempt and abhorrence *from which no human agency and no time, will, or can, ever extricate him.* I desire, in the defense of the chivalry, decency, and dignity of our beloved and all-powerful order, to put these facts on record. Having done this, I have only to add that *I assure the world that our order knows how to punish; and though the processes are secret, they are none the less swift or inexorable.*

THIRTY-SECOND.

I have put in italics the portions of the extract which particularly demand public notice, only observing that though the writer of this letter may be deemed from his writing a weak and extravagant person, the view he takes of the power of the Masonic order to try and "*punish*" American citizens in *secret*, according to its discretion, is sustained by the standard writers of the order in this country and in Europe.

Take, for instance, the following from Chase's Digest of Masonic Law, eighth edition, 1869; title, Powers of Grand Lodges: "MAINE. To inflict such punishment on the delinquent and guilty as may appear just and proper." The Rhode Island Grand Lodge claims, however, to "punish" in the same words; so others.

The punishments open and published to the world in this Digest, are only the ordinary repremand, suspension and expulsion. But this *Times* letter-writer notifies the world that there are 'processes" of punishment, "secret," "swift," and "inexorable," and the history of the lodge from 1826–31 has shown the world that the rule and limit of those "processes" are the sole secret discretion of the lodge when it has its victims in its power.

Are the people of Chicago generally aware that a voluntary society exists among them, claiming the right to inflict death on its members for violating its by-laws, limited only by what may seem to the lodge-leaders prudent and safe?

MORTIMER M. LEGGETT.

Some months since the public were startled by learning that a student of Cornell University had been killed while undergoing initiation to a college society. Various accounts of the matter were published, some exaggerated, and others partial. Many papers discussed the matter and took different views of the subject. It has now passed from general notice. What reason exists for recalling it? The good and sufficent one that the truth has not been made known. The whole truth cannot be told now. Those who can tell, will not, and those who are willing to do so, cannot. The facts here stated were ascertained from gentlemen of Ithaca, and the inquests which the coronor held.

First, then, the young man, blindfolded by a black cloth, was allowed to fall from the cliff by men who were conducting him, and probably drunk at the time. He was taken to the third story of a brick block and kept there until he died. He was taken, or rather his body was, slung over a man's shoulder like a bag of meal, at 2 o'clock at night to the undertaker's, where he was encoffined. The members of the secret society which killed him, then tried to get his coffin on the cars without an inquest, but failed.

Second, professors and students alike tried to prevent any investigation of the matter. One of the professors, on the morning after the killing, came to the editor of the Ithaca *Journal* and asked him to make no mention of the matter; saying, "The boys were after a few grapes when the unfortunate thing happened; don't say anything about it." When the first inquest was held, students, members of the society, stood there and refused to answer questions until instructed by a professor as to the answer they should make. On this first examination, witnesses sworn to tell the truth and nothing else, endeavored to hide the fact that the young man was being initiated into their secret society, told nothing about the blind-fold; in short, while answering as this professor directed them, did their utmost to hide the truth they were sworn to tell.

The young men who went over the cliff with Leggett were guarded by the members of this secret society; professors and reporters excluded from their rooms and no one free from the contemptable oaths of secretism permitted to exchange a word with them until the inquest, when of course their secret professor had them instructed in the testimony they should give. (This is an inference from facts known, and not stated absolutely.)

When the second inquest was held many things were learned, but still the evidence was evidently untrustworthy to the last degree. One young man, a senior, said that he never knew of an accident on such occasions; and when asked about a whiskey bottle that was found on the ground, said it was customary to have a bottle of whiskey in case of accident, showing that accidents were expected at that time. Several of the young men testified it was no part of the plan to frighten the candidate, that initiation was made as pleasant as possible, that none had been drinking, etc., when a child would know by looking at the place they selected for their work, that this testimony was untrue.

Third, after these facts became known in Ithaca, the faculty took no effective measures to prevent their recurrence. They indeed passed a few silly and contradictory resolutions, but did not root out the secret society that murdered Leggett, nor any others. President White, who is known only to the public as a small politician, made a rambling, incoherent speech to the students, at one moment endorsing Dr. Crosby's article on secret fraternities, and the next, saying that eminent doctors of divinity were Kappa Alpha's; saying that he had by a word abolished one society, and then coming to the lame and impotent conclusion that it was impossible to abolish them all. Vice-President Russell seems to be a kindred spirit, for after sitting during an hour and a half in a hall were Prof. Blanchard was speaking, and more than a hundred of his (Prof. Russell's) students indulging in conduct which would have been a lasting disgrace to a like number of Barbary apes, he took the platform without asking or receiving permission; entered on a defense of one of the young men connected with the killing of Mr. Legget; talked of the "moon careering through the azure heavens;" and then said that he had not a word to say in regard to the conduct of the students at that time. Prof. Wilder made a good stroke for the right, but fights alone; in short, the society which murdered the young man whose name heads this article, and others like it, control Cornell University.

So long as this is the case, of course Ithaca must endure the presence of a smoking, drinking, howling, swearing set of young barbarians who lack nothing but brains to become a low grade of Indians. We are far from asserting or believing that all Cornell students are of this sort; that too many are is painfully evident. Let us hope that the future may bring to Cornell better days.

UTTERLY UNRELIABLE.

Who are utterly unreliable? The writers and speakers who defend and extol Freemasonry, be they members, or be they not members of the lodge. Whether they are generally intelligent and truthful or not, yet whenever they approach this mysterious subject they become at once mysteriously unreliable.

The "Jack" Masons are unreliable because they set out with discrediting the testimony of the whole cloud of witnesses who have renounced Masonry and disclosed the secrets, which stamp indelibly upon the institution a character of evil that admits of no vindication. The "Jacks" do not pretend to justify Masonry as it is described by all seceding Masons. But when

they deny the testimony of seceding Masons, they assert their own entire ignorance of what Freemasonry really is. Masons do not tell them the secret things of the order, and if seceding Masons do not give them truth they are wholly incompetent judges of the institution they defend. Their good opinions of the order is simply a prejudice based not upon the testimony of Masons as to facts, but upon their mere assertion of opinions, while the facts by which alone the correctness of those opinion can be determined are kept secret. The "Jack" Mason therefore is a mere creature of prejudice, a blinded partizan, a facile dupe in the hands of those who use him for their crafty purposes and dirty work, while in their hearts they despise him as a servile simpleton for thus "judging a matter before he hears it; or, hearing the truth, rejects it from love of deceit, or of the thrift which follows fawning.

But when Masons defend Masonry, an objector may say they surely know whereof they affirm, and to say they are utterly unreliable is to deny that a Mason can be a good man or anything but a liar on this subject. Far be it from us to bring any such sweeping and indiscriminate accusation against Masons. We never deny that many who are called Masons are good men and true. But good men and true in the evangelical sense of these words are not real Masons any more than bad men and false are true Christians. "They are not all Israel that are of Israel;" so they are not all Masons that are in the lodges. Many enter, and finding nothing satisfactory or congenial to a Christian spirit, yet not detecting the real iniquity that is so plausibly concealed in this vast system of counterfeit good, they simply stay away from it; like Washington, scarcely visiting the lodge once in fifteen years. Seeing nothing very good or very bad, they wish well to the members and are willing to be thought well of by them; and perceiving no reasons for testifying against the lodge as weighty as those which demand their silence, they simply stay away and say nothing. These men are not at heart Masons. They have been deceived by the counterfeit and are but partially undeceived. They do not advocate Masonry, yet they do not tell what they know, nor frankly what they think. Masons and the world may construe their silence as approval of Masonry, and hence their responsibility is fearful; but to those seeking knowledge of the truth in the matter they are wholly unreliable. Other good men may be more fully deceived and therefore verily think that Masonry is the good thing it claims to be, and in that view may advocate and extol the system. Yet they are unreliable, not merely because they are decieved on the subject; not merely because they consider themselves under oath ever to conceal from the world every point and iota of fact which distinguishes Masonry from all other systems, and without a knowledge of which no man can form an intelligent opinion of its moral character; but because these witnesses are all at loggerheads and disagreement with known facts, and with themselves and with each other. Among intelligent and honest witnesses there is usually substantial agreement. This is notably the case with all the thousands of seceding Masons from Pritchard to the latest seceder in this year of grace, 1874. This striking disagreement of witnesses on one hand and the perfect agreement on the other is, we think, conclusive, and ought to banish all doubt as to which side has the truth. If any one will take Pritchard's Masonry Dissected, published in 1730, and compare it with Priests' Jachin and Boaz, published in 1762, and then with Morgan's Masonry Exposed, published in 1826, and then with the disclosures of Allyn and Stearns, and the still later ones of Richardson, Duncan, Tapley and others; all the disclosures in fact, except the spurious editions corrupted and altered by Masons for the express purpose of breaking the force of this agreement, they will find the testimony of all these witnesses a harmonious unity, consistent with all known facts, with themselves and with each other.

Then turn to the testimony of the advocates of Masonry. Hon. John W. Forney, in a recent eulogy of Freemasonry in Philadelphia, expressed a strong desire that the great Centenial celebration should be committed to the care and direction of the mystic brotherhood; for the reason, among others, "that there is no association on this continent more intimately connected with the history and growth of our country." But where in our history is it even mentioned? It might indeed be mentioned in connection with the attempt of that distinguished Mason, Benedict Arnold, to surrender by the aid of Masonic secrecy our army at West Point; or with the successful defiance of the power and laws of New York to punish the murderers of William Morgan; but how either would associate the order with the growth of the country, and entitle it to distribute for the benefit of its clan the $10,000,000 appropriation asked of Congress for the Centennial we are unable to see. Still more palpably at variance with known facts is his assertion in the same connection, that "*there are no Anti-masons now.*" "Now, *nobody is willing to admit* that he ever opposed your organization." How beautifully this harmonizes with known facts! Rather, how clearly it shows that Masonic orators are accustomed to humbug their hearers and to set a greater value on falsehood for their harangues than upon truth. Forney is not ignorant himself, he only presumed his hearers to be so. When the great men of an association will talk thus recklessly on historical facts, is it too much to say they are utterly unreliable?

Rev. Mr. Muller, in his Masonic address in Rochester, declared that Masonry was no substitute for religion; nay, that it was not even religious. Rev. Dr. Mayer, in his oration at the dedication of the Masonic Hall in Wellsville, O., said, "*Masonry* is truly the great art to promote the perfection of mankind;" and he asks, "Is it not a religion? A religion! No, my brethren, we may rather call it THE religion. It is entitled to this sublime distinction through its aim to make man's life happy and godly, and his death enviable and peaceful. It is certainly the true religion of mankind."

Thus their doctors disagree and they often contradict themselves as flatly as they do each other. V. G. Edwards, in a public Masonic address in Syracuse, said that Masonry embraced men of all shades of religious belief, but acknowledged the supremacy of the Decalogue and took the Bible for its guide in all things. Men of all shades of belief cannot acknowledge the supremacy of the Decalogue or take the Bible as their guide in any thing. Thus this Mason contradicts himself and contradicts Chase, a standard writer on Masonry, who says, "Masonry has nothing to do with the Bible."

Many Masonic writers claim that Masonry dates as far back as Enoch. Still more place it as far back as Solomon. But Dr. Dalcho, one of the highest Masons in Morgan times, denied that either Adam or Noah, Nimrod or Moses, Joshua or David, Solomon or Hiram, or the Saints John, were Masons. "To assert they were Freemasons," he says, "may make the vulgar stare, but will rather excite the contempt than the admiration of the wise." While Steinbrenner, the Masonic historian, says expressly that Freemasonry dates no farther back than A. D. 1717.

Such illustrations of the utter disagreement of Masonic witnesses may be multiplied indefinitely. To say therefore that they are utterly unreliable is to put it in the mildest form consistent with any reasonable appreciation of so pregnant a fact. It is a fact that ought to satisfy all men as to where truth and right are in this controversy; that of a truth a deceiving and lying spirit is the all-pervading spirit of Freemasonry.

Where Shall Our Anniversary Meeting be held Next Year?

One friend has mentioned Richmond, Indiana.

Indianapolis has also been suggested.

The conditions which make a place desirable for such a meeting are:

First, Railroads accessible from different parts of the country.

Second, A home sentiment which is not hostile to the interests of the Association.

Third, Daily papers are desirable, as their reports add to the usefulness and extend information of the Convention.

Will not all who have an opinion on this subject communicate with Pres. Blanchard as soon as convenient?

LECTURES.—Parties desiring lectures on the secret orders from President Blanchard, or Prof. C. A. Blanchard, can have them by application, provided one hundred dollars are raised to aid in paying the building debt of Wheaton College. Any person desiring to aid the College or secure lectures, can address either the above-named gentlemen, Wheaton, Ill.

OBERLIN COLLEGE sends an opinion on secret orders which appears on our first page. The practice of the institution on this question is of national repute; nor can much be said of the history and present condition of the College not already well known to the public. It is forty years since the town was begun, and now in a community of 4,000 people—without a dram bar—is a Christian college with six departments: Theological, Collegiate, Scientific, Female, Preparatory and Musical, with an attendance of 1,371 pupils, 723 males and 648 females. This great success comes of devotion to God and truth.

WHEATON COLLEGE.—This institution, so well and favorably known to the readers of the *Cynosure*, has never been more prosperous than at present. Its faculty now number some fourteen members. Its students are more numerous than hitherto; this year about two hundred and fifty earnest and able young men and women. The Illinois subscription toward the payment of its debt has now reached eighteen hundred dollars. More and better than all, souls have beeen converted and spirit as well as mind strengthened for the battle of life. Its spring term begins Thursday, April 9th, at 8½ A. M.

NOTES.

—In making up the forms this week it was a puzzling question to fix upon the proper volume and number. A somewhat arbitrary compromise has been struck between the fortnightly and weekly editions, thus: up to September 7 th, 1871, when the first number of the weekly appeared, there had been seventy-nine issues of the fortnightly. The present whole number is made by adding this to the whole number of weekly issues. The paper will have been published seven years next August so we are now in the sixth volume. The current number of the weekly has been retained that the volume may be complete when fifty-two papers are issued.

—Charles P. Sumner, father of the late Senator, was sheriff of Suffolk county, Massachusetts, instead of Essex, as recently stated in these columns, Any who are interested to know his opinions on Freemasonry can find them in the *Cynosure*, September 5–19, 1872. They were drawn from a personal acquaintance with the institution, and will be interesting at the present time.

—Rev. Milton Smith, an active member of the first convention (Aurora) in the present movement against the lodge, died recently at Wheaton. A member of the Wesleyan church, he faithfully maintained its testimony against the slavery and lodge systems "through evil as well as good report." The Wesleyan church at Wheaton had just before suffered another severe loss in the death of its pastor, H. R. Will.

—An error in the notice of Old Books, for sale by J. C. Rownd, last week requires notice. Robinson's Proofs will be sent *post paid*; Barreul's Memoirs of Jacobinism at the cost of purchaser, by mail or express according to order. These works should be brought into active service without delay.

—Elder Isaac Jackson and Mrs. Mary T. Jackson have been appointed delegates to Syracuse by the Vernon Co., Association of Minnesota.

Forty Years Ago.

Lodge against Law.

RICHARD RUSH'S LETTERS, 1831.

I did not sit down to write a dissertation on Masonry, nor am I going to give myself to that task. I dwell not upon its remote origin and long history; upon its curious titles, upon its ceremonies of oriental mould and celestial exaltation. I dive not into its claims to science, to philanthrophy, or to religion. All these I leave for good or bad, for censure or commendation. My concern at present is with none of these. I purposely turn away that there may be no diversion from the scene I am surveying. I am in a field by itself. There my astonished sight beholds two figures; the state with the broken scepter of the laws in her hand on one side, and Masonry with a veil over her face on the other. My vision is distinct, though the spectacle is so protentous. I go not beyond the narrative that presents it. Keeping to that I am guarded against mistake or confusion. I have here immovable ground under me. I take post as upon the verity of a legal record. A few facts are all that I want, and these I have. I desire to render the case irresistible by its concentration and its simplicity. I believe Morgan was seized, carried far from his home by Masons, and by Masons murdered. I believe that this was the result of a conspiracy, engendered and carried through under circumstances of peculiar deliberation, malignity and terror. Yet to this very hour, the nefarious deed remains unpunished. I have watched the pursuit of justice. I see how she is disheartened, fatigued, worn down by efforts continued throughout years, to clutch these worse than Calabrian banditti. I see her at fault; I see her countenance in despair. Masons know the whole tale of blood. Who can deny this? Masons conceal it. Who can deny this? Can any sentient, reasonable being say that Masonry is *not* at the bottom of the evil. True, there are depraved Masons who act in this manner and I do not mean to judge all other Masons by them; but Masonry, corporate, existent Masonry is the root. The abandoned fiends of the order, who know the truth, conceal it on system. They are wicked through principle. They confound crime with virtue; murder, with Masonic merit, Like imps of Pandemonium, they rejoice and dance in their sin. Like the crew in the Mask of Comus, they are unconscious of their "foul disfigurement." The deeper their guilt the more they make themselves invulnerable. You can no more grasp them, than if they sink into the earth or mount into the air. A spirit inexorable as death destroyed the life of this citizen; and like a spirit it became invisible. It is here—it is there—it is gone; nobody can see it; but society feels it. It is the spirit of night. The magistrate strikes, but it is into vacuity. He follows up the blow, again and again, but it falls upon a shadow. Is all this nothing? Is it to be forgotten; to be mentioned with indifference; to be sneered at as fanfaronade? If the press has turned deserter, and gone over to the enemy whose profligate cohorts have overthrown the laws, is that a reason why the people should not be true to themselves? Is the whole army to be given up because the sentinels have skulked? If so, where is our intelligence; where our estimate of the popular dignity; where our republicanism; where our quick, our exalted sense of the country? Where, we may ask, had fled our Jefferson's sagacity, when he told us a republic was the strongest government upon earth, since it was the only form under which, on a breach of the law everyone would fly to its support as a personal concern? Had he heard of the opposing spirit of our day that could spurn the laws? Had he heard of the spirit, creeping in darkness, that could not only cover the guilty with an armor impenetrable, but try to throw odium on those who cry out for retribution? Solon being asked which was the most perfect popular government, replied, That where an injury done to any private citizen is such to the whole body. The blood of a murdered Roman, of one single Roman, could once rouse that whole race of freeman as by a voice from above. It could call down a just vengeance against all who caused the deed. More than once it changed their government. It expelled the Tarquins; it overthrew the Decemvirs. It kindled a holy enthusiasm which nothing could appease, until the guilty authors were blasted and consumed, that thus the wounded commonwealth, a name sacred in Roman eyes, might have its propitiatory sacrifice. It was so that Roman glory, that work of ages, as Tacitus describes it, that toil of patriots, and statesmen, and legislators, and warriors, was founded and kept pure. But in our boasted republic the blood of an American, who was taken from his home; bound; tortured; agonized; borne by the conspirators along the high-roads, with an impudent cavalcade of carriages and horsemen; cast into a fortress over which had floated the sovereign flag of the Union; and at last immolated by harpies belonging to an organized and powerful institution, who conceal their crime under the horrible delusions of their mystic tie—all this is to go for nothing?

The institution is not to blame; no, it is no fault of the institution! The immolation is to cause no public dismay. We are to sit still in stupid gaze; some beholding it with folded arms, others in derision! The press is silent; or the press scoffs. The institution even turns complainant. It positively grows belligerent; it shows battle. It will not be "persecuted." It will have no noise made; none of all this flash—and rhodomontade—and bluster. The small number who are for driving the conspirators into the toils, and permanently breaking up their den to save the future from all possibility of similar tragedies are denounced, ridiculed! They are infected with "Anti-masonic excitement,"—they are demagogues, office hunters; they were getters-up of a groundless party, without use or motive, or object. Was ever an intelligent community so treated before? Was ever the understanding of rational men so trifled with? Did ever corporate hardihood in any age or nation assume a front so brazen faced? Let it go on. It works its proper office. In this manner let it perpetuate its power of defeating the laws. In good time we shall have some other "affair," some fresh peccadillo, some new variety in the dramatics of mystery, for an evening's amusement and editors' gibes!

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	24	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Dent. viii. Mercies Reviewed.	

LESSON XV.—APRIL 12, 1874.—THE GOLDEN CALF.

SCRRIPTURE LESSON.—EX. XXXii. 1-6, 19, 20. Commit all; Primary Verse 5.

1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

GOLDEN TEXT.—"Little children keep yourselves from idols."—*John* v. 21.

TOPIC.—One God and one Mediator.

HOME READINGS.

M.	Ex. xxxii.	1-20—The First Golden Calf.
T.	1 Ki. xii.	25-33—The Calves of Jeroboam.
W.	1 Ki. xviii.	17-39—The Worship of Baal.
Th.	2 Ki. x.	12-28—Baal's Worshiper's Slain.
F.	Dan. iii.	1-30—The Golden Image.
S.	Hos. xiii	1-16—The Sin of Idolatry.
S.	Acts xvii.	16-31—The Idols of Athens.

TOPICAL ANALYSIS.

The Absent Leader, verse	1.
The Golden Calf, verses	2-4.
The Idol Worshiped, "	5, 6.
The Anger of Jehovah, "	7-10.
The Idol Destroyed, "	19. 20.

Qualifications for Teachers.

1 Untiring activity.

2. Pray for and with the class.

3. The baptism of the Holy Spirit.

4. Prayerful and careful preparation of the teacher, with always a pleasant recognition of the scholar, with a daily exemplary life.

5. The most important of all is, *to mind your business.* Success will follow.

6. Punctuality in attendance on the part of the teachers.

7. Professing Christians should have a more catholic spirit toward *all* who love the Lord Jesus.

8. In order to obtain success in our work *we*, as *teachers*, should adopt the following maxims:

Punctuality in attendance.

The pure love of *Jesus* in our hearts.

Constancy at the throne of grace, interceding for those under our care; at the same time practicing what we preach.

9. A deeper work of grace in our hearts, and a stricter obedience to the command, "Go work in my vineyard to-day."

10. Promptness of the teacher one great element of success—to be always at his post, or appoint a substitute.

11. As the virtue of the electric wire is not in the *wire* itself, but in its connection with the voltaic battery, so the power of the Sunday School teacher is not in the fervor of his manner, the order and arrangement of his teaching, but in his living connection with God, and his capacity to act as a connecting link between God and the human soul.

Let us pray earnestly and always, that this capacity in our Sunday School teachers may never be weakened or destroyed, and our success is sure.

12. To succeed in our work, we need more faith in it, (*i. e.*) must regard our work as appointed and sustained by the Master of the vineyard.

Must be consecrated to our work. Every member of the church should seek a place, as pupil, teacher or officer in the Sunday School

Must labor for a worthy end. Be more anxious for spiritual life and growth than for increase of the members of our schools.

Must have thorough preparation, or a careful study of the topics taught, and the best means of illustrating them, but relying more upon the Holy Spirit's presence than any mental culture.

Must work from proper motives whatever ye do in word or deed, do all in the name of Jesus.

13. Superintendents qualified for the work by natural gifts, to interest, to guide, direct and control teacher and scholars, in firmness, meekness and love; consecration to God of his entire self, and by prayer for the guidance of the Holy Ghost, that all may be for the glory of God in the salvation of souls.

Teachers qualified to teach Christ, from an earnest love to Christ, and a desire to win souls to him.

Parents to realize that children have souls as well as bodies that need caring for, and that God will hold them strictly accountable for the moral training of the child. The trust cannot be delegated to another.

The church fully aroused to her responsibility in regard to Sabbath School work, and recognizing it (the school) as a part of herself, a moral vineyard in which the tender plants (the souls) must be tenderly cared for, trained to forms of beauty (won to to Christ) and finally transplanted into the church.

—A reason for beginning early in the preparation of a lesson is suggested by the *S. S. Times* in the interest of pupils who may lack the means and appliances of study:

The time to begin preparation is about two weeks previous to any given Sabbath. One object of this is that the teacher may be able to furnish his pupils a week beforehand with such suggestions and information as may be a help to them in studying the lesson. Many a child comes poorly prepared to school because he does not know how to catch the main thought of the lesson. A stimulating question, some illustrative fact, a passage of secular or biblical history written on a slip of paper and put in the Bible of each scholar will often prove a key to the lesson that looks difficult and unpromising.

Home and Health Hints.

How Plants Purify the Air.

Plants gain their nourishment by the absorption through their roots of certain substances from the soil, and by the decomposition, through their green portions, of a particular gas contained in the atmosphere—carbonic acid gas. They decompose this gas into carbon, which they assimilate, and oxygen which they reject. Now this phenomenon, which is the vegetable mode of respiration, can only be accomplished with the assistance of solar light.

Charles Bonnet of Geneva, who began his career by experimenting on plants, and left this attractive subject to devote himself to philosophy, only in consequence of a serious affection of his sight, was the first to detect this joint work, about the middle of the eighteenth century. He remarked that vegetables grow vertically, and tend toward the sun, in whatever position the seed may have been planted in the earth. He proved the generality of the fact that, in dark places, plants always turn toward the point whence light comes. He discovered too, that plants immersed in water release bubbles of gas under the influence of sunlight. In 1771 Prestly, in England, tried another experiment. He let a candle burn in a confined space till the light went out, that is, until the contained air grew unfit for combustion. Then he placed the green parts of a fresh plant in the inclosure, and at the end of ten days the air become sufficiently purified to permit the re-lighting of the candle. Thus he proved that plants replace gas made impure by combustion with a combustible gas, but he also observed that at certain times the reverse phenomenon seems to result.

Ten years later, the Dutch physician, Ingenhousz, succeeded in explaining this apparent contradiction. "I had just begun these experiments," says that skilful naturalist, "when a most interesting scene revealed itself to my eyes. I observed that not only do plants have the power of cleaning impure air in six days or longer, as Priestly's experiments seem to point out, but that they discharge this important duty in a few hours, and in the most thorough way; that this singular operation is not due at all to vegetation, but to the effect of sunlight; that it does not begin until the sun has been some time above the horizon; that it ceases entirely during the darkness of night; that plants shaded by high buildings, or by other plants, do not complete this function, that is, they do not purify the air, but that, on the contrary, they exhale an injurious atmosphere, and really shed poison into the air about us; that the production of pure air begins to diminish with the decline of day, and ceases completely at sunset; that all plants corrupt the surrounding air during the night, and that not all portions of the plant takes part in the purification of the air, but only the leaves and green branches."—*Popular Science Monthly.*

Brine for the Preservation of Butter.—To three gallons of brine strong enough to bear an egg, add a pound of nice white sugar and one tablespoonful of saltpetre. Boil the brine, and when it is cold strain carefully. Make your butter into rolls, and wrap each roll, separately in a clean white muslin cloth, tying up with a string. Pack a large jar full, weight the butter down and pour over the brine until all is submerged. This brine will keep really good butter perfectly sweet and fresh for a whole year. Be careful not to put upon ice butter that you wish to keep for any length of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars, and, using the same brine, allow it to cover the butter to a depth of at least four inches. This excludes the air, and answers very nearly as well as the first method suggested.

Omelette.—Beat six eggs very light, the whites to a stiff froth that will stand alone, the yolks to a smooth thick batter. Add to the yolks a small cupful of milk, pepper and salt, lastly stir in the whites lightly. Have ready in a hot frying-pan a good lump of butter. When it hisses, pour in your mixture gently and set over a clear fire. It should cook in ten minutes at most. Do not stir but contrive, as the eggs "set." to slip in a broad-bladed knife under the omelette to guard against burning at the bottom. The instant "hiss" of the butter as it flows to the hottest part of the pan will prove the wisdom and efficacy of the precaution. If your oven is hot, you may put the frying pan in it as soon as the middle of the omlette is set. When done lay a hot dish bottom upward on the top of the pan, and dextrously upset the latter to bring the browned side of the omlette uppermost. Eat soon, or it will fall.

Farm and Garden.

Crop Statistics.

The *National Crop Reporter* publishes the estimates of its correspondents in relation to the percentage of last years crops of corn, oats, hay, and Irish potatoes which will be consumed during the current crop year, the estimates having reference to the States of Illinois, Indiana, Iowa, Kansas, Minnesota, Missouri, Ohio, and Wisconsin. In addition there are also very full returns in relation to the fruit prospects in the same States. The following is an abstract of the leading points:

CORN.

The total production of corn in 1873 in the States named was nearly 515,000,000 bushels, of which amount nearly 65 per cent., or 333,000,000 bushels, will be used at home. Kansas consumes 90 per cent., and Illinois 51½ per cent. of the production in the respective States.

OATS.

The production of oats last year in the same States was placed at 168,500,000 bushels, of which nearly 62 per cent, or 104,000,000 bushels will be required for home uses. The States showing the heaviest and lightest percentage of consumption are the same as in the case of corn.

HAY.

In the item of hay, the local consumption in the eight States is averaged at 83 3-10 per cent., the total production last year being something over 10,500,000. This percentage represents nearly 8,900,000 tons. Indiana rates relatively the lightest consumer, and shows a surplus of about 23 per cent.

POTATOES.

Out of the 28,000,000 bushels of Irish potatoes produced last year in the States named, there is an estimated consumption of nearly 78 per cent., or about 21,666,000 bushels.

FRUIT.

In regard to the condition of the fruit-buds March 1, there is hardly an exception to the most flattering accounts from all localities. There were a great many trees killed last year in various ways, but at present in all living trees the buds are, as a rule, in the best possible condition for a large crop, with favorable weather in the future.

Rhubarb.

The Germantown *Telegraph* says a good word for rhubarb:

There are a large class who are fond of this. It is among the earliest green things; and, though no one classes it among the choicest of horticultural gifts, in the abstract, yet on account of its early growth it will always be esteemed.

Its earliness being one of its valuable points, a place should be selected for it where it will get all the advantages of early spring suns. Some people help it by putting barrels over the roots. This keeps out the cold, and as the rhubarb is stimulated to grow by a very little heat, the natural warmth of the ground brings it up if the frost be kept out. Then the barrels help to blanch it a little, and it is not quite so sour as when left to grow naturally in its own way. Rhubarb is poor stuff when stringy, and it is the aim of good growers to have it as pulpy as possible. Therefore the soil is to be made very rich indeed—as good as manure can make it. When grown in this way, even the outside is tender, and it may be cut up for use without even peeling, as is so often done. Some varieties are, however, more tender than others. There are, however, four popular kinds which, when well grown, are all of about equal value. These are the Victoria, Linnaeus, Magnum Bonum, and Prince Albert.

Rhubarb is very rapidly increased by cutting an old "crown" to pieces. If these are split downward. on a line with the growth of the root, every piece of root will grow, though it be split into a score of pieces; but pieces of root will not grow unless there is a portion of the "crown" with it. The crown is the upper portion or leaf-bud, underjust ground.

If very large stocks be desired, the plants should not be set too close. A root to every four square feet is enough—that is to say, the plants should grow two feet from one another every way. As the rhubarb is a gross feeder, if they be put closer than this they will likely starve one another.

OUR MAIL.

Wesley Lamon, Princeton, Ind., writes:

"Times are hard with me, and comparatively few take or appreciate the noble *Cynosure*, yet it seems next to impossible to get along without it. I have taken it several years, and like it better now than ever; and when I read that it would soon be enlarged, I 'thanked God and took courage.'"

Joseph Pershing, Green River, Ill., writes:

"I wish you to continue sending me the *Cynosure*. I do not see that I can possibly do without it."

Merchant Kelly, Bentonville, Ind., writes:

"Do not stop sending it (the *Cynosure*) to me. I would not do without it for $25.00 a year. * * I take several other papers, but would rather quit taking all of them than the *Cynosure*."

S. C. H. Smith, Belpre, Ohio, writes the following:

"My time expires the 19th of this month, but I don't see how I can possibly do without so valuable a paper, and such a welcome friend in my family. I have not the money at present; will send you in April, so please continue. When I get your enlarged paper I think I can get some subscribers. I hope so at least"

We hope all our readers who have not the cash at hand when their subscriptions expire would write us a few words similar to the above. Do not allow your names to be removed through carelessness or procrastination. We thank those who are renewing so promptly.

S. B. Kimball, Wheaton, Ill., writes:

"So noble a cause must be sustained.

J. Williams, Majority Point, Ill., writes:

"I expect to patronize the *Cynosure* as long as it advocates the principles it does at present."

C. D. Coppock, Quarry, Iowa, writes:

"I am living in a settlement where Masonry is trying to control both church and state, by robbing the gallows and states prison of its dues, and that under the pretense of being a moral and benevolent organization—and they are snaring many innocent young men and leading them to the devil as fast as they can. Through the kindness of a friend in Ohio, I received a copy of your paper. Hence the reason why I send you this (an order for the *Cynosure* and Anti-masonic books, tracts, etc.) I shall probably want more tracts soon, for I think that we will have some lively times here."

J. W. Turner, Laclede, Mo., writes:

"It is the man that is face to face with the enemy that can appreciate the *Cynosure*. I feel more than ever what a great work the National Association is doing."

D. Crawford, Crestline, Ohio, writes:

"I value your paper above all papers I have ever taken. I intend to take your paper and lend my support to the great and good cause it represents while I live."

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E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.

Religious Intelligence.

Three hundred new converts have just entered Temple Street Church, Boston.

Ninety-three persons were admitted to membership in Plymouth Church, St. Louis, Mar. 18th.

A Congregational church, with the Rev. C. A. Towle, pastor, has been organized in South Chicago.

An interesting revival work has commenced among the students of Northwestern University at Evanston, Illinois.

The Methodists have six churches in the City of Mexico, in which about 2,000 worshipers meet each Sabbath.

Mr. Gladstone reeently lectured on "The Uses and Abuses of Scripture Quotations," before the London Open-Air Missions.

The Union Biblical Institute of the Western and Canada Conferences of the Evangelical Association has been started at Naperville, Ill., in connection with Northwestern College.

Rev. B. M. Amsden. pastor of the Congregational chureh at Manchester, Iowa, reports revivals in the neighboring churches at Strawberry Point and Edgewood.

The Baptist Year Book reports 20,520 churches, 12,598 ministers, and a total membership of 1,633,939; being an inerease in membership during the year of 48,707.

The Protestant Episcopal Communion in the United States comprises forty-one dioceses and nine missionary jurisdictions; fifty-two bishops; 3,095 priests and deacons; 2,700 parishes, and 260,000 communicants.

The Rev. E. M. Boring, formerly financial agent of the Home for the Friendless, has been appointed to the pastorship of the Methodist Episcopal church in Woodstock, Ill., lately vacated by Rev. N. Fanning.

The International Sunday-school Lessons for 1875 have been selected and announced. The first quarter they are in the Book of Joshua; for the seeond, in Judges and Samuel; and for the third and fourth, in the Gospel of John.

Bishops Weaver and Glosbrenner of the United Brethren in Christ have had the pleasure lately of taking part in the dedication of two churches in and near Georgetown, D. C.

The *Teiescope*, church paper of this denomination, still publishes an extended list of revival notices; the list numbered forty-eight last week.

The New York Conferences of the Wesleyan church will all be held during March and April. Bro. Crooks, the publishing agent, hopes soon to raise the full $30,000 needed for the church Publishing House in Syraeuse. Over $17,000 are already subscribed.

A letter to the *Herald* and *Presbyter* says that Mr. Hammond's visit wrought a great clearing of the moral atmosphere in Alton, Ill. The reeling drunkard is seldom seen and the profane oath is rarely heard in the streets.

Fellowship meetings among the Congregational churehes of the West have in several eases been the starting point of a work of graee. Sueh has been experieneed at Morris and Sycamore, Ill., Markesan, Sparta, La Crosse and West Salem, Wis.

Mr. Morgan, an English evangelist, has been holding meetings in Indianapolis, in Episeopal churches. The effect of his work is to eause the elergymen and bishop to remove their gowns and go to work among the people in earnest, at the rolling mills and Reform Institute.

Dr. Isaae Jennings, one of the early settlers of Oberlin, for sixteen years a college trustee, and somewhat widely known for his theory as a physician of allowing "nature" to cure disease without the aid of medicine, died at Oberlin the other day at the good old age of 86, having stood by his medical theories to the last.

At the twenty-second annual session of the Pittsburg Conferenee of the Evangelieal Assoeiation, a membership of 7,068 was reported; those newly converted number 1,442, and 1,256 have been reeeived to membership. The East Pennsylvania Conference of the same church reports 14,381 members and 3,005 eonversions.

A religious exchange says nothing struek the European delegates to the Alliance so unpleasantly as the vanity and sacrilege of fashionable music in American churches. On their return, however, they eommend us for almost everything else—the music, they cannot but express their disgust at that.

It is said that $60,000 are annually expended for the salaries and traveling expenses of the Methodist Bishops. This amount is raised from church collections, instead of drawn from the profits of the Book Coneern, as was done until May, 1872. Since that time $100,000 have been disbursed to the Bishops and $40,000 reeeived from the churches.

The Illinois Central Presbytery recently passed resolutions upon such amusements as "public and social dancing, card-playing and attendance at theatres and circuses;" advising that they be shunned as bringing a reproach upon the Christian name and a violation of the command, "Abstain from all appearance of evil," and that persons openly devoted to sueh pleasures should not be fellowshiped.

The Rev. John Morrill, who died, Feb. 16, at Pecatonica, Ill., at the age of 77, was a veteran Congregationalist preacher. He organizedthe First Congregational Church at Rockford, when the nearest post-office was at Chicago. He organized the Congregational churches at Belvidere, Byron, Ill., and many other plaees in that region of eountry. During the last week of his life he had been laboring in a revival in progress in the Methodist church of Pecatonica.

The Brooklyn Congregational Council adjourned after midnight, Saturday night. As some feared the real grievanee which called it together was not touched. Plymouth church had determined that Mr. Beeeher should not be discussed, and carried their point. The deeision is accepted as satisfactory by all three churehes. Drs. Storrs and Buddington were told that they were right in calling the Council, but some of their letters were objeetionable. Beecher's ehurch was wrong in its treatment of Tilton, but not enough for a withdrawal of fellowship by sister churches; but if the offense was repeated it would be a suffieient reason for such action. Thus ends another act in this disgraeeful drama.

News of the Week.

The City.—Anna Diekinson delivered her seeond lecture on the Soeial Evil question, in Robert Collyer's Unity Church on Sunday. The passage of the aet forbidding any city council or board of health licensing prostitution, took all the wind from the sails of the gentry who wanted to introduee the system here, and of course deprived the speaker of much of the outside interest attending her first lecture.

The uneasy and turbulent mass known as Internationals, communists, etc., met last Sunday afternoon in North Chicago to anticipate the town elections of next week with a ticket of their own. These are the same men with the inevitable leaders of last winter. Escaped from the rigors of European society they know only enough of Ameriean liberty to abuse it and scout its author, Jesus Christ. The threadbare speeches against oppression were repeated and nominations made. On Monday a large body, disaffected toward the Sunday nominations, held a eaueus of their own and a still further secession is expeeted. The doctrine on the labor question, in another column, would help these men.

The reunion of the old abolitionists of the Northwest will be held in Chieago, June 9th, and will continue three days.

The Sunday Afternoon Leeture Association is the latest contrivance to stand between the multitudes of Sabbath breakers and God's law. It provides at nominal expense lectures for all elasses on popular and instructive subjects, but presumably not religious, and so simply interjects another excuse for delay between the soul and its God.

The Country.—Reports from Miehigan state that the prospects for a large fruit crop are very eneouraging.

The Illinois Legislature adjourned on Tuesday, after being in session 203 days at an expense to the State of $304,500, and passing 255 bills out of 2,168 introduced. The compulsory edueation aet and railroad bill were most notable of any brought up; the former failing to become a law, and the latter, though possessing some good points, being probably a damage to the interests of the State.

One of those fearful calamities incidental to our large cities took place in New York last week, A four story tenement house took fire and their retreat by the stairway being cut off, four persons perished.

Gearhart, the ex-Treasurer of Cherokee County, Iowa,, was senteneed to thirty days' imprisonment at Fort Madison, for loaning the funds of the county.

Charles Francis Adams wrote a letter to the anti-inflation meeting in New York on the 24th ult, in whieh he expresses the opinion "that Congress transcended its authority when it assumed the right to issue promises to pay money whieh it did not at the same time provide any means to pay—and then undertook to force the people to take them at a rate higher than they were really worth."

The city authorities of Boston have invited Senator Carl Schurz to deliver an oration upon Charles Sumner, in Faneuil Hall, and Mr. Sehurz has accepted.

Both Houses of the Illinois Legislature have passed the bill to forbid the licensing of houses of prostitution. The vote was 112 to 6. This action is an inestimable boon to the decent eitizens of the State and Chieago in partieular; and is worth following by Missouri, whose metropolis is in a continual ferment over the nuisance.

The Massachusetts Legislature have been balloting a week for a successor to Sumner. The last vote stands: Dawes, 95; Hoar, 78; Curtis, 76; Adams, 15; neeessary to a ehoice, 138. The Dawes' party are united and are supported by Ben Butler and the manufaeturing, high-tariff interests of the State.

Last week some 1,500 men employed in the Erie R. R. shops at Susquehanna Depot, Pa., struck and took possession of the shops and track, stopping every freight and passenger train. Ninety engines and 1000 ears were run on the side traeks. On Saturday Gov. Hartranft ordered the State militia under Gen. Osborne to take eharge of affairs and quell the rioters, who seriously threatened to blow up buildings and take life. The cause of the trouble is the delinquency of the company to pay the hands. Two months pay, $102,000, was due. On Monday and Tuesday the men were paid off and most of them discharged.

Congress.—On the 23d ult. the House passed the "inflation" bill fixing the amount of legal tender notes now issued, or to be issued, at $400,000,000; the Senate is yet diseussing various propositions of the bill.

In the appropriation bills there has been a reduetion of $11,000,000 or $12,000,000 from the estimates of the Departments, and it is believed that there will be a saving of $25,000,000 as compared with last year.

The Distriet Investigating Committee continues to unearth swindles of greater or less amount in sewer and fenee building, street paving, etc.

Sec'y Richardson was before the Ways and Means Committee on Tuesday, but was very reticent. He pretended to know little or nothing of the infamous Sanborn eontracts. Commissioner Douglas testified that the collection of delinquent taxes was by these contracts now in the hands of three persons; before, any citizen could give information; and that the regular collectors were amply sufficient.

Foreign.—The Roman Catholic Bishop of Bologne was arrested Mar. 31st, for violating the German ecclesiastical laws.

The London *Times* aeknowledges the existenee of a financial panie in that city resembling those of New York and Vienna.

Ineendiaries are burning up hundreds of acres of sugar-cane in Cuba. Military detaehments are sent out to arrest them.

The steamship Nile has sunk between Hong-Kong and Japan with all on board, some eighty persons, ineluding the Japanese eommissioners to the Vienna Exposition.

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Sermon on Masonry,

BY

REV. W. P. M'NARY,

Delivered in the United Presbyterian Church, Bloomington, Ind.,

Sabbath, December 8th, 1873.

NOTE.—This sermon is published in pamphlet form by EZRA A. COOK & CO. Price, 5 cents each; 50 cents per doz., post paid.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light. . . . Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v. 11–14.

The testimony of the United Presbyterian church declares "That all associations whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members aught not to have fellowship with such associations.

The number of oath-bound secret societies in this country is legion, and each one has its own peculiarities, so that it would be impossible to make an argument against the whole series in the bounds of one discourse. I will therefore confine my remarks principally to the society of Freemasons, which is the common father of them all; but we may occasionally refer to other societies that have copied the objectionable features of Masonry, when our remarks will apply to them. Inasmuch as we do not desire to speak often upon the subject, we would like to go over the whole ground, and in doing so we can do but little more that state our objections catagorically, together with some authorities in proof of what we may assert. We will not be able to make an elaborate argument on many points, but will conscientiously endeavor to keep within bounds of the truth, and will hold ourselves ready to prove any statement which we may make at any time or at any place.

We wish it distinctly understood that we speak against Masonry as an institution and not against Masons as individuals. I believe there are many earnest Christians in the order, strange as the fact appears to me, and many of them are my warm, personal friends. I would not therefore wound their feelings on any account, much less injure their character. No! I would take each one of them by the hand and say to him, my brother, you have got into an institution that is unchristian in its character, and immoral in its influence, and your connection with it is a reproach to your Christianity and dangerous to your soul, come out of it my brother as you love your soul.

I. THE FIRST OBJECTION TO MASONRY IS ITS PROFANE, ENSNARING AND UNLAWFUL OATHS.

In illustration of this objection we will make some quotations from these oaths. The Entered Apprentice is taken into the lodge half naked, is make to kneel before the Master and place his left hand under the "Bible, compass and square," and his right hand upon them, and swear by and on these three symbols, that he will obey the constitutions, keep the secrets of Masonry, &c., and closes in these words, "Binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea where the tide ebbs and flows every twenty-four hours; so help me God."—[Light on Masonry, p. 27]

The Master Mason swears upon the Bible, compass and square, as before, using these words among others, "That I will support the constitution of the Grand Lodge of the state, and conform to all the by laws, rules and regulations of this or any other lodge of which I may at any time become a member. That a Master Mason's secrets given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election. That if any part of this solemn oath be omitted at this time, I will hold myself amenable thereto whenever informed. That I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing her to be such. Binding myself under no less penalty than to have my body severed in two, and my bowels torn out and burnt to ashes and the ashes scattered to the four winds of heaven, my body quartered and dispersed to the four cardinal points of the universe; so help me God.—[Light on Masonry, p.73.]

The Royal Arch Mason swears, as before, using these words: "That I will assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong. That if the secrets of a Royal Arch Mason are given to me in charge, as such they shall remain as inviolable in my breast as in his own,—*murder and treason not excepted.*"—[Light on Masonry, p. 142.]

(It is said by some that this last clause, and other clauses that might be objectionable to conscientious men, are sometimes omitted, but that the clause which says, "if any part of this solemn oath be omitted at this time, that I will hold myself amenable thereto whenever informed," is never omitted. There is no doubt, however, but that these words were in the original form of the Masonic oath.)

The oath of the Thrice Illustrious Order of the Cross, contains these words: "That should I know another to violate any essential part of this obligation, I will use my most decided endeavors, by the blessing of God, to bring such person to the most condign punishment, *agreeably to the rules and usages of the Ancient fraternity.*"—[Light on Masonry, p. 199.]

In the Knight Templar degree, a candidate is made to drink wine from a human skull, saying these words: "May all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I knowingly and willingly violate this, my solemn obligation."—Light on Masonry, p. 183.]

Now, we have many objections to these oaths, among which are the following:

1. No one has a right to administer an oath except an officer, either of a church or state, and all extra-judicial oaths are wrong. —Matt. v. 33: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." James 5. 12: "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

2. An oath is an act of religious worship, and to swear by the "Bible, compass and square," is both profanity and idolatry.—Deut. vi. 13: "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." Isa. lxv, 16: "He that blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth," etc.

3. No person has a right to swear to obey a code of laws, or to keep secrets, not knowing what these laws and secrets are, for he thereby forswears himself, and blindly gives his conscience into the keeping of fallible men.—Jer. iv. 2: "And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." Mark vi. 23: "And he swear unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

These objections (the 1st and 3,) apply to all oath-bound secret societies, and we regard both the taking and administering of such oaths, a very heinous sin.

4. These oaths place the members under unlawful penalties, and bind the members to help to execute these penalties, which is a crime, both against the state and the conscience of the members. And these penalties are no dead letter upon the Masonic statute book. Rev. Moses Thatcher, a seceding Mason, says that he has "*reliable, historical evidence of not less than seven individuals murdered under Masonic law.*"—[See Finney on Masonry, p. 121.]

5. To swear to keep the secrets of other men, and to protect them from punishment, whether they be right or wrong, is a crime against the state and the conscience of the individual.

6. To agree to be bound by any part of an oath that may be omitted, and consequently unknown, is putting the conscience into a snare.

II. OUR SECOND OBJECTION TO MASONRY IS THAT IT SUBVERTS JUSTICE.

The Masonic fraternity is a society of men composing part of community, leagued together for the purpose of helping each other secretly. A GREAT RING IN SOCIETY. It is therefore, in its very nature, opposed to justice. This remark applies with equal force to secret societies in general.

Every person who has anything to do with politics or with business; every person who was in the army; every student of the university; every person who has not lived with his eyes shut; has seen, that when a member of a secret society has the appointing power he will always appoint a member of his own fraternity in preference to any other, without reference to merit, if he can do so without compromising himself. They are, therefore, of necessity, "partial men" in community. This partiality is felt by community, especially in the trial of violators of law.

Masonry swears its members to keep the secrets of each other, and to fly to the relief of a brother, and to extricate him from difficulty, whether he be right or wrong. Experience proves that they regard these oaths as paramount to their civil oaths. I quote from John Quincy Adams' letter regarding the Morgan trial: "Look at the government of New York, struggling in vain for five long years to bring the perpetrators of the murder to punishment. See the judges, sheriffs, witnesses, jurors, entangled in the net of Masonry, and justice prostrated in her own temple by the touch of her invisible hand." * * "Go to the records of the court; you will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they considered those obligations paramount to the law of the land."

III. OUR THIRD OBJECTION TO MASONRY IS ITS FALSE PRETENSES.

Masonry may indeed be regarded as falsehood reduced to a system.

Its long list of false pretenses and the falsehoods which it puts into the mouths and ears of its members for the purpose of deceiving *them*, and the world through them, show from what parentage it has sprung.

1. Masonry claims to be an ancient institution, which it is not. Every intelligent Mason who has made any inquiry on the subject, knows that Speculative or Freemasonry, was organized in London in the year 1717, and all Masonry which existed before that time was practical stone masonry, with which Freemasonry has no similarity whatever.

2. Masonry teaches its members that Solomon was its first, Most Excellent Grand Master, and that St. John was one of its zealous patrons. (See Mackey's Manual, p. 55.) All of which is a falsehood and an impious slander on the characters of pious men. (This can be proven by Masonic authority, quoted in "Finney on Masonry," pp. 171–2 as follows:

Dr. Daleho, the compiler of the book of constitutions for South Carolina, says: "*Neither Adam nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, were Freemasons. Hypothesis in history is absurd. There is no record sacred or profane, to induce us to believe that those holy men were Freemasons; and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise.*"

3. Masonry pretends to reveal important truths, and to impart valuable instruction to its members, and induces its members to go on from degree to degree, by promising them "more light." But hundreds of seceding Masons testify that there is no important truth taught in its whole course, and that at every advancing step they were *humbugged* and *disappointed.*

4. Masonry pretends that its secrets never have been, and never can be revealed.

Let me here say concerning this book called "Light on Masonry," which I hold in my hand, and from which most of these quotations have been made, that it was written by Elder David Bernard, a minister who has been in good standing in the Baptist church for fifty years,—a man of sincere piety and known integrity. He had taken fifteen degrees in Masonry at the time of the Morgan murder, and being convinced that it was wrong, and that it was his duty to make known its secrets, wrote the first fifteen degrees, and presented his exposition to a convention of about forty seceding Masons, and it was by them approved. A committee was then appointed to write an exposition of the other seventeen degrees, for Bernard's book; and that committee having completed its work, presented their exposition to a convention of about one hundred seceding Masons, and it was by them approved as a verbatim et literatim exposition of thirty-two degrees of Masonry. Mr. Bernard is still living, and at a convention held in Syracuse, New York, last year, asserted that he was now over eighty, and had not many years to live, and desired to give his dying testimony to the truth of that exposition.

Here is Morgan's revelation, which I hold in my hand; and the best evidence that I can produce of the truthfulness of the exposition, is the fact that he was murdered by Masons for revealing their secrets.

Here is Finney on Masonry, written by Rev. C. G. Finney, D D., President of Oberlin College, who took three degrees of Ma

sonry, and then left because he was convinced of its unchristian character.

Here is Mackey's Manual, written by Albert G. Mackey, M. D., "Past General High Priest of the General Grand Chapter of the United States." I purchased it because it is said to be the highest Masonic authority that I could get; and I see, by comparison, that its ceremonies exactly agree with Bernard, Morgan and Finney, as far as he dares to make those ceremonies public.

(It has been frequently asserted since the above was spoken, that these were perjured men, and that their testimony would not be taken in any court. But if they are perjured men, then they have told the truth in their exposition; and as to their testimony not being taken in court, I know of a case of two men who committed murder. One of them, after being incarcerated, confessed the whole affair, but being a felon, his testimony could not be taken in court against the other, and the other man was consequently acquitted, and the one who confessed was hung; but everybody believed the testimony of the felon all the same as if it had been taken in court. Now, when conscientious men find themselves ensnared by a wicked oath, and forbidden to tell the truth, and from love of the truth renounce that enslaving oath, as it is every man's duty to do, and come out and publish the truth, and that too in the face of the most cruel and persistent persecution, such men ought to be regarded as moral heroes and champions of truth, and will be believed by all the unbiased world, notwithstanding that sophistical quibble.)

John Quincy Adams asserts in his letters, that about 45,000 out of about 50,000 Masons, left the order at the time of the Morgan excitement, and none of all these 45,000 seceding Masons ever denied the truth of the expositions made by Morgan and Bernard. In the face, therefore, of all this testimony, I wonder that the face of a Christian Mason does not blush when he hears his officers assert that the secrets of Masonry have never been revealed.

5. Masonry pretends to be a benevolent order. According to Mackey's Manual p. 217, it excludes all old men in dotage; young men in nonage; all women and deformed persons. (See Finney, p. 186.) Mackey's Manual further declares, (p. 227,) that the Wardens "shall consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, toward the relief only of any true brother fallen into poverty or decay, but of none else."

Now, when a company of strong, able-bodied prosperous men club together, excluding the poor, the weak, and all women, and promise to help each other and none else, Would you call it benevolence?

(This remark applies with equal force to the order of Odd-fellowship. The language of its ritual is, if any different more exclusive than that of Masonry.) I believe it is true that some Masonic lodges do give assistance to persons outside of their order, but I call your attention to the fact that they never learned to do so by the teaching of Masonry, and if such things are ever done, it is because the spirit of Christianity predominates over Masonry, in such lodges.

The fact that Masonry is growing wealthy out of the monthly dues of its members, that it is building costly edifices, and furnishing them with magnificent furniture, that its officers are equipped with the most expensive regalia, and are treated to the most sumptuous feasts, and that the magnificent Masonic Temple that was dedicated in Philadelphia last June, cost $1,475,000, proves that the largest share of their contributions are appropriated to the support of the "dignity of the order," rather than to the cause of benevolence.

6. It pretends to be a charitable institution. Our Saviour teaches the true principles of charity in the fifth chapter of Matthew: "Love your enemies, do good to them that despitefully use you and persecute you, &c."

We have also a beautiful definition of charity in the 13th chapter of 1 Corinthians. "Charity suffereth long and is kind, charity vaunteth not itself, is not puffed up, &c." But what does Masonry teach? The oath of the Thrice Illustrious order of the cross contains these words: [Light on Masonry, p. 199.]

"You further swear, that should you know another to violate any of the essential points of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such persons to the most condign punishment, agreeable to the rules and usuages of our ancient fraternity, and this by pointing him out to the world as an unworthy vagabond, by opposing his interests and deranging his business by transferring his name after him wherever he may go; by exposing him to the contempt of the whole fraternity, and of the world, during his whole natural life," &c. Hundreds of men who have come out from the order bear testimony that they have received just such persecutions as that. The whole Anti-masonic world knows by sad experience that the spirit of the institution is a spirit of malice towards all who dare to oppose it, and yet it stands before the world with brazen face, and vaunteth itself, boasting of its charity.

7. It pretends to be a moral institution. We claim that this pretense can be shown to be false under five counts.

(a). We have just now shown that it inculcates a spirit of malice toward its enemies. (b.) It teaches selfishness and an unscriptural system of benevolence in opposition to the teaching of Christ, which is "Do good unto all men, especially unto them that are of the household of faith." (c.) It inculcates falsehood by requiring its members to declare in their application for membership that they do not apply from any "mercenary motives." By putting into their mouths and requiring them to repeat all these false legends concerning Solomon and Hiram Abiff, and by placing its members, by solemn oath, in such a position that they are under the necessity of practicing habitual deception in order to conceal the secrets of the order. We may illustrate this last statement in this way:

Suppose I say to a Master Mason, Is this in substance the oath of a Master Mason? (reading it to him,) a question I have a right to ask. He will be placed in such a position that if he denies that it is, he tells a falsehood; if he admits it, he violates his oath; if he evades the question so skilfully as to deceive me, in so far as he deceives me he is guilty of deception, and in so far as he does not deceive me, he has revealed the secret and violated his oath, and this constant effort of the society to publish false pretenses and conceal facts, places its members under the necessity of practicing habitual deception. (d.) It teaches obscenity. The manner in which Masonry administers its oaths, at least in the first degrees, is so obscene that I cannot describe it here, and the explanation given by Mackey in his Manual of one of the symbols of Masonry if written here would be liable to be suppressed as obscene literature. [See Mackey's Manual, pp. 56 and 57.] [See also Mackey's Lexicon, pp. 416 and 417.] (e.) It practices idolatry and profanity. It worships the "Bible, compass and square;" it administers its oaths and applies titles to fallible men which belong only to God, and thereby worships man and profanes God's holy name. The difference between the profanity of the troops out on the plains and that of Masonry is, that one is reckless and impulsive, while the other is deliberate and systematic.

We have now enumerated what we regard as the minor objections to Masonry, and we will proceed to lay before you that objection which we regard as of greatest importance to the Christian church. We do not, indeed, expect the following argument to have much weight with Jews or deists, or irreligious persons, but it is a matter that ought to have great weight in the mind of every Christian man.

IV. OUR FOURTH OBJECTION IS, THAT MASONRY IS A RELIGION—AN ANTI-CHRISTIAN RELIGION.

That Masonry is a religion is evident from the fact that it claims for itself every thing that any religion has ever claimed, and more than the Christian church claims.

1. It claims to be divine. In the hymn used at the dedication of lodges, we find these words: (Mackey's Manual, p. 186.)

"Hail Masonry divine,
"Glory of ages shine."
* * *
"Thou art divine."

In the hymn used at the laying of a corner-stone, [Mackey's Manuel, p. 180,] we find these words:

"When earth's foundations first were laid,
By the Almighty Artist's hand,
'Twas then our perfect—our perfect laws were made,
Established by thy strict command."

2. It claims perpetuity. The following question is asked the candidate, which he is expected to answer in the affirmative: (Mackey's Manual, p. 149,) "Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?"

3. It claims that members are God's chosen people. [Mackey's Manual, p. 196.] "For they be thy people, and thine inheritance, for thou didst separate them from among all people of the earth, to be thine inheritance." The Master, in his address to the lodge, calls all outsiders "The profane world," "cowans," (dogs). Of course he includes his own wife, and the pastor of his own church, if he is not a Mason. Mackey says that all lodges should open with prayer, and gives as a reason that secular associations open with prayer, and it is more proper that "religious associations" should observe the custom. [Manual, p. 11.] When a member joins the association, he is said, in the language of the Manual, "to consecrate his life to the service of God."

According to Mackey's Manual, the lodge is "always opened in the name of God."

4. It claims that its lodge rooms and temples are temples of God. According to their manuals, their temples are always "dedicated to the service of God."

At the dedication of the Grand Masonic Temple in Philadelphia, on the 28th of last June, the Rev. John Chambers, D. D., made the dedication prayer, and used these words, taken from the manual, "We have assembled" · · "to dedicate this magnificent Masonic temple to the glory and honor of the one living and eternal Jehovah." The cxxii. Psalm was then sung—"I was glad when they said unto me, let us go up into the house of the Lord," &c. The old heathen rite of pouring on corn, wine and oil, was then performed, and the following words used, which by comparison, we see were taken from this manual: (Mackey's, p. 194,) "In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all glory and honor, I dedicate this Hall to Freemasonry."

5. It claims that its officers are HOLY.

Andrew Rubeno, in his address at Philadelphia, giving a charge to the High Priest of the Chapter, used these words:—"Let the High Priest of every Chapter, upon whom the HOLY order has been conferred, remember that he has been made such, not after the law of a carnal commandment, but after the power of an endless life, for he testifieth, "Thou art a priest forever after the order of Melchesidec."

How a Christian man could stand by with the insignia of his order upon him, and listen to such blasphemy from one of his own officers, I do not know.

6. It claims to be a saving religion.

In the language of Masonry, it takes the rough ashler, cuts, hews and polishes him, and prepares him to be built into the grand temple above. In their ceremonies they put the candidate symbolically through the whole course of salvation,—the new birth, the enlightenment, sanctification, death, resurrection and ascension to glory.

Salem Town, a celebrated Masonic author, in his book, says: [See Finney, p. 20.] "In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well doing, even to the end. He has a name which no man knoweth, save he that receiveth it. Then the Freemason is assured of his election and final salvation." · · "Hence opens the fifth degree, where he discovers his election to, and his glorified station in the kingdom of the Father." · · "Then in the eighth degree he beholds that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever."

In the degree of the Knights of the East and West the candidate is conducted to the "Vacant Canopy," which is at the right hand of "The All Puissant, who represents Jehovah," (the presiding officer.) The sound of the seventh seal, and the conducting of the candidate to the "vacant canopy," is the representation of the end of the world, and the glorification of ALL TRUE MASONS at the right hand of God, having passed through the trials of Freemasonry, and "washed their robes in their own blood."

7. It has its priests, altars, sacrifices, libation, symbols, rites, ceremonies, prayers, hymns, sermons, benedictions and its hopes and promises of future salvation and glory. It has everything that any religion has ever had, Jewish, Mohammedan, Hindoo, Mormon or Christian, EXCEPT TRUTH.

8. It claims more than the Christian church ever claimed, for it claims to be the one only true and eternal religion which "embraces within itself all sectarian systems," such as Christianity, Mohammedanism, &c.

The Christian church does not claim to do anything of itself, but by the word and Spirit of Christ. But Masonry claims that by its own inherent virtue without any external influence it can

[CONCLUDED NEXT WEEK.]

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3tmar12

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MARKET REPORTS

CHICAGO, March 31, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$ 1 26	
" No. 2	1 19¾	1 21¾
" No. 3	1 17	
" Rejected	1 08½	
Corn—No. 2	59½	62¾
Rejected	58½	60½
Oats—No. 2	44¾	
Rejected	43	
Rye—No. 2	90	
Barley—No. 2	1 52	
Flax Seed	2 10	2 15
Flour, Winter	5 50	9 25
Spring extra	5 25	6 25
Superfine	3 00	4 75
Hay—Timothy, pressed	9 00	14 00
" loose	11 00	13 00
Prairie, "	9 00	10 50
Lard		9⅞
Mess pork, per bbl	15 30	
Butter	28	34
Cheese	12	18
Eggs	12	13
Beans	1 80	2 40
Potatoes, per bu	1 10	1 40
Poultry Turkeys per lb	10	14
Chickens per doz	3 00	4 00
Lumber—Clear	38 00	55 00
Common	13 00	14 00
Lath	2 25	2 75
Shingles	1 50	3 75
WOOL—Washed	36	52
Unwashed	25	32
LIVE STOCK. Cattle, extra	6 15	6 40
Good to choice	5 25	6 00
Medium	5 00	5 25
Common	3 50	4 85
Hogs,	5 00	6 00
Sheep	5 50	800

New York Market.

Flour	$ 4 35	11 00
Wheat	1 50	1 60
Corn	77	94
Oats	56	62
Rye	98	1 03
Lard		9¾
Mess pork		16 75
Butter	25	36
Cheese	11	16
Eggs	19	

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CHICAGO, THURSDAY, APRIL 9, 1874.

VOL. VI., NO. 26.—WHOLE NO. 209. WEEKLY, $2.00 A YEAR.

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Topics of the Time.

GOD HAS NOTHING TO DO WITH LAW.—This statement was lately made by a clergyman and reflects the general lack of thought on this question: What is the foundation for human law? In answering this question two positions are assumed. One party say, God's will is the foundation for all human laws that have a right to exist, and no law however enacted is binding which contravenes that law. The other party say, Human laws rest on human consent and God has nothing to do with them. The first party wishes to have the authority of God recognized in our National and State Constitutions. They wish to have laws enacted and enforced against profanity, intemperance, Sabbath breaking, and other like things, which are to be prohibited, not primarily because they injure men, but offend God. The other party differ in this respect. All are hostile to a legal recognition of God or Christianity. Some are in favor of laws against the moral evils mentioned, basing the law not on Divine will, but human reason enlightened by that Divine will, while it is safe to say a very large majority of this party are hostile to any law prohibiting sins against God. Of course if God has nothing to do with law the last named division of this party are right while the first are illogical. If God has nothing to do with law we have only to vote that the "back pay steal" was an honorable act and instantly Ben. Butler ceases to be a thief and becomes an honest man. If this view prevail we have no foundation for law, but the shifting quicksand of public opinion and what is crime to-day may be virtue to-morrow. This is foolish and absurd. God has everything to do with human law. He is the author of national as much as individual life. "By him kings reign and princes decree justice." By his power the kingdoms of this world are to become the kingdoms of our Lord and his Christ. Is it wise to disown his authority until it is exemplified by our national destruction?

SUMPTUARY LAWS.—The Chicago *Tribune* lately contained an article on the temperance movement declaring that it had not banished liquor from any of the Ohio towns where it has been progressing. In the same number was an editorial denouncing sumptuary laws; saying that their result had been and would continue to be failure. The conclusion derived from the facts and fancies stated is that we must have good wine, ale and beer, prosecuting such persons as sell contrary to the regulations in such cases made and provided. In the first place a sumptuary law is one which restrains or limits the expenditure of citizens for apparel, food, furniture, and the like, and as no prohibitory legislation has sought this end, it is mere folly to talk about sumptuary laws when temperance laws are meant. These laws are not to restrain or limit the expenses of citizens for clothing, food and furniture, but to prevent men from selling a poison to their neighbors which makes it impossible for many of them to expend anything for these necessary articles. If the *Tribune* does not know that alcohol is a poison, and that crime and poverty result from its use, it learns very slowly. To say that this poison is left out of certain beverages and other cheaper poisons are used in its place, does not prove that intoxicating drinks are anything but slow poisons even when pure, and every intelligent man knows that they are. Admitting then that law and prayer have both failed to entirely remove this wholesale poisoning of the race, shall we adopt the *Tribune's* remedy and seek to purify the poisons which men are to drink?

Or to put the case in another way, because laws against murder and stealing are violated in every part of the country, shall we abolish those "sumptuary laws" and make others requiring men who rob and kill to do so in the most scientific and gentlemanly manner? How would it do to require every man who cuts his fellow's throat to administer chloroform before putting in the knife, and send a man to state's prison, if, in picking a pocket he should tear the pants of the man he was robbing, while the mere act of murder or theft is unpunished because laws have failed to prevent such things? To do this would be just as sensible and effective as to attempt to regulate the devilish traffic in ardent spirits which is meaner, more cowardly and more destructive to life and property than highway robbery and midnight assassination.

OFFICIAL CORRUPTION.—From the little that becomes known of official dishonesty the immense whole may be imagined but can never be described. Lay aside the Credit Mobilier and "back pay" swindles, and a long list of suspicious occurences leap into view which are almost discouraging. Ku-klux-klanmen are sent to prison and pardoned by our President. Paymasters are convicted of embezzlement and by his word are released from punishment. Counterfeiters and circulators of obscene literature have only to appeal to him and prison walls refuse to hold them. A citizen of Washington owns property assessed at nineteen thousand dollars and on it is compelled to pay a tax of *eleven* thousand. It is proved that a few favored ones have been by a special arrangement permitted to collect taxes due the United States, retaining fifty per cent. for the collection, when responsible parties offer to do the same work for fifteen per cent., and the men who get the contract have the work done for twelve and one-half per cent., retaining thirty-seven and one-half per cent. for their trouble in "*seeing*" the Secretary of the Treasury. Added to all this is the plea, born of ignorance or dishonesty, to flood the country with paper money, to impoverish the industrious and enrich the idle. These things however should only arouse the American people to the importance of carefully watching the men who are in office.

Among other things the men who are office seekers should be lain immediately on the shelf. To ask an office should be a disqualification for it. Probably every Senator of the United States begged or bought his way to the chamber. Hon. Charles Sumner being the last of those men who used to be sought by others for the important offices they aspired to fill. So long as office seekers are elected to such positions we must have such inferior men as now disgrace the seats once occupied by Webster, Hale, Calhoun and Clay. We do not demand that our officials be graduates of colleges or members of the church. We do ask that they be strangers to the wire-pulling, soul-debasing political arts which are the ladder on which our present race of political men have climbed to power.

THE BROOKLYN COUNCIL.—Theodore Tilton accused Henry Ward Beecher, his pastor, of adultery. Mr West, a member of Plymouth church, preferred charges against Theodore Tilton for slandering H. W. Beecher. At a church meeting held last October, Mr. Tilton was present and said that he was not, and had not bee a member of that church for four years. He said also that he had no wish to avoid any responsibility by reason of that fact, and if the pastor, Mr. Beecher, had any charges to make against him, he would answer. Mr. Beecher said that he had no charges to make against brother Tilton, and by an almost unanimous vote the name of Mr. Tilton was stricken from the roll and the charges against him were dropped.

Two neighboring churches thought this mode of settling such grave charges was inconsistent with church fellowship and addressed a note of remonstrance to Plymouth Church. That body replied that they had better mind their own business. A lengthy correspondence ensued and finally these two churches, (Dr. Storr's and Dr. Budington's) asked a council of one hundred and more Congregationalists to decide whether members of churches could leave at pleasure, even when under charges of a serious character, without any vote, censure or acquital by the church; and whether they ought to fellowship Plymouth Church. The questions were six in number, but were substantially as stated. The council decided that members could not sever their church relations in that way, and that the churches were right in their protest against such practices in Plymouth Church. They also decide that if Plymouth Church continued to act in this way no church fellowship could exist between it and other Congregational churches. They, however, expressed the hope that Plymouth Church would change its course and no such withdrawal of fellowship be necessary. All which is very well so far as it goes. The real question has not been, and could not by this council be settled. It is among the hidden things which will yet be made plain.

--TEMERANCE ELECTIONS.—City and town elections this week in several interior States were generally warmly contested, temperance being quite generally the issue. Clinton, Geneseo, Champaign, Jacksonville, Mattoon, and Monmouth, Ill.; Council Bluffs and Keokuk, Iowa; Cleveland and Dayton, O.; and Adrian, Mich. are reported as anti-temperance; but in most of the Ohio elections the cause was victorious.

OUR COLLEGES AND SECRET SOCIETIES.

WHEATON, Ill., Dec. 26th. 1873.

Wheaton College was chartered in the hands of Wesleyan Methodists and conducted by them as the Illinois Institute for about twelve years. It was then re-chartered in the hands of the present Board with the pledge to keep the testimony of the Wesleyans good against slavery and secret societies.

Soon after I came here, in 1860, I received a note from the Grand Master of the Grand Lodge of Freemasons in Illinois, inviting me to visit him at his office in Chicago. As the College was committed to oppose, and Grand Master Blair to uphold the lodge, I did not call as invited, supposing no good could come from a private interview between such parties.

Awhile after, the Master of the local lodge in Wheaton expressed to me the hope that the College rule against secret societies would be ignored, as an infringement of parental rights; and stating that if any student was expelled, under the rule, the College would be prosecuted. He was told that the rule must be enforced until repealed.

Soon afterward, fifteen students were induced to unite with a Good Templar's lodge; two of whom, adhering to the same, were suspended. Application was at once made to our Circuit Court for a *mandamus*, requiring our trustees to restore the student and revoke the rule. The case went in favor of the College. It was taken by the Master of the Wheaton Lodge to the Supreme Court of Illinois, where the decision of the lower court was sustained, and the College saved from the gripe of the lodge.

From the above and other circumstances, I am led to the conclusion, that the assault on Wheaton College was made in the interest of the Masonic order, and after consultation with its leaders, and perhaps at the expense of the Grand Lodge of this State. The rule of the College is carefully drawn and properly interpreted. It simply prohibits attendance on lodge meetings, and other acts of membership during connection with the Institution.

After this recital I need scarcely add that the Faculty of Wheaton College are a unit in favor of the rule adopted by the trustees prohibiting membership in secret societies, either in the College or outside. We object to the secret orders, not merely as societies which are secret, but to the secret religious ceremonies which they all practice, more or less, from the largest to the least. Such rites, practiced by members of a body taken promiscuously from the community, professors of religion, and men making no profession, is nothing less than moral and religious system in which personal piety is not required, nor general justice, but only fealty to a clan. We regard the whole system, therefore, as opposed to true religion and just government, and of course hostile to God and man.

J. BLANCHARD,
President Wheaton College.

John G. Stearns.

Conclusion of his funeral address, delivered by Rev. Charles Ayer from the text: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13:

When our brother and father, whose remains we put away to-day, gave me this his text, he spoke highly to me of *this rest*, saying, "O, will it not be sweet! My brother, I have not a cloud." He was converted when fifteen years old, and so has been in the battle sixty-three years. Every day of that period has marked the advance or retreat as the battle has been waged. *Now rest;* now he is sanctified; now he has peace. The heart trained in the conflict with sin now emerges from the dust and faintings of the war into a delightful change of employments, and in uttermost and unmingled felicity serves God without sin day and night forever.

The third reason we have here for the happiness of the departed believer is, he is full-handed when he enters the presence of the Lord. *His works follow with him.*

They follow with him as a *record*, for the remembering love of our Lord will not lose a sigh of his disciple, but he will hold all their lifetime for him as a possession of his heart.

They follow with him as *character*, for every endeavor for the Lord and his people and his truth is holiness. Holiness is not a state, but an achievement. The holiness of patience and prayer works permanent good in the soul; the holiness of patience and prayer, of self-immolation and self-forgetfulness, of good works and of benevolence, of Christian courage and independence,—all holiness has wrought permanent work on the spirit, has adorned the spirit, and every decoration the dead warrior wears, and every scar of battle is but the outward sign of inward personal honor. Here many, unconscious here, will wake there with glad surprise to see themselves so much more like Christ than they had ever thought on earth; for, in addition to their cleansing in the blood of Christ, and their clothing in the righteousness of Christ, their worn out and battered armor will show them to have there the character of conquerors and kings.

Their works will follow with them as *reward*. Every holy deed on earth finds its counterpart in heaven. When the Lord comes and sees the faithfulness of his steward, he bestows upon him the honor and station for which he is morally qualified. He holds in esteem and puts His bounty on his work of faith and labor of love and fight of afflictions.

Their works follow with them as *trophies*. When the Roman general came home from the wars he was sometimes honored with a triumph, but when they come to their home, the Lord has a triumph. They will be kings and priests, but will cast their crowns and ephods at the Saviour's feet. They will have something to render to him. Their own souls will be trophies, and their souls' deeds and endeavors will be so much more. The martyrs will bring the flames of fire; the apostles their preaching; the praying mothers will bring their children; the humble soul his faith amid doubts and fears and sins; and the old preacher his gospel preached for three-score years of discipleship; and all will ascribe the strength and the honor to their Lord and King.

I will not go out of my text to find more reasons for the happiness of the departed believer. I have mentioned the three furnished by our scripture. He is happy because of his life-union with Christ; because his life with Christ is now unmingled with the burdens and evils of his life here on earth; and because the good of this life on earth is now transfigured into eternal good in heaven.

Father Stearns finds and will find his works follow with him. He has preached the Word of God in various fields and with various success, interrupted by intervals of sickness, since he graduated from the theological school at Hamilton in 1822. He was born in N. H., Nov. 22, 1795, and, so had lived 78 years. He was ordained in Waterville, N. Y., in the year in which he left school; married in the same year, and began his pastoral work at Syracuse when twenty-seven years of age.

If I were to speak of what seems to me to characterize him, I should speak of the lofty practical religious tone of his life, and of his undoubted Christian courage. What will be for the glory of God, was the inquiry of his life. And even if he wrote a fugitive piece for a secular newspaper, he never obscured this constraint of his own soul. This great aim of life—to glorify God—is theoretically accepted by every disciple of Christ; but with him it was practical, and his conscience urged him or restrained him under the guidance of this great law of doing all to God's glory. I think we should find this, and not desire for fame or or reward, it was that made him an author, and that put him so often into conterversy. He was an uncompromising Baptist; but more, an uncompromising Christian. His life was, for much part of it, a life of protest. He protested in books which were published against the form and law of the Presbyterian church, but coveted at the same time the fellowship of their Calvinism. He protested in the same way against the Methodist church, but claimed to have the same heart as they to spread the free Gospel. He protested against the doctrine of salvation as upheld by Universalists, but announced his joyful faith in the infinite love of the Father, Son and Holy Spirit. He wrote and published on the Sovereignty of God and Moral Agency; on Immortality; on Regeneration; on the Primitive Church; on Baptism; on Universalism; and was constantly preparing something for the religious or secular periodicals of the day; and in nothing he wrote or printed does he seem to forget the honor of the Lord his God.

The same great abiding, ruling principle of life led him to publish his book on the Nature and Tendency of Freemasonry. This book exhausts the subject. It has passed to the seventh edition. It brought him many enemies, and cost him many friends. He wished me to say after his decease that he had no regrets for the course of his life with respect to Freemasonry, and the work he had endeavored to do to counteract and overthrow that institution.

He rises before me as a man of heroism, who could and did ever hold up what was to many the ensign of weakness, unabashed by the multitude of opposers, or the coldness of his friends; and held up this banner with the truly heroic spirit, and for the glory of God.

Father Stearns was the honored one in a class of seventeen, the first class of the Hamilton Theological Seminary of Madison University. His knowledge of English literature and of the classic tongue there obtained, stood him in good stead throughout his long and laborious life. Sixteen of those seventeen are now beyond the flood. All were ministers of Christ. All have died in the faith which they preached. Jonathan Wade and Eugenio Kincaid, two eminent pioneer missionaries, were of that class. Kincaid alone remains now waiting for his call. Kincaid and Stearns have been of late exchanging through the mail messages of veteran experiences and affection. What a happy meeting those seventeen will keep on the other side!

Give me the wings of faith to rise
Within the vail, and see
The Saints above, how great their joys.
How bright their glories be.

Clinton, N. Y., January. 1874.

Mr. Moody in England.

Mr. Spafford, recently returned from England gives us the following information concerning his work. When Mr. Moody was preparing to leave this country about a year since, he corresponded principally with two men who were to make arrangements for him and assist him in his work in the British Isles.

When he landed at Liverpool a letter was placed in his hands stating that both of these men were in their graves.

A stranger, with all the human aid, on which he had in a measure relied, cut off, he felt that this was a voice of God to him telling him not to make flesh his arm. He went boldly forward, but was looked upon him with suspicion. *The Christian*, a paper with scarcely eleven thousand subscribers, was the only paper that dared to mention him or his work. From facts subsequently brought out, it appeared that the people feared that Mr. Sankey, his companion, and that Mr. Moody also, were actuated by mercenery motives.

Still they went prayerfully and earnestly to work, and had precious meetings, which were not without fruit. They could not, however, unite the ministers in cordial co-operation with them, and after a while Mr. Moody said, "We will go to New Castle; if we cannot unite the clergymen there in a general effort for salvation, I will go home." God heard prayer; the clergymen joined Mr. Moody in working for the salvation of souls, and a great outpouring of the Holy Spirit followed.

From this time on, the obstacles to successful work seemed removed. The tide had turned. The papers, both religious and secular, were glad to publish anything concerning their meetings.

The most striking manifestation of God's power in bringing about union Christian effort, was at Edinburgh. That city, in which intellectual attainments

were at a premium, and where intellectual pride had run strong partitions between different sects, was fused into one glowing flame of love to Christ and an outpouring of God's Spirit came like a pentacostal shower.

Mr. Moody's prayer in public soon after he started out in the Christian warfare was, "O! Lord, make us humble." We believe it is his prayer still.

A memorial fund for him was started by a friend, and before he heard of the movement, had reached one thousand pounds more or less, (from $4,000 to $5,000.) As soon as he heard of it he told the manager of the enterprise that he would not take one cent of the fund. His work had been too precious to allow even a suspicion that he labored for gain, to rest upon it.

The circulation of *The Christian*, the paper which first aided him in his work, has increased from 10,000 to 40,000 since last June.

Points of Difference.

BY REV. G. H. HUBBARD.

This necessary and positive declaration is made by the Saviour himself: "Ye cannot serve God and mammon." Not long ago the remark was addressed to us personally, "You must be a radical; it is not as well for *you*." Perhaps not, but we have a kind of belief that it will be as well for the world. To be radical may incur the displeasure of some, but there is a definite idea that it pleases God. This conclusion is reached by the fact that Christ's doctrine and style of preaching was all radical, and God declared from heaven that he was well pleased; so much so as to command all to hear him, which does not show displeasure. And can it be that those whom God has commissioned to proclaim his council, and judgments, and truths, are displeasing in his sight, when preaching the same Gospel with the same spirit?

It is said again that you "disturb the church and the world," but what are we to do with the utterances of Christ when he says that a "man's foes shall be they of his own household;" and that other also, "I come not to send peace, but a sword." The preaching of Christ disturbed men, it disturbed a dead, formal church; and when Paul inspired by the spirit of his Master went out preaching the truth, it disturbed men and they declared that "these that turn the world upside down have come hither also." There is a point of difference between the preaching of the Saviour, and those who for fear of disturbance would shut the lips and withhold the truth.

Then too we think that some things are radically wrong, and need a radical remedy, to secure a radical change. Now among the radical doctrines taught by the Saviour is the one quoted first at the head of this article, and we propose in brief, to contrast sectarianism with the Gospel and things pertaining thereto, and in doing so look only at patent facts.

One serious objection to secret organizations lies in the fact that they are used as a substitute for the church, and religion itself; that it absorbs the attention, the time, the energy, the money, and leaves room for nothing else; that it destroys religious interests and absorbes religious men. That the lodge is run on this basis there can be but little doubt, as facts could be produced to prove this if necessary, for they take the precedent and place of religious meetings. Now the interests of religion are first or they are nothing. Men may be compelled to attend the lodge, but they choose to do so. The preference of even the professedly pious is for the meetings of the lodge, and one of the worked out, demonstrated results, is the substitution of these meetings for the meetings of the church: not only to put these meetings thus, but create a disrelish for prayer and other spiritual meetings. The result is fatal to souls. Then also it is possible to be a stumbling block to a weak brother, and by the momentum given him by the example he may swing clear past the point of return and be lost.

The work and organization of the lodge seem to be purely selfish: which is altogether unlike the Gospel and church work. While the Gospel is designed to bless all, and the Christian church labors for all, the lodge embraces only the chosen few. While the Gospel is free, "without money and without price," and the invitation is free, to all, the halt; the blind and poor; the good in the lodge, if any there is, is guarded by a fee, which is the key that alone can unlock the treasure house of knowledge to one seeking it at the shrine; neither does the invitation to its benefits include the poor, halt or maimed, those most in need.

The spirit and the work of the Gospel from first to last, including all its true workers, is benevolence; laboring for and seeking those who can make no adequate returns for the labor bestowed or the benefits received. Christianity is for the masses. The workings of the lodge seem to deny one of the fundamental principles of the Gospel, the brotherhood and equality of man. It is the brother of the lodge and not the poor bruised sufferer that fell among thieves. The Gospel is pre-eminently full of brotherly kindness toward all the race and we are required as often as we have opportunity to do good, even to all men.

Finally, the principles of the lodge are in direct antagonism to the Gospel. The Gospel is to be preached as far and as wide as men are found, and all its principles and truth to be as fully proclaimed as possible, to cause men to fully understand every excellence and every good it embraces, as far as it is possible to convey or understand, though to understand it fully it must be experienced. The commission to Christ's ministers embraces all this, "Go ye into all the world and preach the Gospel to every creature," as also does the instruction he gave them: "that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Not only giving the truth publicity, but going where the family were wont to meet, amid the concourse of men, and there proclaim all you have heard or known. The very fact of the Saviour's coming was to reveal, to bring to light what before was not fully known: the love of God and the way of salvation; beginning with the enunciation of the angel over the plains of Judea; fulfilled in the life of him who said, "in secret have I said nothing;" and culminating in that sublime expression of Jesus himself: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

One other point of antagonism, the concealment of light. The claim is frequently made by lodge men that they have light or knowledge that others have not, yet refuse to impart it. Now the whole body of Christians are forbidden to hide their light "under a bushel," or in the lodge-room, but put on a candle-stick, on the hill-top, where it cannot be hid from the view of the most careless observer. "Let your light so shine." Mark you! Let it shine. Give it an opportunity.

If there is anything clearly established, it is the fact that concealment and the Gospel are not companions, and that there are points of difference between them as great as there is between light and darkness.

From the Syracuse Journal.

Was John Wesley a Freemason?

To the Editor;

A few weeks since there appeared in your columns a statement which has, before and since, been the rounds of the press, to the effect that Rev. John Wesley was a Freemason. So specific is this article that it gives in the introduction the name of the paper (*Christian Age*, of New York,) from which it was taken. And states that "Rev John Wesley, the founder of Methodism, was initiated into the secrets of the order on Oct. 30, 1738." It gives the number of the lodge as 367, and the place as Downpatrick, Ireland. it tells of a dying man, Mr. Martin, as speaking of "John Wesley as a brother Mason."

I have four reasons for believing the statement a fabrication:—

1. Its authenticity. "The *Christian Age*, a readable and reliable paper published in New York," in which it is claimed to have first appeared, is unknown in Rowell's *American Newspaper Directory*, "containing a list of the newspapers and other periodicals in the United States and Territories, the Dominion of Canada and British Colonies."

2. Early Wesleyan principles. We find the disciplinary provisions of Wesley's societies so strict, that his members were not allowed to marry unconverted persons, nor to associate in fellowship with the "worldly minded," which would not, as we see, allow fellowship in a Masonic lodge. Then when Mr. Wesley had been dead about ten years, according to that Methodist giant, Jacob Stanley, President of the Wesleyan Methodist churches of England, those Methodists who had joined the secret societies known as the "Friendly Odds," "Druids" and "Loyal Britons," were either compelled to renounce their adhesion to the same, or be expelled from the Methodist societies. He says: "The ministers were obliged to do this to stop the plague: it being an imitation of Masonry," [See *British Methodist Magazine, pp. 66 to 71, 1813.*]

3. A case of *alibi*. The statement from the *Christian Age, et al.*, is that "John Wesley, the founder of Methodism, was initiated into the secrets of that order on October 30, 1738, in lodge 367, Downpatrick, (Ireland)." Now turn to *Wesley's Journal*, October, 1738, and you will find that on the 22d of October, of that year, he preached at Bloomsburg; on the 25th at Bassingshaw, on the 27th at St. Atholins, on the 29th at Islington and at London Wall, and on November 3 I at St. Atholins again.

Any one acquainted with the geographical configurations of the "fast anchored isles" on which these things occurred, is aware that London Wall is now one of the thoroughfares of the great metropolis, and that the other places named are some of the suburban villages of that place. They will further discover that Downpatrick is the flourishing shire town of the county of Down, on a little gulf or neck of the Irish Sea, and is some three hundred miles from the place where Rev. John Wesley witnesses that he was preaching the gospel, when the Masons claim to have "initiated him into the secrets of their order." True there is nothing said of his whereabouts on the evening of October 28, 1738, though on the 27th and 29th he preached in the neighborhood of London. Now contemplate two hundred miles or more on the Irish Sea in a rude shallop of a hundred and forty years ago, and four hundred miles in the lumbering coaches of those days, and fancy, if you can, the going and return of Rev. John Wesley on such an errand, at such a distance, in such a length of time. Our Masonic friends want to fix that matter up a little,

4. Mr. Wesley as a witness. [See *Wesley's Journal*, vol, iv. page 398, New York, 1850]

Friday, June 18, 1773.—I went to Ballymend, and read a strange tract, that professed to discover 'the innermost recesses of Freemasonry,' said to be translated from the French original, lately published at Berlin, I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be true, what an amazing banter upon all mankind is Freemasonry! And what a secret is it, which so many concur to keep! From what motive? Through fear or shame?"

If Rev. John Wesley had been a Freemason, would he not have said more than "I incline to think it a genuine account?" He would have known whether it were true or not, and there is not a doubt but he would have said so if he said anything. Who can believe that the "Founder of Methodism" could have been such a hypocrite as to have "played possum" about a thing he understood so well, as if he had been made a Mason in 1738. Again, had he been a Mason, and in full sympathy with the institution, would he have admitted the supposed truthfulness of the Masonic obligation, by saying, "I wonder the author is suffered to live?" Had John Wesley been a Mason in good standing, would he have asserted as probably true, that tract which showed Masonry to be an "amazing banter on mankind," and if true, that Masons must be induced through "fear or shame" to keep its secrets? If "John Wesley, the founder of Methodism," were a Freemason, what kind of a Freemason was he? If he had not been a Freemason, what should we think of those men who are seeking to make him appear to be what he was not?

We do not intend by this to censure the *Journal* for giving as current intelligence, that which is going the rounds of the press, but the person who started the "yarn." And we write with the fullest apprehension of Benjamin Franklin's assertion, that "A false hood will go from Maine to Georgia before truth gets her boots on." Respectfully, L. N. Stratton.

Wesleyan Office, Syracuse, March 21, 1874.

Religion and Politics.

As an illustration of the difference between the precepts of religion and American politics, we send you the following slip cut from one of our leading daily news-papers:

MR. SUMNER AND THE SOUTH.

LOUISVILLE, March 12.—The *Courier-Journal* to-day contains a long and feeling double-leaded notice of the death of Charles Sumner. Among other things, it says: Fifteen years ago the news that Charles Sumner was dead would have been received with something like rejoicing by the people of the South. Ten years ago they would have hailed it as a message from heaven telling them that an enemy had been removed from the face of the earth. To-day they will read it regretfully and their comment will be 'He was a great man. He was an honest man. As he has forgiven us, so have we long ago forgiven him.'"

From this slip it would appear that the people of the South disliked Senator Sumner so much fifteen years ago that his death would have been responded to with something like rejoicing. Ten years ago, or about the time of Lincoln's death, it would have been hailed as a message from heaven, gratifying the bitter, vengeful feelings of the South by the removal of their worst enemy. But now the South forgives him because he has forgiven the South; and it is confessed that he was a great, good, and honest man.

Such is the spirit of politics; it hates its enemies, and would rejoice at their death; and if it forgives them it is for value recieved.

We all know what the spirit of the Christian religion is. It teachss us to do good to our enemies, to love those who hate us, and not to confine our good deeds to those who do good to us, as the heathen do, and as Masons teach. We are not to forgive men simply because they forgive us, or bestow favor upon those only who can give the true grip.

We do not write, Mr. Editor, for the purpose of showing anything peculiar in the South; but to point out the wide difference between the politics of the United States, and the religion which it professes. The one breeds hate, war, and revenge; the other friendliness, peace and forgiveness. War must needs come, but we need not entertain a personal hate against him who opposes us. The execution of the laws of war as well as of peace, has nothing to do with hatred, revenge or forgiveness, but should have its course irrespective of these qualities. Mr. Sumner had no right to forgive any one for violating the laws or the rights of the people of the United States. Nor, as a good, true, and honest man had he any choice but to oppose slavery to the extreme end. Are we, American citizens who oppose Masonry, to be hated, have our deaths prayed for, be regarded as odious to heaven itself and worthy of its especial wrath, and finally, when such rage shall prove futile, vain and bootless, are we then to be forgiven for having raised our voice against an enormous wrong? Are the advocates of crime, error and falsehood to forgive us for opposing them?

We think it would be more generous and sensible in our adversaries to follow a Christian spirit, do away with Masonry, and then there would be no need of forgiving us. ANTI MASONS.

Reform News.

—The General Agent returned to Chicago on Monday morning. He has a few appointments near this city during the week and will then work toward New York State.

—Elder J. L. Barlow is preparing to take the field in May with the support of the New York State Association.

—Bro. J. P. Anthony has sent an interesting report of the lectures of Rev. J. M. Bishop in Adams and York counties, Pa., of which an account from Bro. Wickey, of Mt. Top, appeared last week. Extracts will be ready for next number.

—The way these brethern Bishop, Anthony, Wickey, and Weidler went to work is certainly an excellent one. Three places were visited and light poured in on some hitherto sightless eyes by these brethren, who went together, in the Gospel way, and so strengthened each others hands. Why may we not hear of many such meetings?

—Bro. Caldwell has found a genuine sensation it seems. Further news from that quarter will be looked for with interest.

—It is unquestionable that there are plenty of cases as aggravated as that described by Bro. Stoddard. Is there any reason why they should not be reported for the "good of the order" of Patrons?

—Elder Isaac Jackson of Minnesota has given a number of lectures, and circulated many books and documents in Minnesota during the past winter. He has been encouraged in this work by the fact that several have been kept from the lodge by the entrance of the truth which gave them light.

From the General Agent.—A Grange Trial.

PRAIRIE CENTRE, Ill.,
March 31st, 1874.

DEAR BRO. K.:—The Patrons of Husbandry have been operating at this point for some time, and if the tree is known by its fruits, this sprig from the old trunk of Masonry is a "Upas" to ferment, rather than a "Tree of Life" to heal discords and promote the welfare of the community.

Beguiled and ensnared by arts in which the experts of secrecy are so proficient, some of the more substantial and intelligent men and women joined the lodge as "charter members," but soon learning the heathenish character of its ceremonies and the deistical tendency of its religion, they lost all sympathy with, and confidance in the movement. They had embarked in the enterprise in the hope and expectation of benefiting the agricultural interests of the community, and not simply to have a "good time;" and when they found that the "chief feature of instruction was simple nonsense, and that the time was consumed in leading men blind-folded over blocks of wood, laid upon the floor to teach them to travel on plowed ground, and such like foolishness, they became disgusted.

Having paid their $25 for a charter, and the services of an authorized proficient, to "just give them a start," they proceeded to elect their officers. Rev. J. S. Palmer was chosen to the office of chaplain, and notified to prepare for his installation. Examining the ceremonies he found that he was to be installed "as the medium of this (Prairie Centre) Grange, to hold converse with the Master of the Great Grange above." This he resfused to do, believing and declaring it was anti-Christian and wholly unauthorized in the Scriptures. This, with some other irregularities, such as disrepect for the "gate-keeper," and speaking in public against their great goddesses, "Ceres, Flora, and Pomona," so awakened the ire of the craft that they resolved to rid themselves of the man who had the insolence to speak irreverently of their gods, or dared to utter his sentiment in public without first obtainng a permit from the lodge. Accordingly, charges were preferred against Bro. Palmer by somebody, and he was cited to appear before an august assembly of "Patrons" and answer for his conduct. He was accused of saying to the "gate-keeper," "Jerusalem," instead of something else, which was the "password;" also, of saying that he believed the grange to be detrimental to the peace of the community and the best interests of the people, and worst of all he not only refused to be himself installed chaplain, but as a trustee he would not consent that the heathen rites of installation should be performed in the church. These were certainly grave offenses and must not pass unpunished. The lodge could not brook such insolence. It would never do. "Our craft" is in danger from such excessive liberty. This turbulent spirit must be subdued, and taught to venerate the *gods* of the *grange*, reverence its officials, and obey its edicts, or be "totally expelled from the order, without the possibility of reinstatement," and be "forever disgraced among those who were his brothers and sisters."

Bro. Palmer was duly notified and summoned to appear before that august body against whose dignity and deities he had dared to speak. With shutters closed and "gate" securely tyled, the secretary proceeded to read the charges against Bro. P. and the by-laws of the lodge, when lo! it appeared that the accused had been guilty of no infraction of this instrument. But this sapient tribunal was not to be baffled for want of law to justify their action. Palmer was obnoxious, and beside, two Patrons, devoted to the worship of their tutular deities, had wagered an oyster supper with an equal number of "cowans," that he (Palmer) would be expelled, and it would never do to desert the faithful. This would be a violation of that clause of the "obligation," by which they had pledged themselves to "render a brother or sister of the order, such assistance as they may be in need of," and a flagrant neglect of that paramount duty to promote the pecuniary interests of each other. It would moreover be a reflection upon the "gods" of the grange to allow this prediction of expulsion to fail, and they would thereby become obnoxious to their displeasure and subject themselves to trial in the higher courts, and expulsion from the favor of their titular deities; and besides, this whole thing must be "nipped in the bud." The safety of the craft depended upon the suppression of its principles, and this favorable opportunity of making salutory impression must not be lost. Neither would it answer to institute trial and bring Bro. Palmer face to face with his accusers, for as he had violated no written law of the order they must abandon law and proceed in a more direct and sure way. A trial would imperil and might defeat their object. Witnesses and facts might prove troublesome, and like other irresponsible secret cabals they resolved themselves into an inquisition to make, apply, and execute their own laws.

Bro. Palmer after hearing his accusations was permitted to speak and then retire. The result of this inquisitorial session has not been officially announced to the accused, but inasmuch as the indiscreet "cowans" who wagered an oyster supper, on the result, have been called upon and paid their forfeit it is generally believed that Bro. Palmer was expelled. Rumors to that effect have been afloat in the community and when these sons of the gods shall claim to publish the facts there can be little doubt but that the accused will find himself driven from the warm embrace of the grange, to suffer on alone in this unsympathetic and "heartless world."

This man of grave offenses is one of the oldest and most respected residents of La Salle county, having been a citizen for over twenty-seven years. His integrity and ability has endeared him to a large circle of friends, and the case has awakened much interest in this and other communtties where he is known. He has the sympathy and approbation of the better classes and will probably survive the shock. He has extensive agricultural interests and is heartily enlisted in the Farmers' Movement. He has notified the "Worthy Master" that when they get through with their mummeries and heathen rites and are ready to proceed to business like men of common sense, he is ready to cooperate with them. Whether this offer will be accepted or whether these men "behind the screen" will proceed to defame his character, derange his business, and destroy his reputation, in addition to expulsion, remains to be seen.

Bro. Palmer, however, feels but little concern. Having acted the part of a man and a Christian he feels satisfied to abide the result. Bro. P. is an old anti-slavery veteran and thorough reformer. He appreciates the value of a good paper in his family, and besides being a subscriber himself from the first, he has sent the *Cynosure* to many friends and neighbors. He expects to attend our Anniversary at Syracuse and has taken a life-membership in the National Association. May God raise up many such friends to the truth. Your Bro. in Christ,

J. P. STODDARD.

From the Ohio Agent.—Is this Another Masonic Execution?

CAREY, Ohio, April 2, 1874.

BRO. K.—I have just returned from Fulton Co., O., where I spent five days, I trust to good account for our cause. While there I gave five lectures, and preached twice on last Sabbath. On Tuesday we held a meeting for organizing the county, which proved a grand success. In organizing we consumed

most of the day, having a session in the forenoon and also in the afternoon, in which a suitable constitution and by-laws were prepared and adopted, also appropriate resolutions, which will be given in due time by the secretary elect. We also met at night for our last lecture of the series delivered in different parts of the county.

But I took my pen for a different purpose than to report our meetings, as others will see to that. It is this: to record an event of brutality rarely equalled in the annals of history. A few days previous to my visit to that county, several little boys, playing along a stream of water called Bean Creek, in the vicinity of Morenci (a town just in the edge of Michigan and adjoining this State on the north of Fulton Co., O.,) discovered a box in the stream partially out and partially under the water. They were induced from curiosity to examine the box, and succeeded in raising it out of the sand and mud, in which it seemed to have been buried, and worked it to the shore, but were unable to raise it upon the bank of the stream, it being so heavy. They then went up into the village and reported what they had discovered, whereupon the citizens thronged the spot immediately. The box was taken up on the bank and opened, and the contents proved to be a man in a nude condition with every mark of Masonic vengeance upon his person. His body was severed in the midst, and his entrails taken out and wrapped up in paper and found in the box with the body. The left breast cut open, the heart and vitals taken out and missing. The throat cut across and the tongue torn out, the skull smitten off and the face flayed, and otherwise mutilated so as to render his identity impossible. It appears from current report that the citizens applied to an officer of the law, a justice of the peace, and urged upon him as a duty to notify the coroner, that a jury might be appointed and a lawful inquest held over the dead body. The justice refused, and others interfered, claiming that it was a body sent to a doctor of the place for professional purposes, and placed there for speedy decomposition. So the body remained all day on the banks, no one daring to interfere, as an inquest had not been held over the same. The people being stirred and excited to their utmost tension over the matter, three young men concealed themselves near by when night came on, to see what disposition, if any, should be made of the body. And the result of their discovery is reported that they recognized three men, all Masons, who appeared, dug a hole in the edge of the stream, and then kicked the body into it and covered it up. That this report is correct no one but the fraternity seems to doubt. I saw one man, a minister, who visited the place next day and saw the box still on the side of the stream. Another, whose name I shall not now give for prudential reasons, but also a minister living in Morenci, who saw the body with all the mutilation and marks of vengeance before given. I had fear for Elder Baird, as he had been at Morenci lecturing but a few weeks previous, until I saw his article in *Cynosure* of last week, which, however, is without date or place. D. S. Caldwell.

The Work in Fulton County, O.

Delta, April 2d, 1874.

Dear Cynosure:

We have just organized the county. On the 26th ult., Bro. Caldwell came full of fire on this great subject, and lectured in the Poppel Grove U. B. church on the evening of the 26th, and at the Whitaker School-house on the 27th; again at the Grove on the 28th, Saturday evening. A meeting was then appointed at Poppel Grove on Tuesday, to organize. On the Sabbath Bro. Caldwell preached two excellent sermons. On Monday he lectured at Spring Hill in the United Brethern church. On Tuesday we met to organize. We had not a very full attendance, from the fact that Bro. Caldwell came before we had expected him and we could not get word to the different parts of the county in time for the meeting. But all went off smoothly, except a few ripples in the secrecy element which proved that their stronghold was stirred up. After the second lecture at the Grove, one Oddfellow on his way home could not contain himself and he "boiled over," but an "anti" was there to take care of him. At Spring Hill a Mason was too closely pressed, and when Bro. Caldwell, in the course of his remarks, gave the "grand hailing sign of distress," he denied its correctness, but he had the wrong man to deal with for Bro. Caldwell told him that by saying that was not right he simply said all the rest was correct, and he thought himself to have done remarkably well to make only one mistake in the whole lecture. The people seemed to think so too. The Mason seeing he lost his jewel looked sorry and confused. Though he professes to be a Christian, yet in his rage, while talking to the lecturer after the meeting, he used very profane language, but to no purpose.

I wish to remark that Elder Baird must have stirred the Masons to a blood pitch, for since he left Morenci, Mich., the body of a murdered man has been found bearing marks of mutilation indicated by the penalties of Masonic oaths. Wm. R. Bundy.

Correspondence.

Discipline Enforced.

About two years ago, a member of the United Brethren church, on my district, joined the Freemasons. He was dealt with according to discipline, which resulted in expulsion from the church. In connection with our last quarterly meeting on that field of labor, he made application for re-membership in the church. He came forward to the altar and stood up like a hero and publicly renounced the lodge and was received into the church. How much better for the man and the church is such a course, than the one usually pursued by faint-hearted pastors. At this same meeting there was two other Freemasons converted. One of the latter also renounced the lodge before a crowded house and joined the church; and as his case seems to be a little peculiar, I desire to give it to the readers of the *Cynosure*.

He made a profession of religion about twenty years ago, and joined the Baptist church. For one and a half years he was faithful; after which he joined the lodge and became very wicked.

At the above meeting he became very penitent and gave good evidence of being reclaimed.

About one week after his conversion, his pastor saw that he was in a distressed state of mind. He was approached by the pastor when the following conversation ensued:

Pastor.—What is wrong?

Convert.—I am a ruined man; I am all tangled up with secrecy; I cannot serve two masters; I want to be free, but see no possible chance. I have written to the lodge desiring to *wipe off the slate*, but they will not release me. Their letter to me had this statement: "Within the last three months we have received hundreds of similar requests, but we propose to release *none*."

Pastor.—What secret society do you refer to?

Convert.—I do not propose to tell. There are very few in this section of country, but the association extends all over this and the old country, especially France. If I am ever summoned to appear anywhere I must go, and if I refuse I will be taken.

Pastor.—How can they compel you when it is not the voice of the government.

Convert.—But it extends into the government and has become the voice of the government. That is where they will get me into trouble if I join the church. What questions touching secrecy do you propose to ask me, if I present myself for membership?

Pastor.—That you state publicly yourself, or through me, that you will withhold your presence and dues from the lodge so long as you are a member of the United Brethren church.

Convert.—Here is my trouble, if I am called upon I will be compelled to go.

Pastor.—Do you desire to be free?

Convert.—Yes, I do.

Pastor.—You do not ask us to violate our law to accommodate secret society men?

Convert.—No, I give you credit for your position.

Pastor.—Is the oath in the society referred to by you, similar to the Masonic?

Convert.—I have taken the Masonic oath, and know all about it; it is bad enough, but it is nothing in comparison to the other.

When he uttered the last sentence he shuddered and gave it with emphasis. He stated that his father had been a member of the society referred to for over forty years; "I joined about ten years ago and in 1871 became a full member. It has cost me over $200.00 so far. At one time I drew $53.00 of the society as dividend."

I was present when this man presented himself for membership in the church, and heard him, through his pastor, renounce the lodge and state that he thought it his duty to join the U. B. church. I should like to know what secret society he had reference to.

The power of Masonry is waning. The cause is moving slowly but steadily, and permanently. Thank God for men that will say what they think to be right irrespective of popular opinion.

S. P. Hoy.

Note.—The nameless society referred to in this letter is not known to any of the editors of the *Cynosure*.

The Convention of 1875.

A friend says: "Let the meeting of the National Association be held at Lansing, Mich., next year." Are there any remarks from others on this subject.

We hope the very best place will be recommended before the Convention assembles at Syracuse.

Lecture List.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago, Ill.
State Lecturer for Indiana, J. T. Kiggins, 605 E. Washington St., Indianapolis, Ind.
State Lecturer for Wisconsin, H. H. Hinman, Ironton, Wis.
State Lecturer for Ohio, D. Caldwell, Carey, O.
State Lecturer for New York, Z. Weaver, Syracuse, N. Y.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Odessa, N. Y.
S. Smith, Charles City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
J. L. Barlow, Bemus Heights, N. Y.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.

OUR MAIL.

—J. R. Wright, Wales, Ill., sends us our first list of twenty-five three months subscribers with $10.

John Pike, Snohomish City, Washington Territory, writes:

"You have my sympathy. Secret societies, I believe, are sapping the very foundations of our free government."

E. J. Chalfant, York, Pa., writes:

"I am to see the Cynosure is to be enlarged. I know it will take better and be more respected when it is improved as you design. So go ahead and we will make it pay. Send me one extra copy for a year from this time.

This style of a letter is just what the publishers need to strengthen their faith. The last two sentences, "We will make it pay," and "Send me one extra copy," are the words that clinch the nail.

Rev. E. L. Harris, Delavan, Wis., writes: "I am delighted with the idea of enlargement. It (*The Cynosure*) is entirely too small for my reading. For though I take several other papers they are all too time-serving for me. I should have made an effort to raise a list for you, but I have been sick for three months. There are a number of true friends in this region but as they are all under the influence of the "Let alone policy" ministers and have no leader, the cause suffers. Continue to shed light on all the dark places in church and state and God will bless you."

A friend in California speaking of the grange, says: "Their boastings remind me very much of Goliah's, and I think they will find that God has his little David yet; and with the enemy's own weapon will slay him."

W. J. Phillips, Lodi, Ill., a recent graduate of Wheaton College, writes:

"I want the Cynosure as long as I stay in America. I have circulated quite a number of tracts this winter, and hope to reap some benefit to the cause before I leave. in the way of new subscribers."

John Baird, Columbus City, Iowa, sends the subscriptions of six persons for a year, one for six months and one for three months, and writes:

"We are happy to send you so respectable a club list from this region where secretism has the ascendency." We are glad to receive this club. This with a few others we have received we trust are only the forerunners of a great host.

Merchant Kelley, Bentonville, Ind., sends four new subscribers, and writes:

"I assure you I will get as many subscribers as I can. On my way to the post-office I got the two last named."

He furnishes us a fresh illustration of the fact that the harvest is plenteous; and that laborers who work in season and out of season will be remembered."

F. Manter, Wayne, Maine:

"If the 'woman's work of love' or 'the prayer cure' for intemperance succeeds, why not inaugurate it for the anti-secret cause?"

He also suggests plans for making the Cynosure more valuable which will receive our consideration and for which he has our thanks.

Ladies, do not wait to see you are successful in the temperance cause before you oppose secret societies. Is not Freemasonry acknowledged as a powerful foe to the cause of temperance. From our standpoint one legitimate way to oppose intemperance is to make it unpopular for men to take refreshment at night unaccompanied by their wives or other respectable ladies in the company of "brethren" who are known to indulge in the use of intoxicating drinks.

H. M. Dice, Danville, Ill., writes:

"I have been an Odd-fellow of the fifth degree and would say that Bernard reveals it verbatim as I learned and practiced it in the lodge."

Oliver Macy, West Milton, O. A young man writes that he is working in this cause, renews his subscription and wishes us success in our "labors against the powers of darkness." We love to see young men in this work.

T. B. McCormick, Princeton, Ind., sends four new subscribers, orders tracts, and writes:

"I am glad to hear that the paper is to be enlarged and wish I could do more for it."

S. H. Erwin, Walla Walla, Washington Territory, writes us an interesting letter. Says that the people there, ministers and others, with a few exceptions (he mentions Rev. Mr. Fee and Rev. P. B. Chamberlin as exceptions) are bound by secret organizations; and that the legitimate fruit of these societies is seen everywhere. Intense selfishness. The golden rule seems to be reversed.

J. M. Bishop, Chambersburg, Pa., sends ten six months subscribers and writes:

"Hold on to your faith in God." We feel that there is nothing more reliable for us to cling to.

J. W. Allen, Ripon, Wis., sends for fifty cents worth of Cynosures to distribute at his next town meeting. Is not this plan worth following at all meetings where thinking people assemble. Send for the papers as long before hand as is necessary, in order to be sure to have them on hand.

John Glendenning, Albany, Mo., writes:

"The Anti-masonic party is increasing in numbers and in strong material, generally taking a firm stand."

He says it is an exciting time in Missouri now and he will send us more news when things settle a little. Missouri is beginning to talk about a State agent; has a political, Anti-masonic paper now in the field. There is a great work to be done in that State. We pray that those mustering hosts may be filled with the Spirit of Christ,—that perfect reformer, and that through him they may gain a glorious victory.

Forty Years Ago.

Brief Sketch of Orders that Have Influenced Governments.

SOLOMON SOUTHWICK, 1828.

Time would fail me, were I equal to the task, to trace the progress of secret societies from the plains of Egypt, Judea and Palestine, through the Grecian and Roman republics and empires; and to depict in their true colors, the evils which have invariably flowed from those dark and corrupt sources. Nor can I for the same reason, though the theme well suit the occasion, pursue the entire thread of such combinations in modern Europe. But there is one fact in history, which is too striking, and too full of instruction, to be overlooked. Whilst Freemasonry has ever been the most dangerous, the most pernicious of them all, it has attracted the least suspicion, and excited the least alarm, on the part of either the governments or the people of any nation.

The *Cabal* and the *Star Chamber* of England, whose proceedings were conducted in secret, and whose oppressive and pernicious influence was wide and deeply felt, soon roused into action the free spirit of our British ancestors, and could not withstand the current of popular indignation.

The *Spanish Inquisition*, it is true, has had a longer reign, but has not been less an object of jealousy and of hatred on the part of a large portion of those states in which it has exercised its authority. Between this dark and tyrannical conclave, and that of Freemasonry, there has been a perpetual war upon the vulgar maxim, I presume, that two of a trade can never agree. The High Priest of the Inquisition, surrounded by his sack and daggers; and the Great, Grand High Priest of the Black Bannered Fraternity, with *Holiness to the Lord* inscribed on his mitre, and VENGEANCE emblazoned on his breast-plate, have long been rivals in the trade of trick and deception; have long contended in the dark for the supremacy of the European States; have long ran the race of iniquity in the fields of pious fraud and midnight conspiracy; and whichever of them may finally triumph on foreign ground, may the Lord, of his infinite mercy, preserve our beloved country from the fangs of either.

The *Illuminati* of Germany, and its next of kin, the *Jacobin* societies of France, were the sources of wide-spread iniquity and corruption, and these together, by finally leaguing with Masonry reached the *ne plus ultra* of turpitude and crime, treason and murder not excepted, brought one of the mildest and most virtuous of princes that the annals of monarchy had ever known to the guillotine, and gave to atheism, anarchy and confusion the reins of empire, and the plentitude of mad misrule, and malignant and despotic power. But for the malign influence of these dark and mysterious combinations, France, instead of becoming an aceldema—instead of seeing her fields blighted by carnage, the streets of her cities running with blood, and the vultures preying upon the flesh of her unburied dead—instead of seeing the return of her ancient monarchy in its most rigid forms, might at this day, perhaps, have enjoyed the mild sway of a reformed government,—a government limited in its power by the acknowledged sovereignty of the people, and restrained by constitutional prescriptions from overleaping the bounds of justice, equity and moderation.

Let us now revert to certain periods in our own history, and inquire into the temper and disposition with which certain societies, plans and propositions, not Masonic, but supposed to have been pregnant with secrecy and design, have been received among us.

The first society which created suspicion or alarm as to its supposed secret and dangerous designs, was that which sprung up at the close of the Revolution, composed of officers of the Revolutionary army, and called by its founders the Order of Cincinnati. No sooner was the society announced than the minds of many were agitated with fears and suspicions that it aimed at the creation of a nobility, the establishment of a government founded on the inequality of mankind, and subversive of that liberty for which the Revolution was entered into. In vain did the advocates of this military combination or order appeal to the people for the purity of their motives and the propriety of their designs; in vain did they disown the principles imputed to them; in vain did they protest that their only object was to brighten and strengthen the chain of friendship, to cement the bonds of brotherhood formed amid the toils and dangers of the revolution. For the jealousy of freemen, once aroused, is not to be allayed but by the clearest explanations or the entire extinction of the exciting cause. On this occasion it was not allayed, although laurel-crowned warriors and popular orators and favorites came forward to explain and defend the motives and the aim of the Cincinnati. On the ground of their merits the most eloquent appeals were made to the people. They were justly represented as the gallant military leaders of the Revolution. Their swords had gleamed in battle from a hundred hills, and as many valleys had resounded with their shouts of victory or death—death or liberty! The dungeons of the *Sugar House* and of *Old Jersey Prisonship* had echoed and re-echoed to their groans when oppressed by hunger, thirst, disease and the pestiferous effluvia of a confined atmosphere. The frozen plains of Abraham, and the burning sands of Monmouth, had drank their blood, freely and profusely shed to secure the liberties of their country. Such were their perils, their sufferings and their services, and what was their character? It was that of highminded honorable men. They were not, it is true, the Washingtons, for we have never had—we never can have—but one Washington; yet he, the matchless hero and sage, was among them; he was their leader; following in his train as the members of this heroic band were such men as Green, Gates, Pinckney and Hamilton, men without fear and without reproach. And yet such men were not to be implicitly trusted by enlightened freemen. Virtuous precaution, as well as green-eyed jealousy, imputed secret designs of a baneful tendency to their association. The cry of Aristocracy, Nobility, Military Usurpation and Monarchy was raised against them. Nor, I repeat it, was this clamor confined to the illiterate multitude or to the unprincipled and selfish demagogues, but it came from the lips of the virtuous and venerable sages, and the pens of more than one such were employed in portraying the anticipated evils of this newborn and courtly *Order*. Among others, the eloquent Edanus Burke, of South Carolina, a distinguished actor in the Revolution, pronounced it "the modern Pandora," the "Hydra-headed monster" and likened it to the famous Trojan Horse, from whose bowels were to issue the myrmidons of tyranny and despotism, ready armed to seize upon the citadel of our liberties and trample in the dust the glorious fruits of the Revolution. The blaze of his eloquence scorched and nipped in the bud this military combination, and from the day of its birth to the present time it has been withering in the shade of popular neglect. It is now rarely heard of, although the probability is that the fears of Mr. Burke and his co-patriots were extravagant if not groundless.

Resolutions of a Baptist Council.

We have received an account of the doings of a council composed of ministers and delegates from the Baptist churches in Malone, Jay, Essex and Georgia, Vt., held at Plattsburgh, N. Y., March, 1831; Elder S. Marshall, of Malone, chairman, and Elder Joel Peck of Jay, scribe. This council was called at the request of brethren of the church in Plattsburgh, aggrieved on the subject of Freemasonry, who had seceded from Elder Turner and the majority of the church. The following were the resolutions passed in reference to the subject of Freemasonry:

Resolved, That we consider speculative Freemasonry a wicked and corrupt institution, opposed to the genius of the gospel and condemned by the Word of God.

Resolved, That, in our judgment, it is the duty of every Freemason who is a member of the church, to renounce all connection with the institution and no longer consider himself bound by its laws, customs, obligations or usages, and that he give satisfactory evidence of the same to the church; and that in case he will not do this he forfeits his standing in the church.

Resolved, That we consider the grieved brethren and sisters who called this council, and all other grieved members of the other party who fellowship the doings of this council on Gospel grounds; and as such, we feel in duty bound to fellowship them as the Baptist Church of Christ in Plattsburgh.—*Vermont Telegraph*.

MOST Christians keep their religion in a lump, laid by for great extremities. Spread it! My brethren, spread it! Take care of the small occasions, and the greater ones will take care of themselves.

The Misdirection of a Soul.

Robert Burns is the greatest of Scottish poets. His genius and perfect naturalness are a never-failing charm. There is a fact in his history, recently stated by one of his country's greatest pulpit orators, which explains what else would be difficult to understand. He was piously educated, and through all his life had great respect for religion.

Before his fame as a poet had aroused the enthusiasm of his countrymen, while he was quite a young man, his principal and only pleasurable employment was, to use his own words, "looking backwards and forwards in a moral and religious way." He loved to walk alone upon the hills, and muse upon his destiny amid the sublimity of lightning and storm. The description given of the heavenly state in the last three verses of the seventh chapter of Revelation, acted upon him like the harpings of eternity. Urged by conscience, touched with fire of truth, he went for counsel to a neighboring clergyman, who proved himself to be a careless as well as a free-thinking shepherd of souls. He could not understand his case, so he counseled him to dismiss such gloomy thoughts, to dance and mingle in gay society, as the best corrective of his despondency. His serious reflections vanished, and he was lost to religion and to God.

Here was a loss more fatal than a train of cars thrown off the track by a wrong switch; or than if some Great Eastern had been wrecked by following false lights on the Irish coast. A greater than Cowper or Montgomery, in the line of poetry, was made a baleful star in the intellectual constellation, and when, as one of the first magnitude, he might have guided countless souls to Christ, he became but the illuminator of conviviality and dissipation; and after a few fitful years, went down to the grave a disappointed man, with a ruined constitution.

Christian, in the Pilgrim's Progress, was exposed to a similar danger. When inquiring the way to the Celestial City, he was met by Mr. Worldly-wiseman, who nearly accomplished his ruin under the burning mountain to which he directed him, When the soul comes to a crisis in its history, as most souls do, it seeks some friendly evangelist to counsel it safely. When an immortal being stands at the junction of two roads, the one leading to heaven and the other to hell, and is in doubt as to which he should take, and yet desires to follow the right, the wrong counselor assumes fearful responsibility. The misdirected soul may retort to the author of his ruin, "I inquired of you the way to life, and you turned me into the road of death!" —*Selected.*

Dr. David Livingstone.

This distinguished missionary explorer died in Lobisa, in the interior of Africa, in August last. His explorations had led him into marshes, in crossing which he had been obliged to wade, with the water at one time for three hours above his waist. Ten of his party died through these exposures.

Dr. Livingstone was born at Blantyre, near Glasgow, Scotland, in the year 1817. His parents were in humble circumstances. Of his father he says: "He was too conscientious ever to become rich, but by his kindness of manner and winning ways he made the heartstrings of his children twine around him as firmly as if he had possessed and could bestow upon them every advantage."

David was obliged at an early age to earn his own support by work in the cotton mills of Blantyre. But even at that time he was possessed with a genuine love of learning. By hard labor he purchased the means of satisfying his mental appetite, pursuing his studies at Glasgow during the winter months, and resuming operations in the mills during vacations. We have heard from the lips of an old Scotchwoman how she had seen him reading from his book as he followed the motions of the spinning "mule."

As he grew to manhood he determined to devote himself to the missionary work. He acquired a medical education, and attended one or two courses of theological lectures; and in 1840 was ordained as a medical missionary under the auspices of the London Missionary Society.

He soon left England for Port Natal. There he met with his distinguished countryman, the missionary Moffat, whose daughter, after a few years, became Livingstone's wife, and accompanied him in some of his subsequent exploring tours, dying in 1862 of fever contracted on a journey.

After studying the language for two years, in 1843 he founded a missionary station at Mabosta. At this place, and a station fifty miles north of it, he labored for the next six years. He afterwards was stationed at Kuruman, making, however, many journeys of exploration.

In 1856 he returned to England, having added to patient and successful missionary labor geographical discoveries of great interest and value.

After publishing his "Missionary Travels and Researches in South Africa," he returned to his field of labor and exploration in 1858, conducting an expedition up the Zambesi.

In 1864 he returned to his native country for the last time, and 1865 found him back in Africa ready to continue his explorations of the interior. He has been hidden in the wilds of that country ever since.

His contributions to geographical knowledge have been extensive. And he has shown to a utilitarian age the spectacle of a man, for humanity's sake and for Christ's sake, pushing into untraveled regions, undergoing great hardships, and at last meeting his death, that he might open up a dark continent to the light of the gospel.

"I view the end of the geographical feat," he says, "as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race, the promotion of all those means by which God in his providence is working, and bringing all his dealings with man to a glorious consummation."—*Ex.*

Children's Corner.

"Look Before you Leap."

Many little folks are apt
To get a hearty thump,
Because they do not look before—
They take the final jump.

Close beside the stony wall,
The thorns and briers creep:
So 'tis always safe and best—
To look before you leap.

When entering life's rugged road,
Be sure aright to start:
In paths of virtue ever go,—
And never from them part.

—*Selected.*

The Promise.

In the winter, on a very slippery day, a boy was helping an aged lady down some steps.

"Aren't you afraid of falling down," said he?

"No, dear," said the old lady; "I'm as careful as I can be; and there's a promise in the Bible that helps me: 'He keepeth all his bones; not one of them is broken.'"

"He didn't keep mine," said the boy; I fell down once, and broke my leg."

"Perhaps that was because you did't ask Him, my dear. Suppose Mr. Brown should promise in the newspaper to-morrow that he would give a suit of clothes to every child in New York. Now, if you just read the promise and go about your play, and don't think any more about it, it won't do you a bit of good. But if you go to his store and say: 'Mr. Brown, you promised a suit of clothes to every child in New York; please give me mine;' that would be trusting his promise. And that's the way we must trust God's promise. Try them, and be sure that in some way he will more than fulfill them."

That Kiss of my Mother.

George Brown wanted to go some where, and his mother was not willing. He tried to argue the matter. When that would not do, instead of saying, "I should really like to go, but if you cannot give your consent, dear mother, I will try to be content to stay," he spoke roughly, and went off slamming the door behind him. Too many boys do so. George was fourteen, and with his fourteen years' experience of one of the best of mothers one would have thought better of him. "But he was only a boy. What can you expect of boys?" So say some people.

Stop! hear more. That night George found thorns in his pillow. He could not fix it in anyway to go to sleep on. He turned and tossed, and he shook and patted it; but not a wink of sleep for him. The thorns kept pricking. They were the angry words he spoke to his mother. "My dear mother, who deserves nothing but kindness, and love, and obedience from me," he said to himself. "I never do enough for her; yet how have I behaved? her oldest boy! How tenderly she nursed me through that fever!"

These unhappy thoughts quite overcame him. He would ask her to forgive him in the morning. But suppose something should happen before morning? He would ask her now, to-night, this moment. George crept out of bed, and went softly to his mother's room.

"George," she said, "Is that you?" "Are you sick?" For mothers, you know, seem to sleep with one eye and ear open, especially when the fathers are away, as George's father was.

"Dear mother," he said, kneeling at her bedside, "I could not sleep for thinking of my rude words to you. Forgive me, mother, my dear mother, and may God help me never to behave so again!"

She clasped the penitent boy in her arms and kissed his warm cheek. George is a big man now, but he says that was the sweetest moment of his life. His strong, healthy, impetuous nature became tempered by a gentleness of spirit. It softened its roughness, sweetened his temper, and helped him on to a true and noble Christian manhood.

Boys are sometimes ashamed to act out their best feelings. O if they only knew what a loss it is to them not to do so!—*Mother's Magazine.*

Bad Wages.

"I have left my place, mother," said a poor boy one day when he returned from his work.

"Why have you left?" said the mother, "was your master unkind to you?"

"No, mother, he was kind enough," said the boy.

"Didn't you like the work?" asked the mother.

"It was the wages I did'nt like," said the boy solemnly. "My master wanted me to sin, and the wages of sin is death."

His master had expected him to lie about the goods, and deceive and cheat the customers; but the boy said—

"No, sir. I can't do such things; I will leave your service first." And he did leave it; and he was right about it too. Such boys will make mothers' hearts glad, and will find that the Lord takes care of those who trust in him and will not work for Satan, nor earn the wages of sin.

Such trials do the faithful good. It may seem hard to suffer because we will not sin, but the rough sea makes the sailor, the hot furnace makes the pure gold, the strongest faith comes from the hardest trials, and they who suffer for Christ's and conscience' sake shall be blessed here and crowned with joy hereafter.—*Little Christian.*

Better than Gold.—We often hear little boys telling of the wonders they will do when they grow to be men. They are looking and longing for the time when they shall be large enough to carry a cane and wear a tall hat; and not one of them will say that he expects to be a poor man, but they every one intend to be rich. Now, money is very good in its place; but let me tell you, little boys, what is a great deal better than money, and what you may be earning all the time you are waiting to grow large enough to earn a fortune. The Bible tells us that "a good name is rather to be chosen than great riches, and loving favor rather than silver and gold." A good name does not mean a name for being the richest man in town, or for owning the largest house. A *good* name is a name for doing good deeds; a name for wearing a pleasant face and carrying a cheerful heart; for always doing right no matter what the consequence may be.

Religious Intelligence.

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Foreign.

—Rochefort, a daring Communist editor of Paris, who was transported to the French penal colony of New Caledonia, has escaped in a small boat, with several companions, and is on his way to New York.

—A dispatch from Calcutta, April 4th, says that the condition of the famine stricken districts is gradually improving. Over 500,000 persons in the northwestern portion of Tishart are still dependent upon government aid; the spring crop except in that province is good.

—Under date of March 25, President Gonzales, of the Dominican Republic, announces the failure of the Samana Bay Company to comply with the terms of its lease, requiring pre-payment of the rental, $650,000, to the Dominican Government, and the consequent lapse of all privileges and right granted to the Company.

—The Carlists claim that owing to a revolt in their ranks only half of their forces have been engaged in the recent battles before Bilbao. It is reported that General Santos will shortly march upon Madrid and cut off Serrano's communications. An official dispatch from Serrano's headquarters states that 410 officers and men have deserted from General Santos' command and come into the Republican lines. Up to the 3d inst. there had been no fighting for a week. Both sides are strengthening their positions at Abanto. It is reported that a force of 600 Republicans were surprised and captured at Calaf.

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RUM AND TOBACCO.

Last year England collected 34,000,000 pounds sterling, near $170,000,000, revenue on tobacco and spirituous liquors, an enormous but unprofitable revenue, for it is the price of human lives.

It is currently reported that a Chicago widow, who has an income of $100,000, was taken dead drunk from the gutter lately, elegantly dressed and diamond bedecked.

A significant commentary on President Grant's extravagant use of cigars is his portrait on the internal revenue stamps affixed to tobacco packages. What a shock to American honor should a cut of Washington or Lincoln be put to like use!

To make or sell ardent spirits for common use is as wicked as to make and sell poisons for the same purpose. The blood of murdered souls will be required at their hands.—*Judge Daggat.*

A saloonist attempted to bluff a woman of Dayton with the challenge: "Madam, Christ drank wine, why can't we?" Instantly the reply was given: "Yes, sir: and if you will sell wine made from water you may do so." Bickham gives the moral: "Don't quote Scripture to those women."

The Kentucky Legislature has passed a "local option" liquor law, providing that twenty voters in any township may call for a popular vote on the question, and if a majority so decide, the sale of liquor in the township shall be prohibited.

It is a well-authenticated fact that in Scotland, during the ten years preceding the passing of the Forbes-Mackenzie Act, the quantity of British spirits consumed was 66,000,000 gallons; in the ten years which succeeded the passing of the act, the quantity consumed was 51,000,000 gallons.—*London Primitive Methodist.*

There is shaking among the dry bones that are habitually moistened with wine. Yesterday a case came before one of the courts, which turned upon the genuineness of a favorite brand of wine. What do you suppose the Sherry drank in the country is made of? Read, ye wine drinkers: "An analysis of a "standard" brand showed that it was composed of forty gallons of potato spirit, fifty-six gallons of water, four gallons of capillaire, and ten gallons of grape juice. The delectable mixture makes forty dozen quarts, which sells in the market at $38 per dozen. Rather a profitable business for everybody, except the consumers—they need stomachs glass-lined and backed with fire-brick. The fact is, but little actual wine is imported. The Sherries are adulterated with sulphuric acid, and strengthened with alcohol, the Champagnes are made of cider and alcohol, Port is a villainous decoction, and so on through the list. Still the fastidious drinker smacks his lips over his sulphuric acid, its price and its foreign name commending it to him. Not one of them can be induced to touch the real wine, made from real grapes, grown in America.—*Essex Republican.*

FACTS AND FIGURES.

The French Assembly has introduced a strange feature in Republicanism. Ithas passed a bill placing the appointment of the mayors of the 37,000 *communes* France in the hands of the central government.

A recent calculation relative to the principal European languages shows that English is spoken by 90,000,000 persons, Germany 55,000,000, Spanish by 55,000,000, and French by 45,000,000.

Since 1826 only one parliament has existed for more than six years. The longest parliament recorded in English history was that elected in 1661, which existed nearly seventeen years; and the shortest that elected in 1830, which lasted only five months and twenty-six days. The House of Commons now consists of 658 members, of whom 493 are from England and Wales, sixty from Scotland, and 105 from Ireland.

It is stated that the different steam railroads of St. Louis employ 1,250 men on Sabbath; the horse cars employ 358 men, 549 are employed in barber shops, 600 in livery stables, 4,500 in dram shops, 100 in beer gardens, 7,000 in attendance at the theatres, and several hundred in the edditing and carrying of newspapers. But the worst feature of the case is that the patronage of professedly Christian people supports this system of Sabbath desecration.

When George the Third came to the throne in 1760 the national debt of England was £130,000,000. The American war raised it to £260,000,000. The insensate warfare against the French revolution made it £570,000,000, and by the time Napoleon was safely landed in St. Helena the debt amounted to the inconceivable sum of £865,000,000. It may be safely asserted that every guinea of this debt was unnecessary.—*James Parton.*

—It is estimated in New Orleans that 250,000 bales of hay come thither yearly, sold at from $20 to 50 a ton; nearly all the provisions come from the Northwest; potatoes are $4 to $6 a barrel; sweet potatoes can hardly be had at any price; eggs forty cents a dozen; and everything else in proportion. Gardening near any Southern city is generally very lucrative.

English taxpayers have some pretty little bills to pay for the pleasure of witnessing the farce known as the Tichborne trial. Mr. Hawkins, who is assisting the Crown officers in the prosecution, received a retainer of $5,000, and has $250 per day for his services. Mr. Parry, another lawyer on the same side, had a retainer of $3,750, and gets $150 per day. Three junior counsel had retainers of $1,000 each, and get 150 each per day. The total cost of the trial to the government up to the present time is nearly $2,500,000,000.

The Chicago *Tribune* shows that the logic of facts and statistics is opposed to Republicanism in Spain, Education, the foundation of self-government, is wanting. The official statistics show that Spain contains an aggregate population of 15,673,070 sonls, of whom 11,837,391 can neither read nor write; 705,768 can read but cannot write; and only a little over 3,000,000 can read and write. There are 422 Justices of the Peace who can neither read or write; and 711,119 Aldermen and 12,479 members of Town Councils who are unable to sign their own names. In such circumstances as these, aside from the natural hot-headedness and blood-thirstiness of the Spaniard, a Republic in Spain is at least an improbability.

According to the recent census the inhabitants of Ceylon number 2,500,000, and are distributed, according to their religious belief, as follows: Buddhist, 1,520,575; Sivite, 464,414; Roman Catholic, 182,613; Mohammedan, 171,542; Protestant, 24,756; Wesleyan, 6,071; Presbyterian, 3,101; Baptist, 1,478. There are 5,345 Buddhist priests, 1,078 Stvite priests, 449 Mohammedan priests, and 862 devil dancers, while the Protestant clergy and missionaries number 217, and the Catholic priests 87.

A scientific gentleman says of railway dust: "On the 24th of May, 1870, while traveling by rail between Laltley and Camp Aill, I spread a paper on a seat of the carriage near the open window, and collected the dust that fell upon it. A rough examination of this with the two-thirds power showed a large proportion of the fragments of iron; and on applying a soft iron needle, I found many of them were highly magnetic. They were mostly long, thin, and straight, the largest being about 1-50 of an inch, and under the power used, had the appearance of a quantity of old nails."

The following is a list of the Chief-Justices in the United States Supreme Court appointed between 1789 and 1874, and the date of their nomination:

John Jay, New York, Sept. 26, 1789.

John Rutledge, South Carolina, July 1, 1795. Ratification refused by the Senate.

Wm. Cushing, Massachusetts. Jan. 27, 1796. Appointment declined.

Oliver Ellsworth, Connecticut, March 4, 1796.

John Jay, New York, Dec. 19, 1800. Appointment declined.

John Marshall, Virginia, Jan. 31, 1801.

Roger B. Taney, Maryland, Dec. 28, 1835.

Salmon P. Chase, Ohio, Dec. 6, 1864.

George H. Williams, Oregon, Dec., 1873. Nomination withdrawn.

Caleb Cushing, Massachusetts, Jsn., 1874. Nomination withdrawn.

Morrison R. Waite, Ohio, Jan., 1874.

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—Low as government authority has sunk in Mexico, such an outrage as that committed by the Catholics upon the missionary Stevens cannot escape punishment. The priest who prompted the murder is on trial for his life, and six of the mob that did the work have been condemned to death.

Foreign.

—Rochefort, a daring Communist editor of Paris, who was transported to the French penal colony of New Caledonia, has escaped in a small boat, with several companions, and is on his way to New York.

—A dispatch from Calcutta, April 4th, says that the condition of the famine stricken districts is gradually improving. Over 500,000 persons in the northwestern portion of Tishart are still dependent upon government aid; the spring crop except in that province is good.

—Under date of March 25, President Gonzales, of the Dominican Republic, announces the failure of the Samana Bay Company to comply with the terms of its lease, requiring pre-payment of the rental, $650,000, to the Dominican Government, and the consequent lapse of all privileges and right granted to the Company.

—The Carlists claim that owing to a revolt in their ranks only half of their forces have been engaged in the recent battles before Bilbao. It is reported that General Santos will shortly march upon Madrid and cut off Serrano's communications. An official dispatch from Serrano's headquarters states that 410 officers and men have deserted from General Santos' command and come into the Republican lines. Up to the 3d inst. there had been no fighting for a week. Both sides are strengthening their positions at Abanto. It is reported that a force of 600 Republicans were surprised and captured at Calaf.

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RUM AND TOBACCO.

Last year England collected 34,000,000 pounds sterling, near $170,000,000, revenue on tobacco and spirituous liquors, an enormous but unprofitable revenue, for it is the price of human lives.

It is currently reported that a Chicago widow, who has an income of $100,000, was taken dead drunk from the gutter lately, elegantly dressed and diamond bedecked.

A significant commentary on President Grant's extravagant use of cigars is his portrait on the internal revenue stamps affixed to tobacco packages. What a shock to American honor should a cut of Washington or Lincoln be put to like use!

To make or sell ardent spirits for common use is as wicked as to make and sell poisons for the same purpose. The blood of murdered souls will be required at their hands.—*Judge Daggat.*

A saloonist attempted to bluff a woman of Dayton with the challenge: "Madam, Christ drank wine, why can't we?" Instantly the reply was given: "Yes, sir: and if you will sell wine made from water you may do so." Bickham gives the moral: "Don't quote Scripture to those women."

The Kentucky Legislature has passed a "local option" liquor law, providing that twenty voters in any township may call for a popular vote on the question, and if a majority so decide, the sale of liquor in the township shall be prohibited.

It is a well-authenticated fact that in Scotland, during the ten years preceding the passing of the Forbes-Mackenzie Act, the quantity of British spirits consumed was 66,000,000 gallons; in the ten years which succeeded the passing of the act, the quantity consumed was 51,000,000 gallons.—*London Primitive Methodist.*

There is shaking among the dry bones that are habitually moistened with wine. Yesterday a case came before one of the courts, which turned upon the genuineness of a favorite brand of wine. What do you suppose the Sherry drank in the country is made of? Read, ye wine drinkers: "An analysis of a "standard" brand showed that it was composed of forty gallons of potato spirit, fifty-six gallons of water, four gallons of capillaire, and ten gallons of grape juice. The delectable mixture makes forty dozen quarts, which sells in the market at $38 per dozen. Rather a profitable business for everybody, except the consumers—they need stomachs glass-lined and backed with fire-brick. The fact is, but little actual wine is imported. The Sherries are adulterated with sulphuric acid, and strengthened with alcohol, the Champagnes are made of cider and alcohol, Port is a villainous decoction, and so on through the list. Still the fastidious drinker smacks his lips over his sulphuric acid, its price and its foreign name commending it to him. Not one of them can be induced to touch the real wine, made from real grapes, grown in America.—*Essex Republican.*

FACTS AND FIGURES.

The French Assembly has introduced a strange feature in Republicanism. Ithas passed a bill placing the appointment of the mayors of the 37,000 *communes* France in the hands of the central government.

A recent calculation relative to the principal European languages shows that English is spoken by 90,000,000 persons, Germany 55,000,000, Spanish by 55,000,000, and French by 45,000,000.

Since 1826 only one parliament has existed for more than six years. The longest parliament recorded in English history was that elected in 1661, which existed nearly seventeen years; and the shortest that elected in 1830, which lasted only five months and twenty-six days. The House of Commons now consists of 658 members, of whom 493 are from England and Wales, sixty from Scotland, and 105 from Ireland.

It is stated that the different steam railroads of St. Louis employ 1,250 men on Sabbath; the horse cars employ 358 men, 549 are employed in barber shops, 600 in livery stables, 4,500 in dram shops, 100 in beer gardens, 7,000 in attendance at the theatres, and several hundred in the edditing and carrying of newspapers. But the worst feature of the case is that the patronage of professedly Christian people supports this system of Sabbath desecration.

When George the Third came to the throne in 1760 the national debt of England was £130,000,000. The American war raised it to £260,000,000. The insensate warfare against the French revolution made it £570,000,000, and by the time Napoleon was safely landed in St. Helena the debt amounted to the inconceivable sum of £865,000,000. It may be safely asserted that every guinea of this debt was unnecessary.—*James Parton.*

—It is estimated in New Orleans that 250,000 bales of hay come thither yearly, sold at from $20 to 50 a ton; nearly all the provisions come from the Northwest; potatoes are $4 to $6 a barrel; sweet potatoes can hardly be had at any price; eggs forty cents a dozen; and everything else in proportion. Gardening near any Southern city is generally very lucrative.

English taxpayers have some pretty little bills to pay for the pleasure of witnessing the farce known as the Tichborne trial. Mr. Hawkins, who is assisting the Crown officers in the prosecution, received a retainer of $5,000, and has $250 per day for his services. Mr. Parry, another lawyer on the same side, had a retainer of $3,750, and gets $150 per day. Three junior counsel had retainers of $1,000 each, and get 150 each per day. The total cost of the trial to the government up to the present time is nearly $2,500,000,000.

The Chicago *Tribune* shows that the logic of facts and statistics is opposed to Republicanism in Spain, Education, the foundation of self-government, is wanting. The official statistics show that Spain contains an aggregate population of 15,673,070 souls, of whom 11,837,391 can neither read nor write; 705,768 can read but cannot write; and only a little over 3,000,000 can read and write. There are 422 Justices of the Peace who can neither read or write; and 711,119 Aldermen and 12,479 members of Town Councils who are unable to sign their own names. In such circumstances as these, aside from the natural hot-headedness and blood-thirstiness of the Spaniard, a Republic in Spain is at least an improbability.

According to the recent census the inhabitants of Ceylon number 2,500,000, and are distributed, according to their religious belief, as follows: Buddhist, 1,520,575; Sivite, 464,414; Roman Catholic, 182,613; Mohammedan, 171,542; Protestant, 24,756; Wesleyan, 6,071; Presbyterian, 3,101; Baptist, 1,478. There are 5,345 Buddhist priests, 1,078 Stvite priests, 449 Mohammedan priests, and 862 devil dancers, while the Protestant clergy and missionaries number 217, and the Catholic priests 87.

A scientific gentleman says of railway dust: "On the 24th of May, 1870, while traveling by rail between Laltley and Camp Aill, I spread a paper on a seat of the carriage near the open window, and collected the dust that fell upon it. A rough examination of this with the two-thirds power showed a large proportion of the fragments of iron; and on applying a soft iron needle, I found many of them were highly magnetic. They were mostly long, thin, and straight, the largest being about 1-50 of an inch, and under the power used, had the appearance of a quantity of old nails."

The following is a list of the Chief-Justices in the United States Supreme Court appointed between 1789 and 1874, and the date of their nomination:

John Jay, New York, Sept. 26, 1789.

John Rutledge, South Carolina, July 1, 1795. Ratification refused by the Senate.

Wm. Cushing, Massachusetts. Jan. 27, 1796. Appointment declined.

Oliver Ellsworth, Connecticut, March 4, 1796.

John Jay, New York, Dec. 19, 1800. Appointment declined.

John Marshall, Virginia, Jan. 31, 1801.

Roger B. Taney, Maryland, Dec. 28, 1835.

Salmon P. Chase, Ohio, Dec. 6, 1864.

George H. Williams, Oregon, Dec., 1873. Nomination withdrawn.

Caleb Cushing, Massachusetts, Jan., 1874. Nomination withdrawn.

Morrison R. Waite, Ohio, Jan., 1874.

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BY

REV. W. P. M'NARY,

Delivered in the United Presbyterian Church, Bloomington, Ind.,

Sabbath, December 8th, 1873.

[CONCLUSION.]

redeem, purify and glorify its members, and thousands of its members believe it to be all the religion that is necessary and resting in it, are content without any other, and must inevitably perish in their delusion.

Yes, Masonry claims to be a religion; Masonry is a religion: let us now inquire what kind of a religion it is.

IT IS AN ANTI-CHRISTIAN RELIGION.

We are fully aware that in the orders of Knighthood there is mention of Christ and Christianity, but with reference to this we have three remarks:

1. That nine-tenths of its members probably never get so far as the orders of the Knighthood or 9th degree, and therefore if it embraced pure Christianity, nine-tenths of its members would die without Christ.

2. Robert Morris, Grand Master and author of a code of laws, says: "The orders of the Knighthood compose no part of the system of Masonry." This is no doubt true, and we are glad to say that much in its favor in view of what follows.

3. That the orders of the Knighthood have introduced Christianity in order to make a blasphemous mockery of the sacred rites of the New Testament as the other orders do of the Old. I use the word *blasphemous* advisedly, as it is the only word that expresses the truth. According to Webster it means "impiously irreverent."

I will give a few examples of this impiously irreverent use of the sacred rites of the Old and New Testaments, as evidence of the anti-Christian character of Masonry. In the Royal Arch degree the candidate represents Moses at the burning bush. He looks before him and sees the burning bush (a pot of glowing coals with a bush over it) and hears a voice saying: "Put off thy shoes from off thy feet for the place whereon thou standest is Holy ground." He then takes off his shoes and hears a voice saying: "I am the God of Abraham and the God of Isaac and the God of Jacob."—[Light on Masonry, p. 155.] In the same ceremony they represent the children of Israel after the return from captivity searching and finding the Ark of the Covenant in the debris of the fallen Temple, at Jerusalem.—They open it and take out—1st, the Pot of Manna; 2d, Aaron's Rod that budded—(a peach tree twig that some one had hid there) 3d, the key to the inefitable degrees of Masonry, [Light on Masonry, p. 152.]

In the Knight Templar degree the candidate is made to drink wine from a human skull and say, "This pure wine I now take in testimony of my belief in the immortality of the soul and the mortality of the body, * * * and as the sins of the world were laid upon the head of the Savior, so may all the sins of the person whose skull this was, be laid upon my head in addition to my own, should I knowingly or willingly violate this my solemn obligation," &c. [Light on Masonry, p. 182.]

Is not this a blashhemous mockery of our holy communion?

In the Mark Master's degree the Master produces a stone and advances toward the candidate reading Rev. ii. 7: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save him that receiveth it. [Light on Masonry, p. 109.]

In the degree of Most Excellent Master they all kneel around the room and take hands except the Grand Master, who reads as follows from the 24th Psalm: "Lift up your heads O! ye gates, and be ye lifted up ye everlasting doors, that the King of Glory may come in." Then they all rise up, open the ring and take in the "King of Glory" in the person of the Most Excellent Grand Master. Now we ask all candid persons what stronger evidence could we have of the anti-Christian character of Masonry than this blasphemous and profane use of the most sacred rites of the Christian religion?

But we propose to show that Masonry is anti-Christian from its own rites and authorites. The Bible requires as a condition of salvation, belief in the Lord Jesus Christ. It declares that there is no other name given under heaven or among men whereby we must be saved, but the name of Christ. It lays down as a condition of acceptance in prayer, that we ask all in the name of Christ. "Whatsoever ye shall ask in my name, believing, ye shall receive."

It teaches that no man cometh unto the Father but by Christ. It teaches that all men should honor the Son even as they honor the Father. It teaches us to do all Christian work and works of charity in the name of Christ, even to the giving of a "cup of cold water." It declares that "he that is not with me is against me." All religions therefore that teach any other way of salvation, are anti-Christian. Now, Masonry, as we have seen, teaches its members that it is a saving religion, and it carefully excludes Christ from all its religious rites.

There are many prayers in this manual, and in other manuals, but not in one of them is there a reference to Christ. Now, I freely admit that a person might inadvertently make a prayer without reference to Christ, whereas the mind might be resting on Christ and trusting in him. But in Masonry it is always omitted, it is excluded by the law of Masonry. I have indeed heard it said that in some lodges composed almost or entirely of Christians, extempore prayers are used in which the name of Christ is mentioned. But it is contrary to the law of Masonry, and when one member objects it must be omitted.

In the ceremony of admission to the Royal Arch degree the Master has occasion to read 2d Thess. iii. 6-18, in which the name of Christ occurs twice, and from which the passage receives all its significance and authority, but that name is omitted in the quotation in the manual. Which proves that they dare not put the name of Christ into any of their ritual.

The Mystic Star, a monthly Masonic journal, published in Chicago, speaking of an address delivered by Grand Orator Kinding, of Iowa, after praising his ability as an orator, said: "We regret, however, to notice a very exceptional expression in Brother Kinding's address, we refer to the phrase 'Earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian, and as such, at variance with Bro. Kinding's usual good taste. It is reasonable to suppose that not a tithe of those he addressed believed in that sentiment."

What is here said of Masonry is true also of Odd-fellowship in a limited degree. It also has a ritual and many religious rites. It has priests, altars, vestments, prayers, hymns and religious ceremonies, from all of which Christ is carefully excluded. Grosh, in his Manual, p. 285, says: "The descendants of Abraham, (Jews) the diverse followers of Jesus, the Pariahs (Hindoos) of the stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship, and discord and contention are forgotten in words of humanity and peace;" and explains this strong testimony by the fact that they "leave their prejudices at the door of the lodge." Now I ask, can any Christian go into an association where he cannot take Christ with him—where he is compelled to leave that "sectarian prejudice" "at the door," without denying the Son of God?

Mackey, in his Lexicon, p. 404, says: "The religion then of Masonry is pure Theism, on which its members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their *truth* or *falsehood* with the TRUTH of Masonry." But we need not the admission of Mr. Mackey to prove that Masonry is pure Theism, for a religion that excludes Christ and combines and harmonizes all the religions of the world can be nothing else.

But, says the Mason, the Bible is one of our symbols—one of the three great Lights of Masonry; but we ask, What are the others? Why, "the Compass and the Square." So the Bible is placed on the same level with the compass and the square, and has the same authority. Chase, in his Digest of Masonic Laws, 1864, p. 206, says: "To require a candidate to profess his belief in the divine authenticity of the Bible," or "a state of future rewards and punishments, is a serious innovation in the very body of Masonry." This we know must be true, because Arabs and Mormons are Masons, but they would die before they would recognize the Bible. Therefore Chase in his Digest, p. 208, speaking on this subject, says: "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry, it would be something else."

Let me say concerning that branch of Masonry that does accept the Bible as one of its three great lights, that it takes Christ out of the Bible before it takes it into the lodge. And when you take Christ out of the Bible you take the soul out of it and leave only a lifeless corpse. Christ made man and placed him in Eden; Christ led Israel through the wilderness; Christ gave the Law upon Mount Sinai; Christ gave us the Bible, and both the Old and New Testament testify of him. But Christ, the author of the Bible, the giver of the Bible, must stay outside of the lodge—"tiled" out among the "cowans" and "the profane world,"—while the words of Christ, *with his name omitted*, may be carried into the lodges, as of authority equal to that of the compass and square.

In view of these facts, I ask every candid man to answer for himself, Is not Masonry a Christ-denying, Christ-rejecting religion? Does not every one that goes into the lodge turn his back upon the Son of God? "He that is not with me is against me."

Oh, my Christian brethren! if there be any among you to-day who have become identified with Masonry, let me ask you in all kindness, How can you stand up in the Temple of Christ to profess his name, and consecrate yourselves to his service on the Sabbath day, and then go into the temple of anti-Christ, where you dare not mention his name, on Tuesday?

If there be an adhering Mason under the sound of my voice; if there be one who expects to join that society, I warn you in the name of the Lord Jesus Christ of your danger. I pray God he may not lay this sin to your charge, and that is all that I can do. And on that day when we shall all stand before the judgment seat of God, your blood will not be required at my hands.

Concerning the duty of the Christian church in this matter we would simply say that no Chsistian church will receive a Mohammedan into its membership. Why? Because he is a believer in a Christless religion. No Christian church would receive a participating member of the Jewish church into membership. Why? Because he is a member of a Christ-denying church. But Masonry is just as distinctly a Christless and Christ-denying religion as either the Jewish or Mohammedan church. According to its own best authorities, it is a religion of "Pure Theism."

How can a man be a professor of a religion that is "Pure Theism," and be a consistent member of a Christian church? How can a man be a member of a Christ-denying religious association, and be a consistent member of a Christian church? How can a church, which lays down as its corner-stone that Stone which these builders reject, which lays down as its fundamental principal, belief in, and profession of Christ—that Christ which Masonry rejects, receive a member of the Masonic fraternity to its communion?

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Corn—No. 2	62½	
Rejected	58	59½
Oats—No. 2	44¾	
Rejected	42½	
Rye—No. 2	89	91
Barley—No. 2	1 54	1 56
Flax Seed	2 10	2 15
Flour, Winter	5 50	9 25
Spring extra	5 25	6 75
Superfine	3 00	4 75
Hay—Timothy, pressed	9 50	14 00
" loose	11 00	13 00
Prairie, "	9 00	10 50
Lard		9¾
Mess pork, per bbl	16 50	
Butter	28	33
Cheese	12	18
Eggs	12	12½
Beans	1 90	2 50
Potatoes, per bu	1 00	1 35
Poultry Turkeys per lb	11	15
Chickens per doz	3 00	4 25
Lumber—Clear	38 00	55 00
Common	13 00	14 00
Lath	2 25	2 75
Shingles	1 50	3 75
WOOL—Washed	37	55
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LIVE STOCK. Cattle, extra	6 25	6 50
Good to choice	5 35	6 00
Medium	5 00	5 25
Common	3 50	4 75
Hogs,	4 75	5 90
Sheep	5 50	7 75

New York Market.

Flour	$ 5 50	7 50
Wheat	1 53	1 71
Corn	83	90
Oats	59	65
Rye	98	1 03
Lard		9¾
Mess pork		16 90
Butter	26	30
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Topics of the Time.

HANGING.—An endeavor has just been made to abolish the death penalty in the State of Illinois, substituting therefor imprisonment for life. This is a natural result of the gospel of sentimentalism which is so extensively preached at the present time. What we need is a rigid enforcement of law, and not a diminution of its sanctions. It is because, by reason of money and grips and signs and cowardice, bad men are allowed to prey upon the good, and the penalties of the law are trodden under foot, that crime increases and life is unsafe. Where law is enforced and people are intelligent, laws will be respected and obeyed. One thing we should do, and that is imprison any man who fails to furnish his children with an education. An immoral or an ignorant people will violate laws made to protect property and life. We have as a nation no hope of salvation save in the education and Christianization of the people. Unless this is done prisons cannot be large enough to hold our criminals, and no penalty can be enacted that will deter from crime. Our course is plain, enforce what law we have, and seek to produce a state of things that will render human laws superfluous, because all are obedient to the divine.

SCIENTIFIC DOGMATISM.—The world has been filled with outcries against theological dogmatism, and for a religion of reason. This is all well enough. If the religion of the Bible is not a rational religion it should be abandoned. Those who profess it, claim that it is not only a rational system, but the only one which has existed, or asks the confidence of men at this time. It would be a good thing, however, if some of these gentlemen who are so anxious that Christians should avoid placing assertion instead of evidence, would direct at least part of their attention to the fashionable scientific dogmatism of to-day. As an example of this loud talk, take the following account of a whale's rib which was found in Maryland 200 feet below the level of the surrounding country. The rib being sent to Baltimore, Dr. John F. King, of that city, thus discuses concerning it:

This skeleton was deposited when the continent was submerged, at a period when the Alleghany Mountains were hidden by the sea, and ages before the eastern shore of Maryland became dry land; in fact, when the Atlantic and Pacific oceans mingled their waters and rolled uninterruptedly across the American continent. It was deposited there long before any quadrupedal animal or man appeared upon the earth—ages before Adam lived.

It is of course to be supposed that this gentleman stood by and saw the whale covered up, as he could hardly speak so authoritatively unless such was the case.

CYCLICAL DELUGES.—It must be quite embarrassing to the gentlemen who have made merry over Noah's flood, to see how steadily scientific research is demonstrating the truth of the Bible story. This thought is suggested by a little work under the title that heads this paragraph. It is an argument to show that there have been deluges at intervals of ten thousand five hundred years in the past, and will continue to be, so long as the astronomical conditions of the earth remain as they now are. At present our summer is while the earth is in aphelion, and because its distance to travel is greater and its motion slower than while in perihelion, our spring and summer are seven days longer than our winter and autumn. By precession of equinoxes and change of the earth's axis, by and by the order of the seasons will be reversed, our summer will come while we are in that part of earth's orbit nearest the sun and our winter when we are fartherest away. At that time our spring and summer will be seven days shorter than our autumn and winter. Until that time the northern hemisphere will continue to grow colder and the southern to grow warmer. When the seasons are fully reversed, about seven thousand years hence, the southern seas will be very much warmer than now; the immense masses of ice about the south pole will be broken up and move north. The center of earth's gravity will move north along the plane of the equator, dragging after it the southern oceans. The northern hemisphere will become the watery one and the submerged continents of the south come to view. This catastrophe, which will of course destroy almost or altogether the inhabited countries of the earth, will be followed in ten thousand five hundred years by another in a contrary direction. Of course we do not affirm that this theory is to be verified, but merely suggest that, when the ablest scholars are demonstrating the possibility of not only one deluge that should cover mountains, but many of them, those who wish to sneer at unscientific statements of the Bible be a little careful about the point of attack.

INFIDEL SCIENTISTS.—Dr. McCosh is credited with the remark that colleges should have for instructors the ablest men in their several departments without reference to their religious views. That is, of two men, one an infidel and the other a Christian, the ablest man should be the instructor, no matter if he should be the unbeliever. Imagine, if possible, an institution made up in this way. Strauss or Renan in Theology; Huxley or Darwin in Biology or Physiology; Tyndall in Natural Sciences; Proctor in Astronomy, and men of like minds in the other departments. Put now young men under the care of such minds four or five years. Let them see the Bible treated as these men are accustomed to treat it. The Sabbath used for lectures on astronomy, and prayer sneered at as a foolish superstition, then let any intelligent man say what the effect must be. If infidels are allowed to control the education of the country because of a little real or fancied superiority in scientific attainment, then the educated men will be infidels.

We admit that such theology as made Princeton (in)famous during the war with slavery, is worse than rationalism or atheism, but that only proves that time serving theologians should be banished from the class room and not that atheists should be put in.

Dr. McCosh is a profound scholar, and very well knows that the Christian movement did not begin by an appeal to science or scientists. He knows that the Reformation began with the Bible and not in the laboratory. He is a Christian, and knows that the soul is of infinite value as compared with mere intellect. Is it wise then to favor the employment of infidels as instructors when they are dangerous just in proportion to their ability? Would it not be wiseer to have young people instructed by men who believe in God, and Christ, and the Bible, and have average ability in their departments, than to put receptive minds under the influence of such men as will use their intellectual gifts to destroy in their pupils that faith which gives the only valuable knowledge to the immortal soul?

THE CHICAGO POST OFFICE.—It seems to be decided by the Masonic brethren that they are to lay the corner-stone of this building on next St. John's Day. This laying of the stone is not supposed to indicate that Masons are to pay for the building, but that they are to occupy it when it is done. The brethren have been cut off from corner-stone laying so far as the churches are concerned, and this is supposed to be an attempt to get up a little excitement for the encouragement of those who are disheartened by the exposures which have lately been made and the initiations which have (not) taken place. Of course we are not within the cable-tow, but we have, nevertheless, a few suggestions as to the entertainment for that day to be provided. In the first place it would be well to explain to the rural brethren that St. John's name is tacked on to this day, not because he was ever a Mason, but because the early brethren wanted to have a good drunk on that day and thought it would make it a little better to call it a St. something. In the next place, a number of experienced craftsmen should show how offices are won by valiant Freemasons. That Grand Master who made a fortune out of the Illinois state prison should tell the rest how to get contracts and how to get rid of an old wife. Then another Grand Master might tell how to get a good berth in the Chicago water works; and still another might tell them that when they get money "on the square" they must never tell, even if they are sworn to do so. He could also explain how to manage a printing steal "to the glory of the Grand Architect of the Universe." Another brother could tell all about dodging a halter at Shelbyville. And then a choir composed of some of "our greatest and best men," say Pike, Mackey, Reynolds and Johnson might sing:—

Great gods of our Masonic clan,
Oh! hear us as we pr(e)y,
Help us to get the offices
And hide the spoils away.

Don't let the Anti-masons know
What we in lodge do plot;
And keep the maimed and blind and poor
Far from the sacred spot.

Oh! let us never, never know
The pain of plans defeated;
But help us steal and drink and sing,
Till in Grand Lodge we're seated.

After this, speeches for the good of the order could be resumed until it was time to go to the dance, which should be a very notable affair, tickets ten dollars, widows and orphans specially invited. By pursuing this or a similar plan it is confidently believed the occasion might be made interesting and profitable to all.

OUR COLLEGES ON SECRET SOCIETIES.

ANNVILLE, Pennsylvania, January 6, 1874.

DEAR SIRS:—Your request, asking my opinion of the influence of Freemasonry, etc., is at hand. Pressure of duties prevents my giving a full or formal statement in reply.

My estimate of Freemasonry may be known from the statement that the United Brethren church, of which I am a member, is utterly opposed to it, and I am with the church on this question. My conviction is firm that the influence of Freemasonry is *baneful in whole and in part;* that religiously it is a stumbling-block; and that socially and politically the benefaction it offers to one, is a robbery of others.

No secret society or so-called fraternity is permitted within this institution.

Wishing you success in the accomplishment of good, I shall remain yours very truly,

L. H. HAMMOND.

Adaptation, Satan's Master-piece.

BY NATHAN CALLENDER.

No one in the realm of moral government can use this, with the same latitude, as can the angel of the bottomless pit and his unscrupulous emissaries. Moral rectitude circumscribes the actions of the good and sincere of all grades of being, but Satan and his followers can become "all things to all men," in a sense that Paul could not think of doing. Indeed, in a sense in which it would be absolutely impossible that good angels or even God himself should do. How exceedingly flexible in morals and religion is Lucifer and his time-serving tools! See how he can accommodate the most exclusive, anti-social, and misanthropic of systems known among men, to all conditions of society! Who would think that men in general would endure a system of religion, which, by its very terms of membership, excludes nine-tenths of the race of man?

Such a system, is Freemasonry, the universal (?) religion! Will not all men in dotage, all in nonage, all invalids, all females spurn such a trick of the pit as that, from the face of the earth? Then look at the initiation degradations! Will men in the possession of their faculties endure them? Wait before you answer no. Cannot Satan so cut this Masonic coat as to fit everything but a good conscience? Yes, yes; here we have English Masonry, French Masonry, Scotch Masonry, American Masonry, etc., etc., to fit the various nationalities. But how will his satanic reverence fit his Masonic garment to the sons of St. Patrick. O, he will give them Irish Masonry, the Molly Maguires, and then a broader system called Jesuitism. But what will he do for the church and the clergy? Will he recognize the professed followers of Jesus, whom Masonry insults, as enemies and meet them in open conflict? Not he. He will sooner baptize this hell-born child of infidelity into the *Christian* name! Do not marvel if Satan and his staff do transform themselves into angels of light. So immediately after thrusting the *Masonic* high-priesthood into the face of our Great High Priest, Jesus, in this nineteenth century, we have an outfit of "Knights of the Red Cross," "Knights of the Christian Mark," etc. "The Holy and Thrice Illustrious Order of the Cross!" Can Satan himself fit this to the Christian clergy and church? Will they put it on? O, yes, many of them will wear it along with the hood-wink, cable-tow, and sheep-skin.

But can satanic genius itself fit a system inherently and supremely selfish to the promptings of benificence and charity? Yes; we must accept the system as *pre-eminently* benevolent and charitable! Why, it takes nearly one-tenth of the money filched from the poorer classes of its devotees to take care of their own sick and poor and bury their dead honorably (?) oh, honor! where is thy dignity? Then, there is the Temperance cause. Cannot the system, whose birth-place was Appletree-tavern, Covent Garden, London, and whose very inspiration has always been its "refreshments, whiskey, and wine libations; in short a factory to turn out vigorous tipplers by the hundred,—cannot this glorious and "most moral" of all orders do something for temperance?" Masonry answers, Yea, in the secret temperance orders, so-called, all unmistakably Masonic. But need his satanic majesty be reminded of the political world? Must he not cut his Masonic gown to suit both religion and politics, though you know Masonry don't interfere with either (?) Now see how his reverence can adapt himself to all political castes: Masonry *Anti-Papal*, "Know-nothings;" Masonry Pro-slavery, "Knights of the Golden Circle;" "Ku-Klux;" etc.; Anti-slavery Masonry, Union League, etc.; Masonry in marshal array, G. A. R., and Knight Templars. "Templar Knighthood," says Wm. H. Allen, of Philadelphia, "superadds to the four objects of speculative Freemasonry, . . two new elements, the religious and military." Mark this, "Knowledge is power," says the maxim, and the colleges of the land are the grand source of the higher attainments in knowledge, says experience. Shrewdly does Satan cut his Masonic garment, adroitly fit his cap, and then lays his polluting hand on these grand sources of power, and scores of literary (?) secret societies is the result. Satan never exhibited more diabolical wisdom than when he entered college as a literary gentleman, in the various "College Secret Societies."

"Who killed Mortimer M. Leggett?"

But we cannot follow him in all his secret windings. Besides the conditions of Masonry already noticed, we have Female Masonry, Sympathetic Masonry, etc., etc. Satan, adapting himself to every phase of society, in that *master-piece* of deception and wickedness.

A Recollection of the Sumner Family.

BY S. D. GREENE.

From a memorandum of my first acquaintance with Hon. Charles Sumner, now deceased. In 1830, soon after I came from Batavia, N. Y., to Boston, Charles Pinkney Sumner, the high sheriff of Suffolk county, Massachusetts, sent me an invitation to dine with him at his residence in Hancock street, Boston; and his note significantly described the viand of which his dinner would consist, viz., *tongue*.

Thus I went at the hour appointed, prepared to talk. After being seated at the table, (Charles Sumner, then 16 years old, on my right hand, his father at my left in the center of the table, and Mrs. Sumner opposite him,) Sheriff Sumner said, "Mr. Greene, I understand you are a professing Christian, will you crave a blessing?" I did so, thanking God not only for his preserving mercies, but that he would bless the food in readiness to our nourishment and that our intercourse at the present time might be acceptable, agreeable and of lasting benefit.

After the ceremonies at the table were passed, Sheriff Sumner, (no doubt as an introduction to the conversation to be held after dinner,) asked me if I was a Freemason? I told him that I had taken three degrees. "Were you a member of the same lodge with Captain William Morgan." I said, "Yes, sir." "What was your business?" "I kept a hotel and was trustee of the village. Our village was incorporated in 1826, and I was chosen the principal officer to take care of its affairs." "Was you personally acquainted with Morgan?" "I was." "What kind of a man was he?" "A very affable man and truly moral in sentiment." "Was he a drinking man?" "Yes, sir." "Was he a drunkard?" "No, sir, he drank as others do, but he was never called a drunkard till the Freemasons called him so."

We finished our dinners and retired to the parlor; when Mr. Sumner said, "Mr. Greene, I want you to give me, (if you are willing,) the whole history of the kidnapping of Morgan and Miller of your own personal knowledge."

I then narrated to him and Charles and Mrs. Sumner, the facts contained subsequently in my lectures, afterwards delivered, and now published in the "Broken Seal." About 4 o'clock Mr. Sumner invited me to accompany him to the jail in Leveritt street, and showed me about the prison; and at the close he introduced me to Dr. Flint, the prison physician, who was Worshipful Master of the lodge in Boston, and as the doctor took my hand, the sheriff said, "Doctor, here is a gentleman, as the woman said at the well of Samaria, who will tell you all you ever did. He was a member of the lodge of Freemasons of which Morgan was a member, whom the Masons murdered. He is a seceder." At the last word, the doctor twitched his hand from mine, saying "he wanted nothing to do with a seceder." I said, "Doctor, I was acquainted with a Dr. Flint for years; he was our family physician while we lived in Leicester." He was a lovely man, too." The doctor said, "he is a connection of mine.

This seemed to quiet the Grand Master a little, and I said, "Will you permit me to ask you a question or two?" To which he consented. I then said to him, "Suppose you were the mayor of Boston, and you were under oath, would you keep your oath?" The doctor said, "yes." "Doctor, suppose you absolutely knew that there were men coming to set the city on fire, would you set a guard to hinder them?" "Yes," said the doctor. "Suppose that you knew that clandestinely a body of men had murdered one citizen, and actually kidnapped another, would you send a posse and save him if you could?" "Yes," says the doctor. "Well," I continued, "I did no more than you say you would." Handing my hand he took it. I briefly narrated to him what I did. "Do you blame me?" He replied, "No"

Then Mr. Sumner added, "Doctor, you seem to meet Mr. Greene like a north-wester, but he has stood like a sturdy oak in an open pasture, and you have only fanned his leaves."

Mr. Sumner soon after renounced Freemasonry, and published his opinion of the institution. Mr. Sumner would often send me a note inviting me to take a seat with him on the Sabbath in the King's Chapel, and out of politeness I used to consent. Charles from 1830 has been my friend. More anon.

The Works and Word of God Degraded.

BY A PAST ROYAL ARCH MASON.

To any professing Christian Mason of any and all Masonic Degrees:

The writer has not taken his pen without "counting the cost." He has looked to be assailed from "the craft." He is prepared to see himself held up as a "perjured man." Neither fit to live, nor prepared to die. (The very charge implies that the truth is told).

I am greatly strengthened and encouraged by words just from the pen of that eminent and beloved servant of God, Dr. John Hall: "You will denounce me, and would ruin me; but before I took my pen I *denounced myself.*" In this whole matter of my Masonic oath, and my Masonic life, I have judged and condemned myself. You can find nothing in my past life, while the bond slave of Satan, and in all those long years, "led captive by him at his will," that can by any possibility be spread out and magnified in your eye, as they are in my own. "My new Master knows the worst, and knows it from myself." He enjoined me to "forget the things that are behind." I have broken the holy law of God, and "hated instruction." The Son of God in my nature, and in my place, has "magnified the law, and made it honorable." I am standing on the very bank of the river of death. I see ministers of the Gospel, mingling with men in the ceremonies of the lodge-room who have no pretention to Christianity, and a "necessity is laid upon me;" I must write; I must warn you. "Call no man master, one is your Master, even Christ." "Come out from among them, and be ye separate."

Happening a few days since in company with two Presbyterian gentlemen, "dyed in the wool," the elder, who had imbibed Calvanism from the breast of his mother, and who, I fancy holds the "form of

sound words" as laid down in the Assembly's Shorter Catechism, it was not a little surprise to learn that a Presbyterian minister, "in good and regular standing," could be found, who believed in Masonry. Now while I am quite sure that this gentleman has forgotten more than ever found a lodgment in my brain, I can teach him, and many others with him, some things about this "honorable fraternity," that if rehearsed where Calvin sleeps, would almost cause a moving among his bones. I am devoutly thankful, that in comparison with the Baptist and Methodist churches, but few Presbyterian ministers have been so stupified and infatuated, in seeking after "secret things," as to take off their garment, and put on the flannels of the craft, have their fingers stripped of rings, their very shirt-button removed. (In one instance, at least, it became necessary to file from a candidate's finger a valuable ring,) to prepare them *suitably* for initiation. I could take them to Presbyterian churches over which any other than a Mason could not be settled.

The first and best gift of God to man was *woman*. When the Almighty had created the earth and all things in it, and garnished heaven with all its glorious hosts, he looked with complacency upon the works of his hands, and pronounced all "to be good." As day after day he progressed with the matchless work of creation, new and more beautiful works sprang into existence, who can portray the ecstacy, joy, and unmingled adoring love, of the bright and holy ones that surrounded his throne? "The morning stars sang together, and all the sons of God shouted for joy." Higher and higher, and louder and sweeter must those anthems of praise have risen, as each successive day's creation, exceeded in manifestation of wisdom and love the preceding.

How awful must have been the "silence in heaven," of that hour, on the morning of the sixth day, when the Holy Three in council said, "Let us make man in our image." From the dust he was made—but Oh! *how* beautiful! He had not sinned, and he was perfect. I think the "morning stars" began that song of songs, when first they saw *man*, in the personal image of the coming Emanuel, and in the holy moral image of their triune God, stand up before them.

There is yet the finish to be put to this great creative work. Again we hear words of love from the Holy Trinity, "It is not good for man to be alone, I will make a *helpmeet* for him." O what love in those words. Never was wedding morn more like that; and there never will be, until "time shall be no longer," and until the great marriage day of Jesus with his church shall come, and the bells of the New Jerusalem shall call all to the wedding feast who shall then be found "having on the wedding garments." *But ah!* Masonry, that wraps its mantle of superiority and assumed sanctity and chastity about itself, *excludes* the last, the best, the most lovely work of God's creation; and ranks her by solemn oath at the tail end of old men in their dotage, young men in their nonage; atheists, irreligious libertines, idiots, and fools. Shame, where is thy blush!

I will now give you a specimen of the distinguished morality of the "Master Mason:" "Furthermore, do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such; nor suffer it to be done by others, if in my power to prevent it."

The cloven foot of the Arch one begins to be seen in this degree. Masons are in lecture taught as follows, (lecture third:)

Ques.—What does a Masters' lodge represent?

Ans.—The Sanctum Sanctorum, or Holy of holies of King Solomon's Temple.

Ques.—Where did Masons usually meet?

Ans.—On the ground floor of King Solomon's Temple.

Ques.—How many constitute a fellow crafts' lodge?

Ans.—Five—two Masters and three fellow crafts.

Ques.—Where did they usually meet?

Ans.—In the middle chamber of the Temple.

Ques.—How many constitute a Masters' lodge?

Ans.—Three Master Masons.

Ques —Where did they usually meet?

Ans.—In the Sanctum Sanctorum of the King's Temple.

King Solomon had no more to do with Masonry than my cow. Learned men know this. In behalf of the great Founder of Christianity I challenge the order to prove their presumptious assertion. A Master Masons' lodge held in the Sanctum Sanctorum or Holy of holies of King Solomon's Temple! Who believes it? Who?

It is alleged by Masons that the Ark of the Covenant was lost, and that it was found among the rubbish of the Temple, in the same place where the "keystone of the Royal Arch" was found. It is more than folly and presumption. It is wicked, as I cannot but view it, in a minister, in any one, to take such a position, by his active presence at any Masonic meeting; or, by continuing to be enrolled as a Mason, to "teach men so." The Ark was not lost, but "under curtains," until Solomon built the Temple and prepared "The Most Holy Place" for its reception, and what blasphemy for Masonry to assign the sacred place where "He dwelt between the cherubim" as the "usual place of meeting of a Masters' lodge!

But if we pass on in the scale of infidelity to the proceedings and work in the Royal Arch degree, we find that here we begin to enter into that state, "even to the land of darkness and confusion, without order, and where the light is as darkness." The march is gradual, but unless the eyes have been opened, and Masonry given up, before the blinded man reaches the degree of "Secret Master," his case seems really hopeless.

Something About the Founders of the Grange.

[From the Chicago Tribune, March 28th.]

HOOK'S POINT, Hamilton Co., Iowa.

To the Editor.

Sir: We have now an official announcement of the

FOUNDERS OF THIS ORDER,

viz: William Saunders, O. H. Kelley, A. B. Grosh, John Trimble, Jr., J. R. Thompson, F. McDowell, and W. M. Ireland. The first five are residents of Washington, D, C., where they are engaged in various *official* and *professional* occupations. At least two members of the original firm—or founders of the order, if you please—seem to have been, for some cause, eliminated by this new deal. I allude to Mr. Bryan, who put in some money to pay for printing expenses at the start, and to D. S. Curtiss, who contributed some brain-work,—both residents of Washington. That remarkable string of ponderous platitudes, the "Preamble" to the National (Grange) Constitution, was written by Curtiss.

A. B. Grosh, in the above-named official list, is a Universalist preacher; and of his antecedents, as an organizer of secret orders, no Odd-fellow need be told. To him the Patrons are principally indebted for the ridiculous mummeries and tedious lectures of their "beautiful secret work," as it is complacently called by its fond author. Its reverend progenitor has been somewhat unfortunate, if not culpable, in the application of his classical lore to the "make-up" of this ritual. The terpsichorean feature in the degree of harvester, is one against which the common sense and religious feelings of the virtuous farmer stubbornly and naturally revolt. He don't want dancing in his'n. When we connect Terpsichore with those other ancient goddesses of questionable morals,—Ceres. Pomona, and Flora, —we are excusable for wishing that the authors of the ritual were less classical and sensuous; and that the typical selections for the farmer were less heathen and more Christian in character. Flora is the type of the Sixth Degree. She was a heathen goddess, whose festival was celebrated by the ancients, from the 28th of April till the 1st of May, with "extravagant merriment and laciviousness." Was she the presiding genius of those banquets, of the privileged members of the degree of Flora, which were held at Washington in January, 1873, and which were paid for out of the Patrons' dues and charter-fees? We do not think that this Heathen goddess is the most respectable and honorable type for the Christian women of America to acknowledge. If she is how soon, then, may we not expect the institution of another degree, whose tutelar claims for worship shall appeal with as much force to the men? Shall we have Bacchus for an eighth degree?

THE RITUAL is a ridiculous failure.

It is owing to the magnanimity and kind forbearance of the satirists of the day that we have not been already overwhelmed with humorous burlesques upon the "Grangers." Nothing is more to be feared, and, when the laugh is once fairly started, richer fun will follow the "grange" than ever did the "Knights of Malta" or the Oriental Order 1.001." Then the epitaph of the grange will be, "Died of laughter." But the laugh is on the other side of the mouth when we consider the

CONSTITUTION OF THE NATIONAL GRANGE.

The ritual may excite merriment, but this wonderful instrument must provoke ire. It is chiefly remarkable for cunning. If the ritual of the "Grange" is a humbug, the so-called Constitution is a fraud; and the selfish schemes of its projectors are certainly well designed, and their profits securely guaranteed by this document. No "Dollar Store" or "Union-Furnishing Company" prospectus can excel it. A common impression is prevailing, that the so-called National Grange is but a new name for "ring," or "Construction Company," whose members are fattening upon the hard-earned money of the farmers; and there is good foundation in the facts that have leaked out as well as in the artful devices of the constitution, for such a belief. By that document, the members of the "ring" perpetuate themselves in power, and absorb all of the money, without any legal, or even moral, accountability whatever. This is now becoming better understood in Iowa, and honest but simple-minded members of the order "want to know, you know," what becomes of all our money. C. F. Clarkson, of the Des-moines *Register*, whose loyalty to the order no man dare gainsay, in his issue of March 6th,

DEMANDS LIGHT.

He estimates the receipts of the National Grange for the last year at $200,000,—which, I think, is about correct,—and asks, "Where is the money? He wants to know how many bogus representatives of the States, with their wives, sat in the last session of that august body,—as they did in the previous one; and how much mileage, and per diem, was again paid to them illegally, out of the farmers 20-cent corn. He also significantly inquires if there was another "back-pay grab."

It is of no use to make such impertinent inquiries and demands. Gentlemen, you can't have your money, and the Order too. The worthy Patriarchs of the Grange are securely protected against your reforms, and they disregard your clamors. You are sworn to secrecy, and also to respect and obey the "Constitution and By-Laws of the National Grange." Don't be disloyal, gentlemen. "You pays your monish, and takes your choice!"

The farmers need this order, or something like it as A MEANS OF ORGANIZATION. As a class, we cannot afford to remain segregated while all the rest of the world are combined against us. It will give us present relief from the oppressions of class-legislation, and will secure us future power. But is it not costing us far more than necessary? Why should it be so expensive; and why must it be controlled by these men, who, from the very nature of their pursuits can have no honest fellowship with us, and who have not, from their past actions cannot have, our respect and and confidence? There is but one expedient for those who prefer the order as it is, but divested of its expenses and extortions, and that is a general delegate convention of the members, for the purpose of placeing the order under a representative system of government and of putting its power where it properly belongs,—in the hands of the people. The Patriarchal system is insisted on by its founders, but surely they mistake the intelligence and spirit of a million men and women of America.

D. W. ADAMS,

so-called Master of the National Grange, says the members of Boston Orange were not farmers, and therefore he deprived them of fellowship. Let us take a look at his pretentions, not only to membership, but to the office he fills. The Waukon *Standard* of Feb. 5th, published to the town of Waukon, Ia., where Mr. Adams resides, says: "Mr. Adams is not now, and has not been since he became a member of the order, a farmer within the meaning of the above instructions; but, during that time, his greater interest has been in another direction, he being the senior member of the dry goods firm of Adams & Hale, and was also a nurseryman at the time of becoming a granger, though not now, and never a farmer according to Mr. Golder's definition, that we know of. During our residence in Waukon, he has not owned a horse or a cow, to our knowledge. Verily, a prophet is not without honor save in his own country.

But this is not all. Mr. Adams was, by some hocus-pocus, made master, two years ago, of the Iowa State Grange, and, by another mysterious process, he became, in January, 1873, master of the pretentious National body of Patrons. Now let that aspiring gentleman, that rigidly-righteous Patron, face the music, and tell us whether he was ever Master of a Subordinate Grange. The Constitution, so often named by me provides that the State Grange shall be "composed of Masters and Past-masters of subordinate granges": and the National Grange shall be composed of Masters and Past-masters of the State Granges." Now, I have it from reliable authority that Mr. Adams was never Master of a subordinate grange. That being true, he has never been legally entitled to the office of Master, either in the State or National Grange. Is he not a righteous Jew to throw stones at the Boston Grange?

CHARLES WHITAKER.

Executive Committee Notice.

The Executive Committee of the National Christian Association are hereby notified that a meeting will be held at the Cynosure Office on Friday, April 24th, at 11 o'clock A. M. By order of the

CHAIRMAN.

Reform News.

—The General Agent took a final leave of Chicago, until after the Anniversay, on Saturday last. He expects to spend a month in Indiana, Ohio and Pennsylvania before reaching Syracuse.

—The New York State Association is working strongly and steadily for a thorough canvass of the State before June. Brethren Stoddard and Barlow will spend the seed-sowing month of May lecturing and organizing for the Anniversary.

—This Association has also engaged Prof. C. A. Blanchard for the month of May, with the understanding that the renumeration for his services shall be paid to Wheaton College.

—All will be rejoiced to hear from Bro. Kiggins of Indiana again, after so long silence. The Hoosier State news will again be full of interest.

—Several have inquired for further particulars of the Morenci, (Mich.,) affair reported last week by Bro. Caldwell. Nothing further has been received on this case, but any new developments will no doubt be reported without delay.

—The General Agent lectured in the German church at Batavia, Ill., on Wednesday night last week. He found an interesting case of attempted intimidation at Geneva, which will appear soon in the *Cynosure*.

From Elder Barlow.

Saratoga Springs, N. Y.—A Sharp Skirmish and an Advance on the Enem'ys Works.—The Anti-secret Army Encouraged.

DEAR CYNOSURE:—As you know I came here three years ago, impelled by a sense of duty, to erect a standard against organized and oath-bound secrecy in all its forms. My settlement here at Bemis Heights, with my known sentiments, was an offense to Masonry and its cubs, and became a signal for their onslaught. First, slander began her envomed work; but this failing to drive me away, one of my members was induced to go and unite with the Masons, against the known wish of the church, and in violation of a contract between the church and myself, that no more Masonry be admitted to fellowship among us. It was believed by the craft that the church, long unused to discipline, had not the strength or moral courage to throw off the offenders; and that, in consequence, I would be forced to resign. But here their plans miscarried. The offender was promptly set aside, and the church, so far as she knows, soon freed herself from all complicity with these "unfruitful works of darkness."

During all this time, I have, as opportunity offered, sought for a place somewhere in this region where I could get a congregation together to hear on this subject. For a long time I sought in vain. Pastors are either members of one or the other fraternities, or they have one or more in church or congregation who are Masons; and they dare not even whisper a rebuke, much less consent to have their pulpits used by me for such a purpose. For instance, I called last week upon the pastor, lately installed, of a Presbyterian church near me, and asked him if his house of worship could be obtained. He is himself a member of the United Presbyterian church, a body, which, as you know, disfellowships all secret societies, making it a test question. But he did not dare to have the subject come up in his church. He said he had two Masons in his congregation; neither, as I understood him to say, Christians, and one of them master of the lodge; and it would not do to offend this one, as he was leader of his choir! *O tempora! O mores!*

At length I heard that there was a small Free Methodist church in Saratoga Springs. I soon called upon one of its leading members, a Bro. Town, who introduced me to his pastor, who joined him in giving a hearty consent for the use of their house.

Last Friday night, after due notice given, I met an intelligent audience of 200 or more, among whom were quite a number of Masons, male and female Odd-fellows, etc. Before I commenced to speak, we were reminded of the "Grid Iron" by an old gentleman who was apparently ready for the fray. Bro. Mathews, the pastor of the church, promptly demanded order, and after singing and prayer, gave the craft to understand that they might take notes of what I was about to say, and then appoint their champion, one the fraternity would endorse, and he should, on any Friday night they might choose, have the house for an answer. But this did not seem to please them, for they began to interrupt with questions before I had fairly introduced my lecture. Indeed, my speech was mainly shaped by them. One, a professionable gentleman, when I was speaking of the omission of the name of Christ from their prayers, as well as from quotations from the Scriptues, asked me with something like a sneer, "Will the gentleman be kind enough to read to us the extract from Thessalonians, which he says is so garbled?" Of course I responded gladly to this appeal, reading from Sickel's Monitor, while Bro. Mathews read from the New Testament. This quieted the craft for a time, and then they seemed surprised, apparently never having had their attention called to the subject before. But having lost their jewel of a silent tongue, they kept up a running fire of questions, which served, with the answers, to amuse the audience as well as myself. I am truly grateful for the assistance thus rendered me, making it one of the most spicy meetings I have attended in a long time. The old saw, "Wounded birds flutter," had such a practical exemplification as to satisfy "cowans" and "profanes" that I was not beating the air.

One man, towards the close of my remarks, rose in the rear of the audience, with a self-complacent smirk on his face, which plainly said, "I'll fix him!" and gave birth to the following: "Will the gentleman be kind enough to tell us how often he has been before a committee, and been black-balled?" The gentleman questioner, like an old man-of-war's man looking after a shot from his "long Tom," stood as though expecting the destruction of the speaker, but finally slunk ashamed into his seat. The craft were again invited to reply, and I invited them to take the stand then and there,—indeed, dared them them to deny my statements; but no denial was forth coming.

As they were going out, Bro. Mathews sent a parting shot after them, suggesting that some of them had taken more "Apple Jack" than was good for them, and inviting them to attend the temperance meeting on the following Sabbath evening and sign the pledge.

The wife of a mason, on her way home from the meeting, inquired of her husband as follows: "Why didn't you tell that man he lied when he dared you to, when speaking of the first oath? If it is not as he said, why didn't you tell him so?" But the poor fellow as to that matter kept his jewel, but satisfied his wife that what the speaker said was true. One thing he did say, repeating it several times, with some appearence of indignation, "Then I'm not a Christian!" Alas poor man, I think it would be well for him to be looking for his evidences.

I hope to return to the charge again soon, and then have Prof. B. give them a "petard" next month. Many are are anxious to hear him. The ball is now fairly rolling, and by God's good favor will not stop soon. I expect to speak in an adjoining county to-morrow evening.

I have accepted the appointment as General Agent and State Lecturer, and expect to enter on full work next month.

BARLOW.

The Work in Indiana.—From the State Agent.

PORTLAND, Jay Co., Ind.,
April 7, 1874.

DEAR CYNOSURE:—I have been anxiously waiting and looking for your arrival since Saturday, and here you come at last on Tuesday evening. I've wondered and inquired why it is that you do not reach the good people at Portland till Monday and Tuesday;—and at last I've learned the reason. Here you come this afternoon, on the train from the South. You should have come by Ft. Wayne, instead of going all the way round by Indianapolis, and then coming back north.

But then I am really rejoiced to see you *looking so well*! Now, don't think I mean to flatter you,—but really I felt almost proud as I told the large audience in the College Chapel this evening, how little you was for a long time; and how that your remaining so small was all because you had to work so hard, and fare so slim; and then how that after passing through the fire twice, and the water once, God had so multiplied your friends as to enable you to grow as large as you now are. Well, while you was small you helped us lecturers, and workers in our great reform marvelously. But now that you have grown so large and strong, you will do still greater things for us; and I trust we will, one and all, work more untiringly for you.

The Anti-masons of Noble county, having concluded at their last meeting, as reported in your columns, to take steps immediately to canvass the county, and call a political convention, sent for me to do the canvassing. I began the work about the 10th of March, and up to the 31st I had spoken at fifteen different points in the county. and succeeded in securing the election of about forty delegates to the convention which will be held in Albion, the county seat, on the 23d inst.

I was obliged to come to this county to attend the first semi-annual meeting of "The Jay County Anti secrecy Association," to be held to-morrow in the College Chapel at Liber, two miles south of the county seat, Portland. I have spoken five times since coming to the county, and will speak twice more. I go from here to Westfield to attend the meeting of the Executive Committee on the 14th. Our meetings are well attended and good is being done, notwithstanding the (Masonic) "heathen rage, and (some of) the people imagine a vain thing." You will shortly receive a report of the meeting of the Association here, from the secretary.

The treatment we receive as a rule from lodge men is quite different from what it was in the same place a year or six months ago. Only a few attend, and they frequently behave themselves like other folks, only "they look sour." But at new points it's the same old story, varying only in the details, and not of sufficient interest to tell again. The cause is extending its victories rapidly. As much as has been said about "the grange movement," I am convinced that it is at this time doing a good work for our reform. It is awakening the latent anti-secrecy sentiment of men all over the country whom the *Cynosure* does not yet reach, and to whom the anti-secrecy movement is unknown, and would be perhaps for some time only for the effect of the grange swindle. Then it is helping to narrow down the question and bring it to a more speedy issue, whether the affairs of this nation, social, civil and religious, shall be conducted openly or secretly. "To this complexion must it come at last." I am now stopping with Bro. Wilson Milligan.—one of your true reformers, and his wife is not a whit behind him in this, or any other good work. They have done and are still doing a noble work for Jay county and the cause generally. They made the break alone, but good men and women have joined them, and God is moving along with them. Yours for the war, JOHN T. KIGGINS.

York and Adams County Meetings, Pa.

The sketch of a series of meetings in this part of Pennsylvania was published two weeks ago. A letter from Rev. J. P. Anthony describes them more fully. The first meeting was held in the United Brethren church at Franklintown, the second in Odd-fellows' Hall, York Sulphur Springs, the third in the United Brethren church at Center Mills. Rev. J. M. Bishop spoke each evening. The following is descriptive of the last evening's lecture:

"These secret orders multiply rapid-

ly and many say there is no use trying to oppose them; they are too many and too strong. How slavery has fallen, though mighty in the land? The lecturer spoke of the way Rev. J. Blanchard was treated while lecturing against slavery in this State. Windows in the basement of the U. P. churches of Harrisburg and Carlisle were broken in. He had to flee from the old stone hotel in Chambersburg to save his life; was rotten-egged at Warrensburg, and only after a second attempt and the aid of Mr. Stevens he succeeded in Gettysburg. Where is slavery now? He then spoke of the anti-secrecy movement in the country, the National Association, the State Associations, a weekly paper expressly given to this subject with many others partially given to it; and more than twenty five lecturers. Sure the lion is being bearded, and this time we are going to cut the head off and end his roar.

The speaker said that he had been trying for a while to tree A. B. Grosh's (author of Odd-fellows' Manual) church relation, and lately had succeeded, and found him a *Universalist* minister.

Secrecy is a great man-trap. Persons in business are promised advantage by joining. Ministers taken in free, then they must recommend the order to others. The lodge and its officers with the manner of initiation were described at each meeting. At the close of this lecture a former Odd-fellow told the lecturer he was right in all the grips but one, and corrected him in that. The grranges were treated on at some length.

After Bro. Bishop concluded his lecture Rev. L. A. Wickey, chairman of the meeting, made some remarks on the granges. Thus ended the first fire in these counties. May the Master bless this seed. J. P. Anthony.

A Good Work in Prospect.

Bro. Nelson Callender writes, from Starruca, Pa., of a proposed campaign in Wayne county in that State:

We have got an appoinment for some lectures here by some of our home men of the North-east Pensylvanna Christian Association opposed to secret societies, namely, Elder. S. E. Miller and Mr. Raynor, a Presbyterian minister who has been discarded by his congregation because he circulated *Cynosure* tracts. The Odd-fellows have lately organized a lodge here, so we think we will hold some meetings to counteract them. The Masons are terribly exercised in mind in contemplation of our proposed anti-secret lectures, say they shall attend; and I hope they will, and if some of them do not get hit I shall be disappointed. I hope we shall get a political organization in our State and nation, as I am done voting for Masons, if I vote no more at all.

Yours for an untrammeled Gospel and a national government free from secret rings.

—He who should conquer in battle ten times a hundred thousand, were indeed a hero. But truly a greater hero is he who has but once conquered himself.

Correspondence.

More Testimony about Morgan.

Waverly, Iowa, March 16, 1874.

Dear Cynosure:—As you ask for correspondence from all parts of the country, I beg to be enrolled on your list. I have much to tell you, but will only relate at present the following conversation I had with a veteran of the cause of Christianity who lives here:

"Well, Father C——, you are getting pretty well along in years."

"Yes, I am now seventy years old."

"You used to live in New York in your younger days, did you not? and must then remember the Morgan affair."

"The Morgan murder? I think I do. I used to live in the village of Batavia, where he kept a sort of boarding house. Why, I boarded with him two weeks. I also knew Col. Miller well. I can tell you many things about those times, and for the reason that I *know* these things you may count me a life-long opposer of these evils."

"Then you believe Morgan told the truth."

"Yes, I do. He was an estimable man, and all who knew him could not doubt his truthfulness; and his family were beyond reproach. His wife was an amiable lady-like woman, and their children were well-behaved, quiet and obedient."

When the conversation turned on the finding of his body after he was murdered, he said: "The body was found and recognized by Mrs. Morgan after the Masons had tried to make it appear that it was the body of some other man. A man was found who even pretended to recognize it as that of his (the man's) father. But Mrs. Morgan found some marks and scars on his person fully convincing her of his identity."

I left him two numbers of the *Cynosure*, for which he was very grateful.

There is no use talking Masonry to such men as he.

Yours very truly, Waverly.

Ashore and Afloat.

York, Pa., Feb. 13, 1874,

Editor Cynosure:

I was brought up in the society of Friends, and am opposed to war, and all brutality; but during the Rebellion I served in the Pennsylvania militia and in the United States Navy, because I thought it to be my duty to do so after considering all the circumstances.

In my adventures as a warrior I saw the old beast at work often, and I will give you a few letters by way of variety, giving my war experience on land and sea.

I served part of my time on the gunboat Wissahickon, and part of it on the frigate Wabash. Both vessels belonged to the South Atlantic Blockading Squadron. The former vessel, a very good one, carrying five guns and costing the tax-payers about a quarter of a million dollars, was so badly damaged by drunken officers (all regular navy officers, I was told, are Masons,) that at the close of the war it was sold at $12.000. The S. A. Squadron was greatly demoralized by rum, tobacco and Freemasonry. There were many collisions between the vessels, many were run aground, and some were captured without a fight. The Wissahickon collided twice while I was on board. And I nearly lost my life several times while in the naval service because rum-sellers and the officers were so fond of each other.

When Sherman marched northward from Savannah, the Wissahickon with several other vessels and about 5000 troops on transports, were sent up Broad River from Port Royal to cooperate, but our officers run us aground as soon as they could, and we had to throw almost everything overboard to get clear. I have always thought the square and sheepskin had something to do with this affair; for I knew it to be a fact that some of the commissioned and non-commissioned officers, and a few of the crew were Freemasons. And it is certainly true that our vessel did as little as it well could to harm the rebels; I presume all well informed Anti-masons are of the opinion that Freemasonic got up the Rebellion and then did all they could to keep it up. No Anti-mason who served in our squadroon could have any doubts about it. When the anti-secret reform reaches the soldiers and sailors they will write you some startling letters. The Masons mysteries of the Rebellion will amaze the loyal citizens of the Republic when they are revealed.

Yours truly.

E. J. Chalfant.

Experience Meeting.

Rev. J. P. Logan, Opdyke, Ill.

After I had refused to attend the lodge for three years and six months, I received a notice to appear and give reason why I did not pay dues. During this three years and six months I had told the gentlemen of the order that I never would attend their meetings any more. Here follows a true copy of my reply writing to the summons:

At Home.
Richview, Ill., Dec. 20, 1869.

To the Lodge of A. F. A. M. of Richview, Ill., Respectfully:

Gentlemen:—I have been notified by you to appear this evening and give reason why I should not be suspended from the privileges of Masonry.

I answer in writing as follows briefly: 1st, I know no reason why I should not be suspended; 2d, I know no reason why I should not *desire to be;* 3d, I know, according to your law, I should be; 4th, I know that it is my desire to be suspended; 5th, Masonry has no charms for me; 6th, it trammels me in the narrow way that leads to heaven; the narrow way does not admit IT WITH ME. I can get to heaven very easy without it; easier, too! and so can YOU, MY FRIENDS; be careful to enter therein.

PROMISES.

I keep my obligations as a Mason because of my word, my integrity, and wish to be brought under no more obligations as a Mason. Also, I promise to treat Masons with common respect as men.

REQUESTS.

Suspend me and respect me as a man. Transmit a copy of this to neighboring lodges. Given in duplicate. J. B. Logan."

The above was received and caused indignation. What follows will be reported in the next.

P. S.—I wish the editor and readers of the *Cynosure* to understand that I commenced operations against Masonry at Richview, Washington Co., Ill., in the year 1869. I made some headway. I moved away from there to Webber Township, in Jefferson Co., Ill., last October; have spied out the ground and now am ready to operate and report, but will bring up the missing reports first.

O. Reynolds, Hammond, N. Y.—I am a Methodist class-leader, but expect ere long to be "cast out of the synagogue," just because I claim that all the workers of darkness are the children of darkness, and the devil leadeth them at his will. But the good Lord is with me and will take care of me.

The Question of Fellowship.

Rushsylvania, O.

Editor of the Cynosure:

A word for your "half column or so." In your issue of the 17th of February, you say "letters from some Methodist brethren have suggested a new topic of discussion," namely, "fellowship with secrecy." This may be new to some Christian denominations, but it is as old to others as their very existence. For example, the Reformed Presbyterian Church, (commonly called Covenaters; "the United Presbyterian Church," the "Secession Church," and the "United Brethern" never have knowingly allowed their pulpits to be desecrated with Freemasons, Odd-fellows, or such like, nor their communion tables to be defiled, or tainted, or polluted with the hands of men who sit weekly in secret conclaves with infidels, Mohammedans, Hindoos, Jews, American savages, etc., etc., (see "Webb's Monitor," page 18; Grosh's Odd-fellows Manual, page 277 and 280,) and in their organization positively exclude Christ and the Christian religion, (see Grosh's Manual, again, page 277; Odd-fellows' Digest, page 39.)

It always has been unaccountable to me to know how a Christian denomination could fellowship men who "leave" Christ and the Christian religion "at the door," when they enter into their dark lodges, guarded at the door with the tyler's sword, (see "Craftsman," page 104; also "Webb's Monitor," page 120) What need of a drawn sword to guard the door where men are engaged in honest business?

Now let me ask our Christian brethern who fellowship Freemasons, are you not, by so doing, giving countenance to the dark deeds of those who are identified with systems which rob the widow and her fatherless children of any share in the "funds which they had for years been aiding to accumulate?" (See "Grosh's Manual," page 193; also "Odd-fellows Constitution," page 50 and 51.) Again let me ask, is or was it any greater sin to fellowship Henry L. Valance, and his two comrades, who took Wm. Morgan out into the Niagara river, fastened weights to him with "strong cords," and threw him overboard. I ask would it be any greater sin to receive them into church fellowship, than to receive into fellow

ship those who are sworn to uphold and conceal such dark deeds of horrid cruelty?"

A word from the Bible to all who have in any way been entangled in the coils of those dark systems which God hates: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18. H. GEORGE.

OUR MAIL.

N. Green, Clayville, N. Y., writes:

"I am bound to get all the subscribers I can. . . The grangers are taking them in at Waterville. When they get their eyes open, I suppose they can say with the *greenhorn* that they have not made much, but have learned something."

J. M. Shellebarger, Lettsville, Iowa, sets an example which we hope those who are transferred from fortnightly to the weekly list will follow; he writes:

"I am a subscriber to the fortnightly and as I will now get the weekly at the same rate, I have procured you a few new subscribers."

Robert Moore, Caldwell, O., writes:

"If I had the money to spare I would send you fifty dollars for books and papers for general distribution."

If persons who desire to have our principles planted in every part of the country, can find worthy men or women to act as colporters, and either advance a little money to give them a start, expecting them to return it after a time, or assist and encourage them in other ways, our country may in a few years be well informed on the subject of secret societies.

Rev. P. Fuller, Utica, Minn., renews his subscription and writes:

"I am in hopes to send you some names soon. I will write some for the paper."

We hope our readers from all parts of the country, from the British Possessions, Maine, Minnesota, and the territories on the north, through all the intervening parts of the country to Mississippi, Texas and California on the south and west, will send us whatever news of interest there is in their sections, whether encouraging or discouraging.

We want news first, of the progress of the Anti-masonic cause; second, of the secret society operations; third, religious or political news of a more general character. We wish these volunteer correspondents would write as often as once a month, but hope they will be *sure* to write as often as once in three months or four times a year if unable to do more.

Mrs. Carnes, Northville, Mich., sends a new subscription and writes:

"As my health was too poor to look for subscribers, I will make the Baptist minister at Walled Lake a present of the paper. I think he will read it and be interested in it."

John M. Stevenson, Washington, Ia., writes:

"I am very much pleased with the progress you are making and that the paper is going to be enlarged. I could not get along without it. I have been working a little in your behalf, and have succeeded in getting four new subscribers."

Mrs. Clink, Mehoopany, Pa., writes:

"God speed the right and hasten the day when parents and children will not be parted by the ruthless hand of Mr. Moneylove."

W. J. Knappen, of the same place, writes:

"It is hardly possible to find any to subscribe for the paper. But to me it is comforting and cheering. I find by it that good is being done in other places and I hope will soon be here. When the *Cynosure* comes out in its new form I mean to see what can be done then. I believe it will be the cheapest paper that is published. It is now according to its *value* and has been since I have been acquainted with it."

Geo. Surface, North Union, Ind., writes:

"I think I am doing all I can for the anti-secret cause. I intend to be a subscriber for the *Cynosure* as long as I live."

Thomas J. McLouth, Manchester, N. Y., writes:

"I started out in 1827 as an Anti-mason, and I have given my influence in opposition to all secret orders even since."

J. C. Halsted, Windsor, O., renews saying:

"To withhold from helping so glorious a cause would be a sin."

L. Ketchum, Spartansburg, Pa., writes:

"The Patrons of Husbandry have started a grange lodge here, and are drawing all the farmers and all others they can into it. We need light for the people here, and I think J. P. Stoddard is the man to give the farmers the true character of the grange, as well as of all other secret orders."

Mr. Stoddard is to deliver lectures at Spartansburg on his way to New York.

J. Williams, Majority Point, Ill., writes:

"As soon as I receive a copy of the enlarged weekly edition, I intend to spend a few days canvassing for subscribers. I am satisfied if every family in this country would read the *Cynosure* for only three months, the Masonic dragon would fall to rise no more. All the people need is light. May God bless the noble and heroic efforts of the *Cynosure*."

Forty Years Ago.

What Freemasonry is not.

SOLOMON SOUTHWICK, 1828.

So much has been written and said upon this subject, that I have found it difficult if not impossible, to strike out anything new. To have undertaken to view it in all its different aspects of light and shade; to have traced the history of the rise and progress of Freemasonry alone, with its pretentions its aims, its immoral and irreligious rites and obligations, and its inevitable and baneful tendency to political as well as moral turpitude and corruption, would have required a volume. There are two or three points, however, which deserve to be considered seriously by those of us who intend to secede from the Masonic corps. We shall at least ask the two-fold question: *Why we withdraw from the institution; and how we absolve ourselves from the obligations we have taken to support it?*

To the first proposition involved in this question, the obvious answer is: Because we have found by experience that Freemasonry is not what it pretends to be.

It is not a *literary* institution; for it it has never been known to promote the interests of literature, unless we admit the clumsy works of some of its professed oracles and panegyrists, such incoherent essays and incongruous compilations, for example, as Webb's Monitor, Town's Speculative Masonry, and others of similar cast, to be literary works, a concession I am not prepared to make. A Clinton and a Smith, and perhaps several others, have indeed written ingenious and eloquent orations for some of its holidays. But when we read these we perceive too clearly for the honor of the order, that their literary excellence is not either from the dignity or utility of the subject; that it is not literature enriched or ornamented by Freemasonry, but Freemasonry puffed by the good nature, and striding vainly on the stilts of literature. And while we admire the ingenuity, as well as the excessive generosity of the orators, in turning a "day of small things" into a day of fanciful great ones; we perceive no reason to laud Masonry itself as a literary institution, or even as a handmaid of literature.

It is not a *scientific* instiuition; for there is no branch of science taught in its secret retreats. "I have neither seen nor heard," says an elegant anonymous author, "in all my acquaintance with the lodges, the explanation, or illustration, of the least principle of science." The author I have quoted means real science, and this is what I mean. I shall not deny that such science is taught in the lodges, as well as out of them, by the learned noodles of the order, as the inspired author of the Proverbs alludes to, when he says, "A wicked man winketh with his eye, he speaketh with his feet, he teacheth with his fingers!" Ingenious monkeys and learned pigs, to say nothing of the Grecian dog Apollo, and his canine rivals, Toby and Minetto, are in this respect real adepts in Masonic science.

It is not a *religious* institution. For it not only does not lay claim to any religion, except it be that very convenient, latitudinarian, anything or nothing system, called the religion of nature, and which may be interpreted in as many ways as there are flowers in the field, or trees in the forest, birds in the air, or fishes in the sea. Freemasonry, I repeat it, prides herself on the exclusion of all religions, saving this natural theology, which, (though it be not wholly unfounded,) the dreams of visionaries, and sophistry of skepticism combined, have wrought into a fanciful theory, well calculated to answer their purpotes; but practically speaking, ruinous in its effects upon the best temporal interests; and chilling, if not blighting the immortal hopes of mankind.

It is not a *moral* institution; for too many of its oaths, its rites, and ceremonies are blasphemous and indecent, and consequently immoral in the highest degree.

It is not a *delicate* institution. One of its most strenuous advocates, I mean Elder Bradley, says, "Our institution, founded on the fitness of things for *men*, cannot admit the delicacy of *female nature* to suffer the preparatory and scutinizing eye of examination, necessary for initiation into any one important degree in Masonry." The honest parson has indeed made a queer confession for the credit of the order. But sigh not, my fair country-women, that you cannot enter the temple of Masonic mummery and quackery, rather rejoice that you are excluded. The rule which denies you admittance is an act of homage to your virtues, and of self-condemnation to its authors. Whenever you shall have lost the mildness and the modesty of woman; whenever you shall have become recreant to all that constitutes the purity, the beauty, and the dignity of your sex, then may we look for you, not in the social and domestic circle, in your character of ministering angels to man's infirmity, sorrow, or joy; not in the holy sanctuaries of religion, paying due homage at the altars of your God and Redeemer; but amid the orgies of a Masonic lodge or a chapel, in the characters of demons or female furies, exciting conspirators, kidnappers and murderers, to deeds of treachery, of vengeance and of blood!

It is not a *charitable* institution, in the true meaning and spirit of charity; for its funds are not only dissipated in building stately but useless temples, but they are squandered often in the most profligate manner, for the benefit of unprincipled individuals; and the very small portion, scarcely equal to the "widow's mite," which goes to relieve real distress, is confined exclusively to its own members.

It is not a *patrictic* institution; for it merges the love of country in its attachment to the craft. The principle of patriotism dictates the good of the whole, the principle of Masonry, that of a part only.

It is not a *republican* institution; for its knights, kings, high priests, and other dignitaries more extravagantly ridiculous in this age and clime, are at war with the simplicity of manners, and equality of rights, which distinguish a republican government, and are not to be safely tolerated among a free people.

It is not a *free* institution, in any sense of the term. For its members are as much enthralled by their infamous obligations, as an Algerine galley slave, or a Turkish mute.

It is not a *mechanical* institution; for whatever pretentions it may have formerly had, to any operative mechanical pursuit, have long since been swallowed up, and lost sight of in its speculative quackery.

It is not an *industrious* institution. A medical professor, speaking from experience, has declared Masonic lodges the genuine academies of tippling.

It is not an *honorable* institution; for its cunning chiefs and leaders, as I know from my own personal and dearly bought experience, swindle the young and artless out of their money, under false pretenses, and are justly liable to indictment under the statute applicable to such cases of fraud.

It is not a *lawful* institution; for its obligations are diabolically at war with the laws both of God and our country.

These are sufficient reasons to justify any rational man in withdrawing from it, silently and privately, or loudly and publicly renouncing and denouncing it.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review	(Suggest) Deut. viii. Mercies Reviewed.

LESSON XVII.—APRIL 26, 1874.—THE TABERNACLE SET UP.

SCRIPTURE LESSON.—EX. xl. 17-30. Commit 17-23; Primary Verse 21.

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof and reared up his pillars.

19. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

24. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the Lord: as the Lord commanded Moses.

26 And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the Lord commanded Moses.

28 And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

GOLDEN TEXT.—"How amiable are thy tabernacles, O Lord of Hosts."—*Ps.* lxxxiv. 1.

TOPIC.—The dwelling-place of God.

HOME HEADINGS.

M. Ex. xl. 1-16—The Tent of Meeting.
T. 1 Ki. viii. 1-21—The Temple of Solomon.
W. 2 Ki. xxv. 1-25—Solomon's Temple Destroy'd.
Th. Ezra vi. 3-19—The Temple of Zerubbabel.
F. Matt. xxi. 1-12—The House of Prayer.
S. Rev. xxi. 1-8—God Dwelling with Men.
S. Rev. xxi. 9-27—No Temple in Heaven.

Take Your Class to Church.

Faithful teachers can do very much to establish their pupils in a habit of church-going, and there is danger that by their indifference in regard to it they may do something to confirm them in their neglect of the sanctuary. If teachers manifest a lively interest in seeing their pupils regular in their attendance upon public worship, if they convince them that they regard it as a matter of vital importance, their influence will be felt and it will bear fruit.

Some successful expedients for securing this end have been adopted by superintendents. A cotemporary states that "a superentendent in New York is accustomed to ask those who do not intend to go to church to remain after the school is dismissed, and give him the reason." It is said that William Reynolds, of Peoria, Ill., asks the scholars who have attended church in the morning to raise their hands, and that this plan has increased the church attendance from his school, within a few weeks, fifty per cent. Some other superintendents might not be able to carry out this plan as successfully as Mr. Reynolds, but every faithful superintendent and teacher can exert an influence in this direction. If they will bear in mind, then, that the public preaching of the cross is God's chosen instrumentality for saving sinners, and consider that their pupils, a class of them at least, may be established in a habit of church-going or confirmed in the neglect of the sanctuary, as they are faithful or unfaithful to their trust, this influence will be more extensively exerted. We can hardly overestimate the importance of this part of a teacher's work.—*Ex.*

—When President Harrison was leaving home for Washington, he was advised to get a big dog to keep the boys from stealing his fruit. The President replied: "I would sooner get a Sunday-school teacher to tell the boys better than to steal. Find the boys a teacher, and I will give them apples enough."

Home and Health Hints.

Eggs Cooked Hygenically.

Hard boiled eggs have always been considered more difficult of digestion than soft boiled ones. The reason is this: the white of an egg is almost pure albumen. Now albumen coagulates with heat, and is not so readily acted upon by the gastric juice; so that much of it passes from the stomach undigested. Persons with vigorous digestion may manage a hard boiled egg so as to extract most of the nourishment from it, if it be well masticated and mixed with other food. The yolk of the eggs, however, is not rendered worse by hard boiling. Eggs boiled just four minutes have the white part in a partly flocculent condition, more easily digested, and not so soft as to be offensive to any one. An egg may be cooked in water at a temperature of about 165° Fahrenheit for fifteen minutes and leave the yolk well cooked, but the white will not be rendered tough and hard to digest. Though more troublesome, it is a good way to cook an egg to render it easy of digestion as well as palatable. Persons whose palates will not tolerate a soft boiled egg should have them poached and dropped on toast.—*Hall's Journal.*

APPLE FRUIT CAKE.—Two cups dried apples, soaked over night in warm water. Chop fine, simmer two hours in two cups molasses, add one cup sugar, half cup sour cream, half cup sour milk, half cup butter (in the absence of the cream increase the butter one-half), two eggs, one teaspoonful cream-of-tartar, one and one-half teaspoonsful of soda, spice to suit. This will make two loaves.

TO PREVENT MOTHS' RAVAGES.—Hemp, when the blossoms are just opened, is an infallible preservative of textile fabrics and furs against the attacks of moths. The stalk, with leaves and flowers, is cut when blooming (about July), and dried in the shade. It is said to preserve its properties for several years.

APPLE PIE.—Peel tart apples, stew them, strain them through a net strainer, season them while hot with butter or cream, flavor with nutmeg and put them on a crust that has been baked on a pie plate. Always have sweet milk to drink with apple pie.

CUP CAKE.—Five cups of flour, mixed with three tablespoonsful of baking powder, one cup and a half of butter, one cup and a half of milk, three eggs, nutmeg or lemon juice. Add currants if you wish.

POISONOUS SYRUP.—The *Western Rural* lately called the attention of its readers to the vile character of much of the molasses in use. Much of this article is now made from sulphuric acid and rags. A simple test is tea. If the molasses turn tea black, it forms strong ground for believing it to be unfit for use. It may even be a dangerous poison.

The *Journal of the Farm* offers a few good suggestions upon kitchens. It recommends that the housewife, instead of wearing out her muscle and her temper scrubbing floors, should resort to the simple expedient of painting. All that is necessary is two quarts of oil, three pounds of ochre and one pint of japan, which will paint a floor twelve by eighteen feet. The time taken to clean a painted floor, and the labor saved, are equal to ten times the cost. The writer also suggests another convenience, viz: A good sized sink, five or six feet leng by two and a half wide at the back; at the top of this sink should be a shelf for lamps, vases, etc., under it a place for ironware, and at the ends two pumps—one for hard and the other for soft water.

Remedy for Feverishness.

When persons are feverish and thirsty beyond what is natural, indicated in some cases by a metallic taste in the mouth, one of the best "coolers" is to take a lemon, cut off the top, sprinkle over it some loaf-sugar, working it down into the lemon with a spoon, and then suck it slowly. Invalids with feverishness may take two or three lemons a day in this manner with marked benefit, manifested by a sense of coolness, comfort and invigoration. A lemon or two thus taken at "tea-time" is for some an entire substitute for the ordinary supper of summer, or would give many a man a comfortable night's sleep and an appetite for breakfast to which they are strangers, who will have their cup of tea, or supper of "relish," and cakes, and berries, and cream.

Farm and Garden.

Cabbage Plants.

If you have not a hot bed in which to raise these, a good substitute is a good sized box about eight inches deep filled with rich soil, in which sow the the seeds *early* and keep the soil moist and in a warm, light room as near a window as possible. Do not transplant them till the plants are strong and hardy, and not till the ground is warm enough to plant corn and then just before or after a shower.

Water Melons.

Be sure that you have good seed, i. e., from a large *ripe* melon. Take a good sized box ten or twelve inches deep and fill it half full of good manure, *cover this with tough sod* (grass side down) *from a rich soil.* The seeds may be put in with a knife at least one inch and a half apart. Treat them the same as cabbage plants, except that when the plant gets strong and hardy the transplanting is done *by cutting out as large a piece of the sod as possible with the plant.* Set them out in heavily manured warm rich soil, one in a place at least four feet apart. Enormous squashes and cucumbers may be raised in the same way, and when strong vigorous plants are set out early they often get the start of bugs completely.

Give the Poultry Exercise.

Until the garden is planted, fowls should have full liberty to range therein. In the spring, especially, they are indefatigable hunters of insects, and their natural instinct should not be curbed in this direction whenever they will not do positive injury to the plants, and this is only for about three months after the garden is planted. For this reason, the garden ought always to be fenced, so that fowls may have the range of the farm.

When there is danger of their depredating upon neighboring places, they may be let out an hour or two before sundown, the time being then so short before roosting time that they will neither wander far or scratch to any considerable extent.

Advantage should be taken of the first warm weather to thoroughly clean the poultry house, and the wash for such portions as are whitewashed should have a portion of carbolic acid mixed in it, since it not only kills vermin, but also tends to prevent their gathering. —*Western Rural.*

Planting a Strawberry Bed.

No farm garden should be without an ample strawberry bed, since it is much cheaper to cultivate them than to depend upon the wild fruit for the table. One of the great mistakes in this culture is in planting the vines in beds, and too closely together. Three feet apart between the rows, and twelve inches apart in the rows, is near enough together. If the runners are kept carefully cut the stools of plants will entirely fill the rows, and nearly the spaces between the rows, by the autumn of the first season.

The plants should be planted as early in the spring as the soil will admit working, leaving only the leaves and central bud exposed. Five hundred plants will give an ample supply of fruit for a large family, and, if Wilson's Albany is selected, you may be assured of uniform crops of fair fruit, if kept clean and covered with mulch during winter. In the spring let the beds retain the mulch as long as possible, at least until the plants show signs of growing beneath. Then remove from over the plants, leaving the mulch intact between the rows.—*W. Rural.*

The Christian Cynosure.

Chicago, Thursday, April 16, 1874.

MASONRY SUBVERTING THE REPUBLIC.

In another part of this paper will be found the Chicago *Tribune's* account of the intended laying of the corner-stone of the new United States Custom House in Chicago, by Freemasons. Of all sects, parties, organizations, orders, secret or open, a Freemason's lodge is the most unfit to put its insignia on a United States public building; and the proposal of the lodge to practice its heathen ritual, and place its anti-Christian date on the corner-stone of our new Custom House, is a piece of impudence and effrontery which has seldom been equalled and never surpassed.

The Grand Lodge of Illinois laid the corner-stone of our new State House at Springfield, and it was resented as an insult to the State. The result was, the stone was taken out of the wall, and buried in the earth out of sight. A similar attempt to lay the corner-stone of the new State House at Albany, N. Y., was resisted by leading New York papers and ignominiously failed; the stone being laid by the Germans. A similar attempt and failure, partial, or entire, occurred in the State of Iowa; and the example of our State was cited by those who resisted that profanation.

That a United States Secretary at Washington, should attempt to force a national recognition of the lodge upon the people of Chicago and the North-west, argues great boldness or ignorence, or both; since the attempt has been so unmistakably condemned by the popular voice. There are about half a million of Freemasons, one-eighth part of the people of the United States. By what right or show of propriety this secret sect puts itself forward to represent forty millions of people in this country, in laying the corner-stones of its public buildings, is beyond the possibility of a guess. The ceremony is religious; consisting in part of prayer to the god of the lodge; but it is not pretended that the religion is that of the Bible; or the god prayed to, the God of revelation. And as a civic ceremony it is more impudent and revolting still, as its chief lexicon (Mackey,) declares, "The government of a Grand Lodge is therefore completely despotic." It is heathenism insulting Christianity, and despotism insulting liberty. Every voter and every voter's wife and child should be moved to their heart's center by this attempt.

Dr. Post of St. Louis, in his address to the Pilgrim Memorial Convention in Farwell Hall, before the fire, referred to the lodge as setting up the hollow forms and titles of king-craft and priest-craft, that those hated foes of humanity might creep back into their empty shells. Let Chicago be draped in black if this infamy is attempted.

IS PROF. SWING A HERETIC?

There is a class of preachers now, as in all past ages, whose first principle is hearers. Voltaire said to a friend, "One thing is to be borne in mind: whatever is true or false, *I must have readers.*" This was the one chief end of Bennett's New York *Herald*, and is still of its humbler imitations. These traffickers look on religion and things sacred, as fish for their net, and though their methods are diverse, their spirit is one, and that not the spirit of Christ. A minister who has intelligence enough to keep inside the dead line which separates hurtful error from "damnable heresy;" who will alarm Christians by paradox and double-meanings; select those parts of Gospel truth which the world has no objection to, and omit those which it hates; and slur the receivers of plain Bible truth as bigots and narrow-minded; who will speak of theology "as it once was," as though he had a new edition,—a man with really moderate parts may contrive by a few such simple tricks, to do a large business on a small capital. If John Stuart Mill had not been an atheist he would hardly have been heard of beyond his native country; but the god of this world will praise the champions of error by the mouths of the millions.

We fear David Swing, of Chicago, is a man of this class; a class which we wish was extinct; who preach so that truth itself loses its sacredness in their lips, because uttered by inspiration of the god of this world.

Dr. Patton, of *The Interior*, and Professor of Theology, has prosecuted Mr. Swing before his Presbytery and the case is attracting public attention to the two men. Unless there is more prayer and more of the Spirit of Christ than usually falls to the lot of such trials, we fear little good will come of it. It will be difficult to prove a man a heretic whose chief error lies in what he does not teach, and who, by originality and the affectation of it, makes the impression that the truths of the Bible are not what serious persons have supposed them to mean. "Whoever," says a reply to Junius "cries out against established order, will always find abettors. Those who know what he means, commonly sympathize in his objects; and those who do not know what he means, hope he means rebellion."

REV. E. N. KIRK, D. D.

The American press generally laments the death and honors the memory of Dr. Kirk. He was of Presbyterian parentage; graduate of Princeton College and Theological Seminary; pastor in Albany; a successful and eloquent revivalist; founder of an American chapel in Paris; an early friend of ex-President Finney, and an advocate of reforms. His late pastorate was that of the aristocratic Mt. Vernon Church, Boston.

He loathed Freemasonry, and as chairman of the publishing committee of the American Tract Society, Boston; he revised and advocated the publication of a tract on secret societies. The tract was printed and all but two of the committee, Edward S. Rand and Deacon Julius Palmer, were for its publication. These two gentlemen hesitating, I. P. Warren, secretary of the Society, opened correspondence with Theodore Cuyler and other prominent clergymen on the propriety of its publication. Mr. Cuyler, who had joined three secret societies, advised strongly against the tract, and it was never published in Boston; but revised and enlarged by Dr. H. M. Storrs, now chief secretary of the Am. Home Missionary Society. who was then a pastor in Cincinnati, it was issued in that city.

Dr. Kirk, though a reformer, had not the nerve or steadfastness of purpose to resist the insidious and relentness power of the lodge; he gave way to the hard, over-bearing influence of A. H. Quint and H. M. Dexter; and to-day the Congregationalism of Boston stands timid and silent before a power which the mass of its members and ministers loathe and dread. If another generation should pass and the old men and women die who remember the Morgan discussions, and no stand be made in that city against the lodge, the religion of Boston will cower before Freemasonry, as that of the city of Rome did before the Pope, before the advent of Victor Immanuel and the union of Italy.

Now, as of old, the pleading voice of God is heard: "Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity?"

B. A. GROSH'S DEFENSE OF ODD-FELLOWSHIP.

We commenced a review of this in the last *Cynosure*, under the caption of "Coercion of Conscience." It is more of an attack upon Anti-masonic churches than a defense of Odd-fellowship. An attack subtle and venemous, like the serpent's temptation in Eden. In order to produce disaffection and stir up mutiny, that he may disintegrate and ruin the church, he assumes a bland and friendly spirit; cautiously suggesting to the one he seeks to fire with wrath and rebellion, that he would by no means advise to a violation of his church covenant, or the least disrespect to its rules or discipline. If he were a member of a bigoted and tyrannical church he would obey its rules so long as he remained a member. He would agitate so long as hope of success remained for the repeal of these uncharitable and bigoted rules of non-fellowship with fraternal orders; and failing in this he would seek in a regular manner a change of his church relation by uniting with a more liberal and Christ-like communion. To be a member of the lodge and of a church whose narrow bigotry forbids such two-fold membership would be embarrassing and unpleasant to both parties. "I would not advise it," he says. Don't ask us to receive you while your church rule binds you, for our liberality will not permit us even to consider so base a reason for rejecting a worthy applicant. But if you are not one of those enslaved bigots who consider church anthemas equivalent to eternal damnation; if you dare think for yourself even on subjects forbidden by your church, you can do one of two things, in all charity and wisdom: put the uncharitable rule or your charitable self out of the church that maintains such bigoted tyranny.

Such is the spirit of his appeal. What saintly blandness and candor mixed with deadly venom! Professed charity striking with absolutely murderous intent. Were Paul present witnessing such an attempt to poison the minds of the disciples and turn them away from true faith, and its primative exclusiveness of holy fellowship, we cannot doubt he would reply as he did to Elymas, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." Just so of the first tempter, "Yea, hath God said ye shall not eat of every tree of the garden;" as much as to say, Is not that a mistake? God could not be so unreasonable! How bland and friendly to both parties! But the vemomous insinuation that God was illiberal, yea, tyrannical, in imposing a needless and mean restraint upon her liberty aroused the first motions of sin in the hitherto innocent and happy mother of our race. Instantly the tempter perceiving his advantage follows up the direful impression by a bold accusation against the law and its author: "God doth know that ye shall not surely die," but be as gods as soon as you have eaten. By that bold wickedness the revolt from God was forced, and sin brought in—the fount of death and all our woe.

In the same subtlety and by similar means this high priest of Baal seeks to seduce men from the supreme and sole worship of Christ, and to supercede his worship and his church by the mystic institution and deistic rites of Odd-fellowship. He shows an evident determination to rule or ruin the churches which dare to oppose Odd-fellowship, and yet boasts unequalled liberality. He insists that the churches shall entertain the same opinion of Odd-fellowship that he does and adopt his rule of fellowship instead of Christ's commands to be separate and have no fellowship with idolaters or with any unfruitful works of darkness; and yet prates against ecclesiastical tyranny while seeking to exercise as much of it as the devil himself would desire.

Some one may yet ask, Why is it not as bigoted and tyrannical for the church to prescribe rules of fellowship to Odd-fellows as for Odd-fellows to dictate rules to the church? We answer, simply because one is from heaven, the other is from men. One ascertains Christ's law of holiness and abides by it, the other makes laws agreeable to the carnal mind and seeks to impose them upon the children of God.

ODD-FELLOWS' OBLIGATIONS OATHS.

Mr. Grosh makes a bitter complaint against Anti-masons, because they insist that Odd-fellows are oath-bound; as if by so doing we make them all liars; and he makes a laborious attempt to disprove what we assert, viz., that their obligations are oaths. And how does he prove this? First he says:—

"'The Odd-fellows' Manual' (ch. 2. § 2) declares that 'there is not a single obligation administered among us inconsistent with any duty we owe to self, family, country, mankind, or to our Creator. All the aid we are to render each other is and must be within the limits of strict humanity and patriotism, of morality and religion. . . . . We are not, therefore, an oath-bound institution, nor are our obligations *oaths.*'"

How the assertion that their oaths do not require

anything immoral or evil proves that they are not oaths, we are utterly unable to perceive. Nor yet how a mere assertion of a thing is any proof at all.

His next argument is that this declaration of the Manual "has been publicly repeated hundreds of times by writers and speakers of the highest character," etc. Yes, but the trouble is, the statement is not proof, neither does it cover the point in dispute, viz., that the obligations taken by Odd-fellows in their lodges are oaths; and such a statement may be repeated ten million times, and conveying no more proof on the disputed point in the beginning would acquire none by repetition. It would still have no application to the point in hand.

But if these gentlemen not only assert that the obligations of Odd-fellowship require no evil, but with one voice declare that these obligations are not oaths, what then! Why this would not be testimony as to a fact, but merely the assertion of an opinion. The opinion may be correct, and it may be incorrect. Men are quite liable to entertain mistaken opinions. And if these obligations are not oaths and require nothing wrong, and this is so material a point, why does not Mr. Grosh produce the obligations themselves? Having them every one can form his own opinion, without troubling Mr. Grosh or hundreds of clerical, or even Quaker Odd-fellows, as to whether these obligations really are or are not oaths. No doubt many Odd-fellows are honestly of the opinion that their obligations are not oaths. Nevertheless, we have not a doubt that this is wholly a mistaken opinion. For although Mr. Grosh and his confreres are determined we shall allow them to think and judge for us in this matter, there have been and still are other Odd-fellows who are willing to afford us the opportunity to "think and determine for ourselves even, on this matter which is forbidden by their" lodge. And these have given us the precise words of the various obligations of Odd-fellowship and the circumstances in which they are taken, and having this opportunity to think for ourselves we are clearly of the opinion that they are oaths to all intents and purposes. And in holding and proclaiming this opinion we are not charging Odd-fellows with lying or dishonesty, as Mr. G. claims, because he holds an opposite opinion. No reasonable man will take offense at another for entertaining and expressing an opinion different from his own. We have long held and asserted a different opinion from that generally expressed by Odd-fellows on the point in question, and that we must continue to do until they give us the facts and the reasons upon which they found their opinions, and those reasons and facts shall approve themselves to our judgment as of sufficient weight to overcome those on which we have founded our opinion.

Dr. Willis, of Harvard, Mass., whose credibility is abundantly vouched for and whose disclosures have been repeatedly confirmed by other Odd-fellows, has given us the first seven covenants of Odd-fellowship. Five of the seven commence with a solemn appeal to Almighty God. We quote one as a fair sample of the others:—

OBLIGATION OF THE DEGREE OF THE COVENANT.

"I, —— ——, in the presence of Almighty God and the members of the covenant degree of this order assembled, most solemnly promise, declare and say that I will never divulge or betray the secrets of the degree about to be entrusted to my keeping. I will not write them, or cause them to be written or printed or engraved in any manner or form whatever; and I pledge my sacred honor, that I will to the best of my knowledge and full extent of my power, perform all the duties I am therein instructed to do."

Part 2. "I, —— ——. do solmenly pledge myself to help and support my afflicted, distressed, or persecuted brother, and warn him of approaching danger, whether it be from his own imprudence, or from the evil designs of others, or from some accidental cause. I will point out his advantage and interest, if it should be in my power so to do. I will protect his property, succor his wife and family, defend his character and save his life and limbs should opportunity offer. And I do acknowledge myself solmnly bound in an especial covenant with all brothers who can and do prove themselves such."

To give a more perfect view of the obligations of the order as a whole, I remark in passing that the pledge of secrecy in the white, in the blue, and in the scarlet degrees binds the candidate in the words, "I will conceal and never reveal the secrets," etc., and that the initiatory obligation binds him to abide by the laws of the order as the covenant degree binds him to perform all duties taught in the lodge, making the lodge and not God his law-giver.

Now then, we are prepared to say that if a solemn appeal to Almighty God is what makes an oath differ from "yea, yea and nay, nay," and gives the oath effect and power which nobody can deny, then these obligations are oaths. With the words of the obligation before him one man's opinion is as good as another's, as to whether it is or is not an oath. The Odd-fellows may assert that they are not oaths, and that may be their opinion. But we do not make them liars, nor treat them with disrespect when we persist in confidently believing and declaring it an entirely mistaken opinion. Certainly the nature of this obligation is such as to constitute the I. O. O. F. just what we understand by an oath-bound secret society. As much and as clearly so as Freemasonry or any other oath-bound secret order whatever.

"Pleading for Baal."—Under this head, the Rev. James Mathews, of Brooklyn, N. Y., in the *Free Methodist*, makes some sharp points on those who plead for such amusements as are a sort of worship paid to the "*god of this world.*" There is, indeed, something very revolting in the ministers of the gospel of Him who said, "Because I have called you out of the world, therefore the world hateth you," pleading for worldly amusements; and blaming the advocates of self-denial, as though Christ had not required it.

"Of all reformers with whom earth is cursed,
Those who reform reformers are the worst."

Burning the Dead.—A meeting was lately held in New York city by advocates of "cremation" or burning the dead, and the Chicago *Tribune* for April 4th contained an article in favor of this method of disposing of our departed friends. One of the speakers at the New York meeting made a most revolting speech in favor not only of burning corpses but of scattering the ashes over the fields, thus turning the ashes of our statesmen, divines, and relatives into a common fertilizer. The only thing it seems necessary to say about this plan is, that it is heathenish in origin, unnecessary in practice, and disgusting in statement and advocacy.

Napoleon IV.—A meeting was lately held at Chiselhurst looking toward the re-establishment of Bonapartist rule in France. Several thousand Frenchmen were present, among them sixty-five of the eighty-seven prefects under the Empire, and many former members of the legislative body.

In France the Bonapartist faction are not idle, and it need not surprise any one if a few months witness the erection of the old throne in this unhappy land. It has no homes, and, as said the first Napoleon, too few mothers. Twenty thousand divorces in a single year in Paris, and hundreds of Masonic lodges, with the deep stains of martyr blood on every corner of the kingdom, or republic, or what-is-it; these are the fearful factors that he must arrange who solves the problem: Who can rule France, the nation without a conscience?

NOTES.

—Inquiries in regard to reduced railroad fare to Syracuse will be answered when something more definite is received from the railroad authorities. An effort to secure this end is being made.

—A. B. Grosh, who fills so large a position in the literature and offices of Odd-fellowship and the grange, and latterly also in these columns, appears to be a Universalist in religious sentiment.

—The Baptist friends of the reform, who were sorely disappointed with the change that closed their denominational organs to their utterances against the lodge, will be rejoiced that the *Baptist Weekly* has opened a department for free discussion in which correspondents only are responsible for their opinions.

—Sunday-school students will find this suggestion of Mr. Rodgers, an Englishman who lately visited Chicago, of great help in preparing for the lesson of April 26th:

"Those who would understand the literal meaning of the Tabernacle should read through the books of Moses, beginning at the twenty-fifth chapter of Exodus. Those who would understand the literal and typical meaning, and would feel the spiritual application of these services, should read those books along with the Epistle to the Hebrews."

Laying the Custom-House Corner-Stone.

[From the Chicago Tribune, April 8.]

Although the public mind has had enough in the way of new and remarkable buildings to give its architectural taste a continual feast, yet it has not lost sight of the fact that the Custom-House, when it rises above the fence and grows so as to overtop its surrounding rivals, will be the chief d'oeuvre of all the buildings in this city.

The gratifying news that this coming building is almost ready for the formal ceremony of laying the corner-stone, will be received with pleasure. It is the design to make the event the occasion of a general celebration, and with this end in view a meeting of prominent citizens was called at the office of Superintendent Rankin, who has charge of the new Custom-House, at 3 p. m. yesterday, to take into consideration the arrangement of a programme for the celebration of the laying of the corner-stone on the 24th of next June. A number of government officials and other distinguished gentlemen were present, among whom were the Hon. N. B. Judd, District Attorney Glover, Gen. McArthur, Geo. M. How, President of Board of Trade, United States Commissioner Phil. A. Hoyne, John B. Drake, B. H. Campbell, DeWit C. Cregier, and W. H. Bradley. Gen. McArthur called the meeting to order, and stated that the object of the gathering was to get an expression from the gentlemen present as to the best plan to observe the occasion appropriately. The Masonic fraternity had expressed a willingness to take charge of the ceremonies, and he did not know but the public generally would wish to participate in the celebration, whatever it might be. He called for the opinion of those present.

Mr. Rankin then read the following letter:

James C. Rankin, Superintendent Custom-House, Chicago:

Sir: Inclosed please find a copy of a letter from the Grand Master of Free and Accepted Masons of the State of Illinois in regard to laying the corner-stone of the building under your charge, which he desires should take place the 24th of June next, together with a copy of my reply thereto, from which you will see that the Secretary has authorized the laying of the corner-stone of the building with Masonic ceremonies.

You will please confer with the proper authorities of the Masonic fraternity and make the necessary arrangements for the laying of the stone in question, bearing in mind that there is no authority under law to expend any money for this purpose. Very respectfully, A. B. Mullett, Inspecting Architect.

After some desultory talk, Mr. Judd arose and said that, in his opinion, the better way to proceed would be to appoint a committee to prepare a general programme of arrangements, leaving it to the Committee to decide what shall be done and to arrange for it. He suggested the following gentlemen: "For Chairman, Mr. How; members, Mr. Drake, Mr. Bradley, Mr. Leiter, Mr. Cregier, Mr. Olsten and Gen. McArthur.

Mr. Cregier made a motion that a committee be appointed as named, with this amendment, that they have the power to add to their number if required. The motion prevailed. Mr. Judd wished to know of Mr. Cregier how far the Masonic fraternity had been notified of the intended ceremonies, if at all. Mr. Cregier replied that they had not been notified, and it would be necessary to give notice at once, as it was in contemplation by the Masters of the Grand Lodge to present some elaborate, characteristic features of their order, in the way of ceremonials, and, in order to do this properly, the time given for preparation must be as great as possible. An objection was made to bringing in the city authorities to act with the committee. It was thought they could manage the matter alone.

The gentlemen present then informally expressed a unanimous suggestion to be acted upon by the committee, that the Masonic fraternity be invited to take charge of the ceremonies of laying the corner-stone. As the representative of the order, [Past] Grand Master Dewitt C. Cregier, was present, the invitation may be considered accepted and the question settled. The committee then desiring to go into a secret session on ways and means, the other gentlemen and the reporters withdrew. The programme to be observed will be made public as soon as it is determined upon.

The Home Circle.

The Price of Truth.

Great truths are dearly bought. The common truth
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tale of daring or of worth,
Nor pierces e'en the surface of the soul.

Great truths are hardly won. Not formed by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggles of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine:
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems.

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain;
Truth springs, like harvest, from the well-plowed field,
And the soul feels it has not wept in vain.

Bonar.

Florida in March.

FROM THE CORRESPONDENCE OF A LADY PHYSICIAN.

We arrived in this sunny land the 25th of February. Most of the time we have had our windows open through the day; but as the sun sinks, dampness rises from every nook, and why this atmosphere is called good for consumptives is past my comprehension.

We are at Jacksonville, the largest railroad town in Florida, the population being nearly 7,000. The city extends along the two sides of the St. John's River and covers a large area. Years ago it was quite burned down; very few houses were here three years ago. The orange trees are full of ripe fruit and the second blossoming has just commenced. It would surprise you to see the trees of every kind well leaved out, and the earth quite bare of grass with very few flowers This is the month for high winds, and more or less cold days, yet the gardens are expected to bloom also. The whip-poor-wills sing quite plaintively and mocking birds can be bought here for $2.50. But the jarring of the cars in transporting them north seems to injure their singing. There is quite a passion exhibited here to get them and young alligators for pets. The mocking birds will live on one potato and one boiled egg for two days, while the alligator will exist six months without any food. The young ones are six inches in length and upwards. The old ones have ferocious jaws, wavy in outline so as to hold their prey more securely. Their use has never been made known, I believe. They generally manage to get away if surprised. Boatmen do not fear them.

Hotel expenses are high here. The place is quite a resort for travelers and invalids. I attended the Presbyterian church on Sabbath. The house was full. Most of the congregation had an ominous cough and marked debility.

The St. John's River flows north and a party of us contracted for a yacht to take us to the mouth of the river, that besides a pleasant ride we might see the broad Atlantic Ocean. It was such a luxury. Such a sense of speed, yet not a jar or quiver. I can understand why seamen should like ship life. In any land conveyance, or on a steamboat, you are consious of motion and power; but all under the supervision of skillful men whose cunning brains you can fathom. But a sailboat with a stiff breeze and a smooth sea is one of those irresistible things you cannot fathom.

There were about sixteen of us in the company. It was difficult to get started from the dock. Soon she began to dip water, and a great deal of trepidation was exhibited. Some said, "This is not pleasure. Do go back." Soon the boat righted herself; she had about 7,000 tons of iron for ballast which helped materially to quiet our fears. A very stiff breeze put ten miles between us and Jacksonville. Twenty-four miles were soon reached, and the sail had to be taken in. As I think of it now it seems like a dream. It was truly fearful, the boat so much like a plaything, so slight a thing, to be engulfed in the foaming waves. I never had so strong a wish to sing. I must have been very much excited. How differently strong feelings are expressed in different persons. One poor woman whose husband and two boys were on board begged to go back. The boys said, "Can't we go as far as the light house?" This is near the mouth of the river. The captain, a cool, capable man, said he could pass the bar and then there was smooth sailing beyond, yet all would be likely to get wet. So many were invalids who ought not to sit with damp clothing on the majority cried out to return. I gave one lingering glance and was resigned.

At one point not named, we landed by means of the life boat along side, carrying our lunch baskets with us. We here found sweet clover of great fragrance of which I soon gathered a full hand; also an old fort made of oyster shells and clay; the circular puncture in many places intimating its use in former days. The woods have a great variety of cedar. Very few kinds besides. The live oak is much admired, also the shapely magnolia with its thick, dark green leaf, the wild fig with leaves similar in shape, but thin and light green. There are also one or two kinds of the willow.

A swift, pleasant ride returned the party to Jacksonville, and the excursion down the St. John's River was transformed into a glowing picture and hung in the mellow light of the halls of memory.

Broadening the Base.

There is a great tendency in our day to liberalize the church so as to embrace everybody. Discipline must be elastic; generous indulgence must be allowed to gratifications of taste and appetite; excuses must be received for weaknesses of temper, lapses of self-restraint, omissions of religious duties, and a general worldliness of spirit, and a great body of intelligent, good-hearted amiable, moral, and very humane and liberal persons will be pleased to unite in church fellowship as long as the singing and preaching meet the requisitions of their standard of judgment.

It is not by broadening the base of the church that the world is to be saved "Strait is the gate, and narrow is the way." The church of the Lord Jesus was not a popular one in the usual acceptation of the word, although it was indeed a church for the people. His requisitions were stringent. His sword of discipline ruptured family ties, called for sacrifices of property, cut off right hands, cut out right eyes, and required even that life should not be dearer than his service. The ancient discipline of the church was severe, many were cut off, but the church lost no moral power in this excision. The limited extent of the church is not its weakness in its proposed work of human evangelization. If it were smaller and purer, it would be stronger. If we are not holier, more Christlike and unworldly through our connection with the church, it is of little service to us, and we might as well be out of its communion. The church will be powerful to save the world when she comes up out of her wilderness state, leaning upon the arm of her Beloved, and shining in the light of his countenance. — *Zion's Herald.*

Bible Printing.

For more than two hundred years after the art of printing was invented, no person was allowed to print anything in England without direct permission from the Government. In 1586 a decree was made that no printing presses should be set up in any place out of London, except at the two universities. No book could then be published except by the Stationers' Company; but soon after-ward special privileges were granted to other persons. One man was permitted to publish all the almanacs, another all the law books, a third all the school books, and a fourth all the Bibles.

Most of these exclusive rights were abolished years ago. The one that actually lasted the longest was that which gave a monopoly of almanac publishing, a legal decision having put an end to it in 1775. The right, however, to publish Bibles, is still allowed by law only to the Queen's printer and the University of Oxford. Although the law is a "dead letter," and has long been disregarded by publishers, yet for a great many years every violation of it was severely punished.

One result of the law was that the persons who had this privilege of printthe Bible abused it greatly. The copies they published were very carelessly issued, and some important texts were altered. The copy printed in 1653 contained the text, "Know ye not that the *un*-righteous" (instead of "righteous") "shall inherit the kingdom of God?"

The monopolists having the power to charge what they please, but the price was so high that only the rich could buy a Bible. So there were few copies sold, and those were so badly printed that they were hardly worth having.

At last this unjust system was broken down. Thomas Guy, a shrewd bookseller of London, sent an agent to Holland, who bought good type and fine paper, and employed Dutch printers to put together well-printed Bibles.

These were carried to England and sold in great numbers at a low price. Other publishers adopted Guy's innovation, and the King's printer began to see that, like the Ephesian idol-makers, his craft was in danger. He went to law and followed the book-smugglers so sharply that they were obliged to discontinue the importation of the sacred book.

But Thomas Guy was not to be defeated so easily. He went to the authorities of the University of Oxford, and by hard work, persuaded them to sell their privilege. Then he brought over to England Dutch workman and type, and began to issue large number of excellent Bibles at a low price. The law was thus evaded, and it has never since been really enforced.

Of course all these Bibles are not printed at the University Press, but the publishers, in order to be strictly within the law, obtained the permission of the University.

It is interesting to know that Thomas Guy, who was the means of making Bibles plenty and cheap in England, acquired a very large fortune, and that he used it notably in founding a hospital in Southwark, (now a part of London,) that still bears his name.—*Companion.*

The Appointment of the Sabbath Illustrated.

A prince says to a beggar, "This noble mansion and this vast estate I put into your hands. I give you the full use and enjoyment of it, and power to transmit it to your children, but I do not alienate my title. As a sign between us that the ownership rests still in me, as an acknowledgment of my eminent proprietorship, and as a witness to my rights in case of dispute, I require that the fruit of this tree or the produce of this field be brought to me every autumn, or be disposed of according to my will." Of course, the donor has the right to affix this condition to his gift. It might be an eminently wise and prudent condition. If prescribed, every consideration of duty and of interest binds the beneficiary to observe it, It matters not how the fruit is to be disposed of. The donor might require it to be left untouched on the ground, still the obligation remains. It might be appointed for the use of the poor, and then the appropriation of it to other purposes would be a double crime, robbery of the benefactor and robbery of the poor. The nobler the use to which it is put, the stronger the obligation to observe the restriction. So God might have appointed the Sabbath as a day for some special physical toil, of even aimless and useless toil. He might have made it a day of weary journeying, a day of absolute silence or of utter solitude, and the irksomeness or useless ness of the service would not have impaired its obligation. With great wisdom and kindness he has set it apart for the exercise of the noblest faculties of the soul and the promotion of man's

highest interests. Instead of silence and loneliness he has appointed it for cheerful praise and loving companionship. And this appropriation of Sabbath time to the noblest occupations is an additional reason for its observance and an additional aggravation of its neglect. But the obligation does not rest on our sense of its pleasantness. A man who honestly says, "I can find no enjoyment in the Sabbath," is not, therefore, released from it. His depraved inclination cannot make void the law of God. To spend the day according to our inclinations, regardless of God's claim upon it, is robbery and rebellion. "Man, entering on the noble heritage of life, received no gift of that day. The right to work seven days in the week is not to be found in the catalogue of human rights. That right no man ever had. That right no man can get. Human governments cannot give it, for it was never given to them. An honest man will not knowingly take what is not his own. The Sabbath for secular business, or for pleasure, or for any purpose which God has not prescribed, does not belong to us, and no honest man who knows this will use it in this way." And yet men who will not steal from men, unhesitatingly violate the right which God has reserved for himself in the seventh part of time. Where this is not done through ignorance of the law, what can we conclude but that the man has not the fear of God before his eyes? He may not steal, because the judgment of men so strongly condemns theft, or because he is persuaded that honesty is the best policy, but not because God has forbidden theft. Tempt him with the prospect of concealment or advantage, and there is no reason why he who robs God will not rob his neighbor also.—*Ch. Statesman.*

The Ashantees.

The Ashantee nation which has just been subdued by England is a great African power. It numbers about 3,000,000 souls— of whom some 200,000 are war-loving barbarians. Every twenty-one days they hold an *adai*, or "blood custom," at which yam and palm wine having been drank like water, skulls are carried in procession to the sound of drums made with human skin, and most horrible massacres and debaucheries go forward. At the annual "Yam-festival," just now coming on, they celebrate a still bloodier carnival of death, and whenever a caboooceer or freeman dies, slaves are killed "to wet his grave." They eat the heart and drink the blood of a conquered enemy, and wear the teeth and finger-bones as ornaments. When the king dies, thousands of wretched slaves and attendants are slaughtered over his tomb; in a word, it is a land of murder. It was meant by nature to be a land of peace and plenty, for beyond the thick forest which lies along the coast, stretches a fertile and healthy country of rich black soil, growing two or three crops yearly, and full of vegetable wonders and glories yet unnamed. The fruits and flowers of Ashantee-land are said to be perfectly marvelous. Curious animals, such as the bird called "pookoe," and the huge corpse eating "arompe" rat, are found in the woods and clearings. Reptiles are horribly plentiful, including enormous boas; a peculiar puff adder, whose bite is certain death; scorpions as big as cray fish, and toads so large that Bosman took the first he saw for a land-tortoise. Gold is the chief article exported. In that metal Ashantee land must be fabulously rich; the chiefs wear gold breast-plates and golden or gilded war-caps. The caboceers go about with lumps of virgin gold hung upon their necks and waists, some weighing, it is said, four pounds and more; and Bowditch has described golden window-frames in the king's palace at Coomassie. After the battle of Accra, in 1826, the Ashantee King sent in as "peace-money" six thousand ounces of dust and nuggets, and the swords, muskets, and elephant-tail fans are described as being profusely rich with goldsmith's work. The Government is a despotic monarchy, the religion feticism, modified by African Islamism. They believe in a Great Spirit, who, they say, created six white and six black people, and gave the first choice between a calabash and a sealed paper. The black took the calabash—which contained gold, iron, maze, and all the wealth of nature—and the whites got the scroll, which contained instructions in the right use of all these products. Thus the whites are forever superior. As for Coomassie, the capital, accounts differ, one statement making it out a poor straggling place of mean huts, and another, a really fine and imposing city for Africa.—*Bap. Weekly.*

Some one, it seems, asked Rev. Dr. Witt Talmage, by letter, whether it was right to read light, trashy literature; and in reply he said, "In every family, where the children have come to nine or ten years of age, it has been discussed. The family altar is nothing, catechisms are nothing, religious instruction is nothing so long as there is an unhealthy periodical in the house. From the two leprous lips of that one sheet, there will be a poison breathed on that family Bible, on the piano, on the arm chair, on the cradle, on the dining table, and the whole house will be plague-smitten. The question amounts to this: 'Shall my family be blessed, or blasted?'

"If there be one gulf deeper in hell than another, it shall be the doom of those newspaper men, whose pen is stabbing to death the purity of American Society."

Children's Corner.

Pluck Wins.

About thirty years ago (said Judge P.,) I stepped into a bookstore in Cincinnati, in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the saleman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much." He turned to go out, and even opened the door, but closed it again and came back. "I have got only sixty-one cents," said he: "could you let me have a geography, and wait a little while for the rest of the money?"

How eagerly his bright little eyes looked for an answer! and how he seemed to shrink within his ragged clothes when the man, not very kindly, told him he could not!

The disappointed little fellow looked up to me, with a very poor attempt at a smile, and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?'

"O yes, if you like," said he in surprise.

Four different times I entered with him, and each time he was refused.

"Will you try again?' I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted, and how much money he had.

"You want the book very much?" said the proprietor.

"Yes, sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Does he go to these places now?" asked the proprietor.

"He is dead," said the boy, softly. Then he added after a while, "I'm going to be a sailor, too."

"Are you, though?" asked the gentleman, rising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay the remainder of the money when you can, or I will let you have one that is not new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I will have eleven cents left towards buying some other book. I am glad they did not let me have one at any of the other places."

The bookseller looked up inquiringly, and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along, I saw a nice new pencil and some clean white paper in it.

"A present, my lad, for your perseverance. Always have courage like that, and you will make your mark," said the bookseller.

"Thank you, sir, you are so very good."

"What is your name!"

"William Harverly, sir."

"Do you want any more books?" I now asked him.'

"More than I can ever get," he replied," glancing at the books that filled the shelves.

I gave him a bank note. "It will buy some for you," I said.

Tears of joy came into his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for mother," said he; "I thank you very much, and some day I hope I can pay you back,"

He wanted my name, and I gave it to him. Then I left him standing by the counter so happy that I almost envied him, and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain.

Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were practical seamen of the first-class; but after pumping for one whole night, and the water still gaining on them, they gave up in despair, and prepared to take the boats, though they might have known no small boat could ride such a sea. The captain, who had been below with his charts, now came up; he saw how matters stood, and with a voice that I heard distinctly above the roar of the tempest, he ordered every man to his post.

It was surprising to see those men [illegible] before the strong will of their captain, and hurry back to the pumps.

The captain then started below to examine the leak. As he passed me I asked him if there was any hope. He looked at me, and then at the other passengers, who had crowed up to hear the reply, and said rebukingly:

"Yes, sir, there is hope as long as one inch of this deck remains above water: when I see none of it, then I shall abandon the vessel, and not before, nor one of my crew, sir. Everything shall be done to save it, and if we fail, it will not be from inaction. Bear a hand, every one of you, at the pumps."

Thrice during the day did we dispair, but the captain's dauntless courage, perseverance and powerful will mastered every man on board and we went to work again.

"I will land you safely at the dock in Liverpool," said he, "if you will be men."

And he did land us safely; but the vessel sunk moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and the blessings of the passengers, as they passed down the gang plank. I was the last to leave. As I passed, he grasped my hand, and said,

"Judge P., do you recognize me?"

I told him that I was not aware that I ever saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?"

"Very well, sir; William Harverly."

"I am he," said he. "God bless you!'

"And God bless noble captain Harverley."—*Selected.*

Religious Intelligence.

—The evangelist Hammond will begin revival meetings at Jacksonville, Ill., in the First Presbyterian Church this week.

—The Baptist churches of New Hampshire number eighty-five with a membership of 8,096. Nearly three-fourths of the churches have settled pastors.

—W. H. H. Murray, of the Park Street Congregational Church, has asked his people for an assistant pastor. He takes an annual vacation for fishing and hunting excursions.

—The same minister recently stated that rain was one of the objects for which Christians have no right to pray as it would cause a violation of natural laws. If so, the Apostle James was greatly mistaken in writing verses 17 and 18 in the fifth chapter of his epistle.

—A temperance meeting of great power was held on a late Sunday evening in the Fifth Presbyterian Church, Chicago. Several reformed drunkards testified that it was the grace of God in answer to prayer which saved them.

—The Jesuits are going into Japan in force, and they already outnumber the Protestant missionaries. They are erecting a large convent in Yeddo. Their movements are not relished by the authorities, as the country suffered so much from their plottings and acts in former times.

—Nearly $20,000 have been subscribed for the new Wesleyan Publishing House at Sryracuse, N. Y., and the erection of the building is assured. The estimated cost is $30,000. It is to be of brick, three stories with mansard roof, completed in tasteful style and with room and conveniences for the purposes of a denominational center.

—Meetings held by the new lay evangelist, Major Whittle, in Waukegan, Geneva Lake, and Turner Junction near Chicago have been attended with very encouragiug results. At the latter place, a powerful revival is in progress, especially affecting the adult portion of community and employees of the railroad shops.

—The *Advance* says that the recent Brooklyn council has honored Congregationalism before the religious public, proving that the system is not a rope of sand. The [illegible] the lax methods of Plymouth Church is a rebuke to Beecherism, it having been assumed that they demanded the liberty or looseness it represents.

—The Illinois Conference of the Evangelical Association met in Kankakee last week. The committee on Statistics report: Number of ministers in the Illinois Conference in the traveling connection, 75; local ministers, 71; total membership in the Conference, 8,749; received during the past year, 1,445; expelled during the year 84; number of church edifices, 101; value of church property, $277,950.

—The *Northern Christian Advocate* makes the statement that the M. E. church looses seventy-five per cent of its probationers. In fourteen years 2,092,686 probationers were reported, of whom only 509,316 went into full communion, or 22 to 100. Or, in fourteen years more were lost than would make another church as large as itself! The *Advocate* thinks the prevalent revival methods of the church are at fault, and that "such spiritual prodigality in labor and souls should be abated."

—The Chicago Presbytery commenced its annual session on Monday in the Third Presbyterian Church. The presentation of charges and specifications against Prof. Swing by Rev. F. L. Patton, editor of the *Interior*, was the all absorbing business. The two charges are that Swing is unfaithful in maintaining Gospel truth and in the exercise of ministerial duty, and that he does not receive the doctrines of the Presbyterian church. The most important accusation is that he sympathizes with the Unitarians, and only remains in the Presbyterian church for the present, thinking he can there do most good.

—A recent number of the *Moravian* contains the following allusion to the first missionary society in this country: "It is not a matter of any particular importance, but the fact is that the society of the United Brethren for propagating the gospel was organized in Bethlehem, in the year 1787, and was incorporated by the Legislature of Pennsylvania in the following year (1788.) It is the oldest foreign mission society in the country. Its special aim was the support of missions among the Indians. May its days be renewed as of old. The female missionary societies in the congregations at Bethlehem, Nazareth and Litiz are each more than fifty years old."

News of the Week.

The City.

—The arrangements for the Chicago Inter-State Industrial Exposition for 1874 have been completed, and circulars announcing the fact will next week be scattered over the country. It will open Sept. 9th and continue until October 10th.

—The detectives have unearthed several cases of robbery committed during a few months past in the business portion of the city. The thieves are taken and some $15,000 worth of goods restored. The ring leaders are young men under age; they say that there is no difficulty in perpetrating a robbery, but stolen goods are not easily got rid of. Not very complimentary to our police system, surely, when such reasons only guard property.

—The Methodist ministers' meeting on Monday held quite an argument on the Bible doctrine of temperance; two members, Thomas and Strowbridge, holding firmly that moderate drinking was allowed by Scripture, and that Christ turned water into real intoxicating wine. The *Tribune* helps out the other party by rejecting the story of Cana of Galilee as an interpolation, on the authority of Tischendorf and other German critics.

—Police Superintendent Rehm reports for the year 27,995 arrests, of which 7,269 were for drunkenness.

Congress.

—Twenty members of Congress were reported absent from their seats on Saturday at a shad bake. Where is the American Juvenal?

—The Agricultural Department tried to revive the Franking nuisance by a bill providing for free transmission of seeds, cuttings, etc., through the mail. It was defeated, but the Post Office Committee of the House got that body to adopt a measure providing for free exchanges and no postage on local papers within the limits of their county.

—The inflation measure is still before the House, which is discussing lateral issues.

The Country.

—The iron manufacturers of the Lehigh, Schuylkill, Columbia and other regions in Pennsylvania have [illegible] trade has not revived since the panic of last fall, and a reduction of wages was made to save shutting up altogether. The workmen have been holding meetings and have drawn up their *ultimatum*, which the manufacturers will not accept. There are 630 furnaces reported idle, and the number of men unemployed is estimated from 10,000 to twice that number. The Union to which most of the puddlers belong has branches in several States, and has 50,000 members or more, and funds to sustain a long strike.

—The steamer Greece from Liverpool has arrived in New York with the passengers and crew of the French steamer Europe which sprung a leak and was abandoned by her officers. A volunteer crew from the Greece attempted to bring in the water-logged vessel, but were obliged to give up the effort. They were rescued and arrived in England several days ago. No lives are reported lost.

—Mayor Havemeyer of New York has written to the State Senate that the East River Bridge now building is entirely impracticable. Its great weight and height, 129 feet above the water, would subject it to constant danger in severe gales. He thinks the project must end in disaster to all concerned in it.

—The temperance reform in Pittsburgh is unusually prominent. The Mayor proclaimed against sidewalk gatherings, and basely threw the responsibility of disturbance on the women. They have fearlessly gone on with the reform however, and the action of the authorities has thrown public sympathy in their favor.

—At a recent party given by the wife of William B. Astor, of New York, she appeared in jewelry and diamonds said to be worth a million dollars. The eight or nine thousand shelterless wretches of that city could for the same amount be provided with comfortable lodgings.

—Boston, April 13th.—The twenty-second ballot for a United States Senator resulted as follows:—Whole number of votes cast, 219; necessary to a choice, 110; Dawes, 63; Hoar, 52; Curtis, 62; Adams, 11; Bullock, 13; Banks, 7; Sanford, 5; Washburn, 3; Whittier, Learned, and Pitman, 1 each.

—The Wisconsin Institute for the Blind, at Janesville, was totally destroyed by fire on Monday morning. None of the inmates were injured, but lost their personal effects. The movable property on the first and second floors was saved.

—The high water on the Mississippi is causing great damage in Louisiana. A crevasse of 300 feet was made near Baton Rouge and a large district inundated.

Foreign.

—The body of Dr. Livingstone has arrived in England. The following account is given of his death. His illness from chronic dysentery lasted several months, but from the first he thought it would be fatal. Arriving at Muilala, beyond Lake Bemba, in the Bisa country, he said, "Build me a hut to die in." A hut was built by his followers. The first of May he was confined to his bed, and afterwards suffered greatly, groaning night and day. The third day he said he was very cold, and requested that more grass be put over the hut. The fourth day he was insensible, and died about midnight. Dr. Livingstone made his last entry in his diary April 28th. He spoke much and sadly of his home and family. Chief Kitumbo, when informed of Dr. Livingstone's death, had drums beaten and guns fired as a token of respect. and allowed the followers to remove the body, which they placed in a coffin of bark. They then began the journey to Unyanyembe, which occupied about six months, sending in advance a party with information of all that had occurred, addressed to Dr. Livingstone's son. At Unyanyembe Dr. Livingstone's body was placed in another bark case, a smaller one done up to represent a bale of goods, so as to deceive the natives, who objected to the passage of the corpse, and thus carried to Zanzibar.

—A majority of the English Cabinet approve of the annexation of the Fiji Islands, on the proposition of their king.

—Letters from Cuba give details of severe encounters between the Spanish forces and Cubans, in which the latter were beaten.

Lebanon Valley College is situated in the beautiful Lebanon Valley, Pennsylvania, on the Reading route between Harrisburg and Philadelphia. It is under the care of the United Brethren in Christ, as will be seen in the brief statement from the President, which is sufficient notification of its principles, and that both sexes are on equality. The institution has two large brick buildings, ample grounds, convenient location, and its principles recommend it to the Christian parents of central Pennsylvania.

Jesuitism in Germany.—The contest between Bismarck and the Black Pope still continues. Bismarck as yet enforces the laws of the Empire and priests and bishops submit or are punished. In Austria, too, the tide is rising, which, let us hope may sweep out the order of Jesuits from that kingdom. Of course the Ultramontanes are sorely distressed, mourn over the infidelity of the age and the assassination of Liberty. Like true Freemasons these religionists degrade rob and murder the ignorant masses, and even attempt the overthrow of civil government, and when a strong hand is laid upon them, cry out in all the agony of injured innocence. Every careful reader of history knows that though no priest may have a wife of his own, any priest could, in the Middle Ages, have the wives of any or all his parishoners. Every such reader knows that after ten solid centuries of jesuitical rule, there was not a free school or a free nation in Europe. Every careful observer knows that in this country, the same conspirators have attacked our schools, and silently extend their forces until they shall be able to change our title from the "United" to the Papal States. Let us learn wisdom from the great statesman at Berlin and strangle this tiger's cub before it is too late.

Notices of the Press.

Secret Societies, Ancient and Modern: An Outline of their Rise, Progress and Character with Respect to the Christian Religion and Republican Government. Edited by General J. W. Phelps. Chicago: Ezra A. Cook & Co.

The author traces back the origin of Masonry and its evil influences, particularly as seen and felt in our own country; the Tammany Ring, Credit Mobiler, &c. He shows the subserviency of some of our public men, such as Fillmore and Webster, to its dominating power. If read dispassionately it will do good.—*United Presbyterian*.

COLLEGE SECRET SOCIETIES.

CHAPTER I.

ORIGIN AND GROWTH.

It is nearly centennial year with the secret society system of American colleges. Trustworthy records give it a foreign parentage. It sprang from France, that parent of so many questionable customs of modern society--a fact that cannot be reckoned in its favor. Thomas Jefferson is the reputed agent of the importation; its name "Phi Beta Kappa;" and William and Mary college, Virginia, became its first habitation, December 6th, 1776. From thence to Yale in 1780 and to Harvard in the year following, it spread to several institutions in New England.

In the Anti-masonic reform of 1826–31 this society was condemned for its secret ceremonies. Its grips and signs were published and its secret ceremonials were given up; though in 1852 ten chapters were reported, and it still exists at Yale. Its change of character at Harvard is thus noticed in the *Providence American*, quoted by the Boston *Telegraph* of September 3d, 1831:—

"We are gratified to learn that the enlightened efforts of Adams, Story and Everett, have prevailed and that the "Phi Beta Kappa" society at Harvard University abolished the secrets of that association by a vote passed at their meeting on Thursday evening."

In 1821, Prof. James L. Kingsley founded the "Chi Delta Theta" at Yale. This society died from neglect about 1843, but has since been nominally revived. Its members are now the five editors of the *Yale Literary Magazine* who annually pass it on to their successors.

Of the college societies now maintaining a secret character "Kappa Alpha" is probably the oldest, dating from 1823. "Skull and Bones," the leading Yale Senior class society, was established 1832, and since that time the number of different organizations has increased with the growth and number of our educational institutions. A limited examination shows twenty-five societies, some of which claim from thirty to forty "chapters" or branch associations.

"Greek-letter societies" or "Greek fraternities" are terms used interchangibly for the college secret societies, and are derived from the use of Greek initials as the names of the different fraternities. These letters presumably stand for Greek words or phrases expressing a moral or character sentiment; as, "Phi Beta Kappa" is for *Philosophia biou kubernetes*—"Philosophy is the guide of life;" but sometimes a harmonious combination of letters is first selected, and the motto fitted to them afterwards. Part of the fraternities, which exist only in a single organization are named from their badge pins. These are comparatively few in number. The "Skull and Bones" leads the list in influence, age, and society standing; "Scroll and Key" and "Spade and Grave" maintaining a supposed rivalship with it among the members of the Senior class at Yale. The two former are peculiar to Yale, but have feeble imitators in the "Axe and Coffin" of Columbia College, the "Owl and Padlock" at the Michigan University, and the "Skull and Serpent" and "Owl and Wand" at the Wesleyan University. Yale College has a system peculiar to itself, in that each college class has its own fraternities. They are thus distributed: Freshman class, two; Sophomore, two, (two others are defunct); Junior, three; Senior, three. The student in passing through the course may have the privilege of initiation and other supposed benefits annually repeated. A nominal interest is supposed to be retained by the members of each lower class fraternity after they have ceased to act with it, and on special occasions they are customarily present, but rather as spectators or guests. This fact has operated against the secrecy of Freshman societies, visitors often being present who have never been members. In most other institutions, however, the societies are made up from each of the college classes without distinction; so that membership may be continued during the entire course.

A numerical summary of college fraternities has probably never been compiled. Such a task would not be profitable on this occasion, and only a brief statement will be attempted, which may however serve the curious as a basis for further inquiry. Delta Kappa Epsilon was founded at Yale in 1844, and is, as to numbers, probably the largest fraternity in the country. In 1871 it had established forty branches or chapters, twelve of which were dead. Its aggregate membership was 4,750, of which the Yale chapter furnished during twenty-seven years, 796. The Delta Phi, founded at Hamilton College, Clinton, N. Y., 1832, reports in 1870, twenty-two chapters and 3,650 members. The Psi Upsilon, founded at Union College, Schenectady, N. Y., in 1833, has fifteen chapters and 3,400 members in total. To the two latter Yale has furnished, respectively, 740 and 750 members. Theta Delta Chi, established also at Union College in 1847, had in 1872, 1,018 members. Phi Kappa Psi, established 1852, has a total membership of over 2,000. The Yale Freshman societies show these aggregates: the Sigma Epsilon in twenty-five classes, 1,011 members, in other colleges, 249; the Delta Kappa in twenty-one classes, 997 members, and in other colleges, 556.

Figures are dry reading but they have a certain eloquence and positiveness of argument not easy to gainsay. From those given above it will be seen that this system is not shut up in narrow limits among American students. And additional significance must be allowed from the fact that these fraternities find constituency and support from a single and small class of society, the college students. It is true that a large number of our colleges maintain the system, especially the more popular and wealthy, and statements have been widely circulated to the effect that no institution was separate from it; but this is far from fact as will be hereafter shown.

The expense of these societies varies of course with institutions, and the class of students supporting them. Some are amply maintained by a small tax such as is borne by members of any literary or debating society. The other extreme may be seen at Yale, where initiations cost from fifteen to twenty-five dollars and the average expenses of a Freshman society is $35 to $40 per member; and of a Sophomore from $10 to $15 more. The Junior societies are more select and smaller, and their expenses for halls, conventions, etc., are increased; the individual tax is therefore greater. Society Halls are rented at $150 to 250 per year and often fitted up at an expense of $1,000. New Haven is somewhat noted for several gloomy, windowless, toomb-like structures of brick or stone guarded by heavy iron doors These are the halls of two Junior and two Senior class societies, and were erected by the individual contributions of the members. These buildings and the lots on which they stand cost from $8,000 to $50,000; "Scroll and Keys" property being valued at the latter sum. At Williams College is a hall worth $10,000 and at Middletown one valued at $15,000. The Senior class society is limited to fifteen members; a division of their expenses would therefore give a higher pro rata than either of the lower classes.

The particular benefit to be derived from the Greek fraternity is not different, theoretically, from that of the open literary society. Social and intellectual improvement is the claim of its members, in the pursuit of which the superior advantages of select companions, privacy, the *eclat* of secret sessions, and society tradition and honor, place them far above the open organization. Whether all, or even a respectable portion of the college brotherhoods present equal or greater facilities for the right and full development of the student, is a question for succeeding chapters to present.

LITERARY NOTICES.

The "Sanitarian" for the present number has a valuable article on underdraining, worth reading by those living in ill-drained grounds. The magazine has been enlarged and is published by the editor, Dr. Bell.

The "Illustrated Annual of Phrenology and Physiognomy" has an entertaining table of contents, biographical, scientific, with hints for health and the household. S. R. Wells, N. Y.

"Education and Character," an address before the Delta Upsilon fraternity (anti-secret), by Prof. Wm. C. Russell, of Cornell University; delivered at Amherst, Mass. The professor claims to be enlisted against college fraternities.

"The Midland Monthly" is a new journal, published at Monmouth, Ill. President Wallace is among the contributors.

"The People's Pulpit" is a new weekly which reports the sermons of S. H. Tyng, Jr. Published by "The Working Church Pub. Co., N. Y."

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Rum and Tobacco.

The California *Wine Dealers' Gazette*, in speaking of the effects of the widespread adulteration of liquor, says: "The man accustomed to stimulants, who fails to satisfy himself that he is using the pure article, too often finds, after a few years, the reward of his negligence, in failing mental powers, physical paralysis, and sudden death." Pretty forcible testimony from such a source. Let it be remembered that this adulteration is almost universal, and even the "pure genuine article," is almost equally harmful.

A working man writes of the bitter evil which haunts the steps of his companions: "But there is another power in the land working against the workingman, more powerful and more dangerous than all these gigantic monopolies; a power that makes the ballot-box worthless in our hands, and worse than worthless; a power that not only impoverishes, but degrades the workingman; a power that is undermining our whole political, social and moral being, and threatens to overthrow the first principles of liberty, law and order. I mean the whisky power. I would like to tell how and where the political wires are laid; where the money is left to buy us 'voting cattle.' It is not in work-shops, but in whisky-shops."

Mr. Moody has had occasion to give advice to the Scotch ministers on an important question. Those brethren find intemperance and drinking habits the chief barrier to their evangelical work. At a meeting in which they [illegible] ject, they asked the Chicago man's opinion. It was to the point. "Banish the infernal stuff from your own sideboards and tables"—*Interior.*

I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be engaged in the traffic, to show that he is not involved in the guilt of murder.—*Lyman Beecher.*

The New York Board of State Charities reports about 10,000 maniacs in the state, and 6,000 idiots, one-third to a half of whom were brought to their wretched condition by their own or parent's intemperance.

The total tax receipts from tobacco for the fiscal year ending June 30, 1873, were $34,386,303. Compared with the total receipts for the fiscal year June 30, 1872, there was a decrease of collections on manufactured tobacco of all descriptions of $1,172,917. There was an increase in the total receipts from the manufacture and sale of tobacco, snuff and cigars, in all their forms, over the preceding fiscal year of $650,132. The actual product of the year, so far as such products have been reported, is 116,450,934 pounds, showing an increase of 9,180,079 pounds. The number of cigars, cheroots, etc., on which taxes were collected, was 1,807,134,646, showing an excess over the number reported for the preceding fiscal year of 279,328,674. There was an increase of 544,064 pounds of exported tobacco. The aggregate receipts for the last fiscal year exceeded the Commissioner's estimate by $4,075,456. It is estimated that the total receipts for the current fiscal year will be $100,000,000.

Facts and Figures.

Our best lawyers value their time from $40 to $50 per hour, which is a reasonable charge. If, however, the case be one where half a million is at stake, then instead of a mere fifty you will be expected to advance a retaining fee of $500, or perhaps $1,000. This prevents any one from securing the services of the lawyer thus retained. If a lawer, even after receiving such a fee, should win the case, he will expect from $10,000 to $15,000 additional. Our *great* lawyers demand pay commensurate with their *reputation*, and hence some of them can boast a practice worth $50,000 per year. O'Connor, previous to his retirement, made annually, it is said, nearly four times that sum. Indeed, he was probably paid $200,000 for his services in the Jumel case. He is now worth more than a million, all of which he has made by his own genius and industry.—*Concord Monitor.*

"Any Senator who does not make his office pay at least $100,000 a term, does not use his chances," said a man of the world, perfectly informed of what he spoke. That many do not use their chances, is perfectly certain, and equally certain that many do. There are men in both houses of Congress who would deliberately choose poverty rather than riches at the price of their honor. Yet this type of men in the Congress [illegible] each year becomes rarer. Why? Not because the nation is not rich in such men. But because the power which prevails does not send such men thither. Honest men still come who are the absolute choice of their constituents; but they no longer make, as they once did, the majority of Congress. That the public sentiment of a constituency decides the moral standard of a representative, is proven by the fact that in at least some of the states of New England a man who could afford to buy his election never could be elected, while west of the Mississippi a man who does *not* buy his election is equally sure of defeat. Such is the cupidity aroused by the measureless mining and railroad interests of the West that more and more men are sent hither from that region by rich monopolies and corporations, to secure certain company ends, or because they themselves, a part of those corporations and monopolies, buy their seats in advance. Does it need prophetic vision to foresee that such political corruption, unless stayed in its sure, legitimate result, will end in the utter degradation of a republican government, in the demoralization of national character?—*Independent.*

California has about 8,000,000 head of sheep. The wool crop in two shearings, at an average of ten pounds per head, would amount to 80,000,000 pounds, or 15,000,000 more than the total product of the United States in 1871.

Of the great centers of humanity throughout the globe, there are nine having a population exceeding 1,000,000 souls, coming in the following order: London, 3,251,000; Soochow, 2,000,000; Paris, 1,825,000; Pekin, 1,648,080; Yeddo, 1,554,000; Canton, 1,236,000; Constantinople, 1,075,000; Siang-tan, in the province of Huhan, 1,000,000; and Techan-techan-foo, in the province of Fokieu, 1,000.000.

In London there is a safe deposit company whose vaults are sunk to a depth of fifty feet below the surface of the street, and form four stories connected by a hydraulic lift, and rest on a concrete bed fifteen feet in thickness. The walls are built of fire-proof Staffordshire bricks a yard in thickness, with an inner shell of chilled steel, three inches thick. The whol eis inclosed in an outer wall of Sussex bricks ten feet thick. The stories above the ground will be used as offices.

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Rye—No. 2	90	92½
Flour, Winter	5 50	9 25
Spring extra	5 25	6 37
Superfine	3 50	4 75
Hay—Timothy, pressed	12 00	15 50
" loose	11 00	13 00
Prairie, "	8 00	10 00
Lard		9¾
Mess pork, per bbl	16 50	
Butter	25	30
Cheese	10	18
Eggs	11½	12
Beans	1 90	2 50
Potatoes, per bu	1 00	1 35
Lumber—Clear	38 00	55 00
Seeds—Flax	2 10	
Timothy	2 00	2 75
Clover	5 50	5 85
Common	13 00	14 00
Lath	2 25	2 75
Shingles	1 50	3 75
WOOL—Washed	37	55
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LIVE STOCK. Cattle. extra	6 25	6 50
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Common	3 75	4 75
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Wheat	1 52	1 70
Corn	85	91
Oats	62	68
Rye	1 05	1 12
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CHICAGO, THURSDAY, APRIL 23, 1874.

VOL. VI., NO. 28.—WHOLE NO. 211. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

THE BENEVOLENT SOCIETIES.—There are widespread complaints from secretaries of the benevolent societies, of falling off in the receipts. Reasons are doubtless many, and among them is probably a growing conviction that the benevolence of such societies is more frequently exercised toward the secretaries than any other parties. Go through the State of Illinois, and see the multitudes of churches planted and abandoned. See the many graduates of expensive seminaries, who leave the ministry, and see the many weak and inefficient men who ought never to have been allowed to enter it. Look at the consistent proslavery record of the American Board. Consider such things, and it will not seem strange that men of practical, common sense, are refusing to commit their hardly-earned money to the management of men who seem to be most thoroughly skilled in the art of avoiding practical questions. A young minister who studied two years in a theological seminary in Chicago, said: "When I came to be a minister, I found I must fight intemperance, but the only thing I had learned in the seminary about the matter, was that Christ made intoxicating liquor, and probably drank it."

There has been shown on the part of one of these societies, a disposition to preach present truth just in proportion as that is done should the societies be supported.

"YAYIN."—Quite a number of gentlemen are busy deciding whether Christ was accustomed to drink intoxicating wine or not.

Among the rest, a Jewish Doctor in Chicago has joined the Catholic Bishop Purcell, of Cincinnati, and the Presbyterian, Dr. Crosby, in New York. All these gentlemen repudiate with scorn, the idea that the Saviour was not accustomed to take his glass of grog, just as some Presbyterians, and Catholics, and Jews, do now.

The Jewish Rabbi, after stating the meaning of "yayin," "shechar," "chermer" and "tirosh," says that Christ was accustomed to drink wine every Friday evening, and that at the last supper he was obliged, by custom, to drink at least four cups of wine. He says that this wine might have been fresh from the press, but the "laws and customs demanded and preferred '*explicitly-fermented*' wine."

Exactly what explicitly-fermented wine is, we do not know, but from the tenor of the letter, suppose it to be some ixtoxicating drink. It may be possible to make these learned gentlemen understand that the temperance question is not one of etymology. They assert that Christ PROBABLY drank fermented liquor. If he did, not one of them all, nor all of them together, can prove it, and other men as wise as they, say that PROBABLY he did not.

In this same paper that contains the letter to prove that Christ drank "explicitly-fermented" wine, we have notices of a railroad agent found dead drunk at a rough house, another gentleman found dead in his room, from drink, and two girls nearly killed by abuse in a saloon.

Will not these bishops, and doctors, and rabbis, meet a state of facts that exists, instead of "yayin" about a state of things existant two thousand years ago, about which they may be fanatical, and are certainly ignorant.

A REPUBLICAN FORM OF GOVERNMENT.—The painful state of things existing in Louisiana, is well-known to our readers. A set of officials, who were never elected by the people of the State, have been in power, sustained by the President of the United States. A bill is now pending in Congress designed to remedy this state of things by ordering a new election. In Arkansas, the Governor has been ejected from the State House on a writ of ouster from the Circuit Court. In Mississippi, a majority of the Legislature are colored men, many of them unable to understand the nature of bills on which they are called to vote. The cowardly and infamous habit of duelling is reviving, three or four hostile meetings of this sort having taken place near New Orleans within a month, two of which resulted fatally. It will soon be necessary to establish a military government over some of these States, or see them disintegrated by the force of their inherent corruption. The people, white and black, are ignorant; the carpet baggers are, as a rule, thieves; and the few intelligent southerners are yet rebels. How can Congress guarantee to such a conglomerate a republican form of government? Take away the pressure of the Northern States, and there would not be a government of any kind among such a people three months.

An ignorant and immoral community can be controlled only by force. Once and again let it be understood, we must educate and we must Christianize, or we are lost. A nation of beer drinkers will always have an emperor, that is, a despot. A nation of wine drinkers will be a France or a Spain. A nation of opium eaters will be ruled by some son of the moon, who can behead every man in his empire, so long as his executioners are spared. The Bible and the school, these are the pillows of the Republic.

GEN. GRANT.—The newspapers say that this individual was smoking while he listened to the petition of twenty-five hundred bankers and merchants for a veto of the inflation theft. At the time that he received the Evangelical Alliance, he was not smoking, but had been smoking and drinking both; if any reliance can be placed on signs. His face was bloated and discolored, his eyes were watery and listless, in fact he was just such a looking man as would be called a drunken bloat, if he had been encased in old clothes. Surrounded by the incapables who constitute his Cabinet, the picture was one to cover with shame the face of every intelligent American.

To Charles Sumner.

BY JOHN G. WHITTIER.

If I have seemed more prompt to censure wrong
Than praise the right; if seldom to thine ear
My voice hath mingled with the exultant cheer
Borne upon all our northern winds along;
If I have failed to join the exultant throng
In wide-eyed wonder that thou standest strong
In victory, surprised in thee to find
Brougham's scathing power with Canning's grace combined;
That he for whom the ninefold Muses sang,
From their twined arms a giant athlete sprang,
Barbing the arrows of his native tongue
With the spent shafts Latona's archer flung,
To smite the Python of our land and time,
Fell as the monster born of Crissa's slime,
Like the blind bard who in Castalian springs
Tempered the steel that clove the crest of kings,
And on the shrine of England's freedom laid
The gifts of Cumæ and of Delphi's shade—
Small need hast thou of words of praise from me,
Thou knowest my heart, dear friend, and well can'st guess
That, even though silent, I have not the less
Rejoiced to see thy actual life agree
With the large future which I shaped for thee,
When, years ago, beside the summer sea,
White in the moon we saw the long waves fall
Baffled and broken from the rocky wall,
That to the menace of the brawling flood,
Opposed alone its massive quietude,
Calm as a Fate with not a leaf nor vine
Nor birch-spray trembling in the still moonshine,
Crowning it like God's peace. I sometimes think
That night-scene by the sea prophetical—
(For nature speaks in symbols and in signs,
And through her pictures human fate divines)—
That rock wherefrom we saw the billows sink
In murmuring rout, uprising, clear and tall
In the white light of heaven, the type of one
Who, momently by Error's host assailed,
Stand's strong as Truth, in greaves of granite mailed;
And tranquil fronted, listening over all
The tumult, hears the angel say: "Well done!"

OUR COLLEGES ON SECRET SOCIETIES.

OHIO CENTRAL COLLEGE,
IBERIA, Ohio, Dec. 23, 1873.

GENTLEMEN:—A press of other duties prevented an earlier reply. The other members of the faculty of this college, Professors Wallace and Altar, are heart and soul opposed to secret societies of every class,—to Freemasonry and Odd-fellowship, as well as to college fraternities.

No secret society, it is believed, has ever been organized among the students of this school, and it is determined that none ever shall be with the knowledge or consent of the present management.

We believe secret societies to be anti-republican as well as anti-Christian, and cordially sympathize with the *Cynosure* in its efforts to uproot and destroy them.

In behalf of the Faculty of O. C. C.

ED. F. REID, *President.*

Masonic Oaths from the Bible Stand-point.

BY PROF. O. F. LUMRY, WHEATON COLLEGE.

An oath is an acknowledgment of the authority of, and an implied declaration of allegiance to, the being invoked as witness of the obligation and exactor of the penalty—an act of worship of the most solemn character. Hence the Jews were expressly forbidden to swear by the heathen gods. Joshua xxiii. 7, reads, "Neither make mention of the name of their gods, nor cause to *swear by them;* neither serve them, nor bow down yourselves to them." Also Jeremiah v. 7, "How shall I pardon thee for this? Thy children have forsaken me and sworn by them that are no gods." In the immediate connection God says that he had fed them to the full, and they had committed spiritual adultery; that is, had worshiped the gods of

the heathen. Jehovah utters his threatening in Isaiah lxv. 11–16 against those that sacrifice to other gods, and says that he will slay them that men may take warning and "swear by the God of truth." In Isaiah xlviii. 1, Israel is accused of swearing by the name of the Lord, "but not in truth, nor in righteousness." In Jeremiah v. 2–7, chief among the sins of Israel for which dire and certain destruction is threatened, it is said, "Though they say the Lord liveth," (a common formula of swearing by the true God) "surely they swear falsely." In Hebrews vi. 16, we are told that "men verily swear by the greater" and all lesser forms of obligation are expressly forbidden. James v. 12 reads, "But above all things, my brethren, swear not; neither by heaven, neither by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."

The Saviour himself in Matthew v. 33–37, gives the current view that a man must not break his oath, but perform it to the Lord. Now God was invoked as witness, whatever the object sworn by; and the performance of all oaths, to a Jew, was to the Lord. The legitimate oath as we have seen is by the true God, or God of truth, and must be in truth and righteousness; that is, the thing sworn to must be true and right. This passage uttered by Christ himself expressly and *seriatim*, forbids all other oaths. First, we must not swear by anything pertaining to God, as heaven, his dwelling-place; nor by anything commonly supposed to be separate from him, as the earth; nor by anything connected with ourselves, as our head. We may swear by nothing in heaven or earth save the true God. Now, the man that violates this command sins, and the only remedy for sin is repentance.

Since the highest Masonic authorities have repeatedly decided that it is unmasonic to pray in the name of Christ, is it not equally true that Masonic oaths are not administered in the name of Christ? That Christ is not the being intended in the formula? If so, then the terrible denunciation given above against those that swear by false gods are against those that take Masonic oaths? But grant that the true God is meant in the formula used, and suppose a man swears, as in the Master Mason's oath, to keep a brother Master Mason's secret, murder and treason excepted; or in the Royal Arch oath, murder and treason not excepted. In so doing he puts himself in this position: he calls the true God, the God of truth and righteousness, to witness that he will, if need be, make himself a thief or a murderer, according to all law human and divine, and if he does not he agrees to have his life taken in a manner the most shocking conceivable. Can impiety and terrible profanity go further?

It was in view of such horrible supplanting of the true oath of God among the Jews by the oaths in the heathen mysteries, the boasted and real progenitors of modern mysteries, that the prophet Jeremiah uttered the broken-hearted wail contained in the twenty-third chapter of his prophecy. He charges the prophets with committing adultery, that is, engaging in false worships, and doing the things that invariably accompany such a course, telling lies and strengthening the hands of evil-doers. If a man's religion is false he is unsound all the way through, and ready for any evil work. As if to sum up all the causes of the evil of his times in a single utterance, the prophet says, "Because of swearing the land mourneth." Should we not fear that the time is not far distant when our beloved land will mourn,—nay, does it not already "mourn because of swearing?"

We see how recklessly men take upon them solemn obligations of allegiance to God and then take other oaths entirely at variance with these, binding themselves under penalties horribly wicked and profane.

What wonder that we recently saw men taking the oath of allegiance to our government and swearing to protect it as civil officers, and at the same time taking and keeping other oaths to seek its destruction. More recently we have seen other men, under solemn official oaths, forming secret rings to swindle the people whose interests they had sworn to protect. In countries where idolatry prevails there are as many separate oaths as gods, and the man who has taken these conflicting obligations knows not which to obey. He therefore obeys that which he thinks will punish him most severely if he violates it. The same result is produced in Christian countries just in proportion to the multiplication of bogus or extra judicial oaths.

The conclusions to which we come, after, as we think, a fair examination of the subject, are these:

1st. Masonic obligations are bogus coin; sins to be repented of, not sacred obligations to be fulfilled.

2d. No man has a right to swear with his life as a penalty, unless he has a right to take his own life. Therefore Masonic oaths are in direct violation of the commandment, "Thou shalt not kill."

3d. They are opposed to truth and righteousness, and hence subversive of all just government.

4th. Being either oaths by false gods, or false and profane oaths by the true God, they must necessarily undermine and destroy all true religion.

"And the Spirit was Dumb."

Now when the religion of the country is trying to purify itself from the foul corruptions that have been brought upon it by the deceitful, pharisaical craft of Masonry, representing itself and its ally slavery as two "divine" institutions, it is remarkable to observe how silent and dumb stood the religious press and the pulpit. When called on to aid the reform, these two instrumentalities of the Christian religion, with rare—very rare institutions—stand dumb and say never a word. Or, if they are forced by some who sustain them to say any thing about Masonry, they pretend to be very much afraid of using over strong and violent measures. They are exceedingly careful, lest in casting out evil spirits from society, they should tear and lacerate society. They want to cast out devils easily, so that even the patient himself shall never know that the work has been done! In following out this tender mode of treatment, they proceed to find excuses for Masonry, and pet it with kind words, as if it did not mean to be naughty at all, for surely, when we pray, are we not directed to go into our closet, and pray in *secret*, as the lodge does? The Rev. Henry Ward Beecher, who preaches money-making, taking his texts from Wall street, instead of from the Bible, complains of Anti-masonry as if it were traps or pit-falls, needlessly placed around the church to keep out good, pious Masons from thronging up to the pulpit to hear the words of One who "in secret said nothing." Mr. Beecher does not command his Masonic hearers to repent as a needed means of reformation, but he complains of Anti-masons who would prevent these Masons from thronging up to *liberal* pulpits where their sin is never to be once mentioned!

We were bitterly amused the other day—amused and pained at one and the same time, to see the effect of this kind of preaching in one instance. A merchant, who has been accused of defrauding the revenue (in secret of course) paid six thousand dollars as a compromise, in order to be free from the horrors of a wounded reputation, as he belonged to Mr. Beecher's church, and did not wish to bring additional scandal upon it. He was honest, but submitted to be blackmailed, in secret, rather than throw even a suspicious spot upon Mr. Beecher's preaching. Secrecy is very valuable to Mr. Beecher's church.

But it is a great mistake to suppose that secret arts and practices find any encouragement in the Bible. That passage of scripture which directs the Christian to go into his closet to pray, does not intend to inculcate merely and alone that unostentatious secrecy which Masonry preaches, but virtually never practices; but it means also to inculcate innocence, and purity, and honesty in business transactions. The Greek word, which is translated closet, does not mean our closet of modern times; but it means a *store-house*, *granary*, or *depository of wealth*; that is, the private place where a man stores all his riches. The command, therefore, to "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret"—means that one should enter in privately, and alone, among the stores of his riches, and there, kneeling down, humbly ask God's blessing on those riches.

How many wealthy men in America in these days—how many rich hearers of the word from Mr. Beecher, could do this with prayerful sincerity and truth?

Mr. Beecher does not discriminate, but receives all alike, publicans, harlots and Masons, at the Lord's table, which he so *liberally* administers. The charity which he preaches is universal, infinite, and he bestows it freely on all. Surpassing St. Paul, who directed his followers to come out and separate themselves from, and not be yoked together with certain characters, some of whom were exceedingly like modern Masons, he aspires to the higher and broader functions of the Saviour himself, in bestowing mercy and charity. He imitates the forgiving power of the Saviour, but has little or no relish for the suffering and the sacrifice. Wealth-getting is made easy, and Masonry finds countenance and comfort under his preaching.

We of the *Cynosure* fully admit the great intellectual power of Mr. Beecher, and can fully estimate the effect of that power when directed to the sustentation of Masonry; but we are not discouraged. Fully convinced of the necessity of a moral reform, and to that end of ridding the country of Masonry, we shall steadily pursue our course, whatever giants may stand in our way, or whether evil spirits stand dumb, or foam or rage. F. H. C.

[From the Earnest Christian.]

Experience of a Seceding Mason.

BY REV. A. T. RILEY.

I had long entertained a good opinion of Masonry, and had argued in its favor. I had many friends who were Masons, some of them Christian men in whom I had the utmost confidence; had read the Masonic Monitor, taking particular notice of everything that I considered good in its teachings. I had never read an Anti-masonic book or paper—had heard some things that I considered bad about them—but thought, as many others do, that they were false. At times, I thought I would never become a Mason; at other times thought it would help me in my work as a Christian minister, and I had best join them. Finally I asked a Christian minister, in whom I had great confidence, who is I believe, a Knight Templar, if he would advise me to become a Mason: he said he would. I then made up my mind to join as soon as possible. I made it a matter of prayer; tried to commit my way unto the Lord, and, as far as possible, tried to act with an eye single to his glory. I thought I could reach men with the Gospel that I could reach in no other way; that I could obtain help in church enterprises, and individual pecuniary aid, that would make me more efficient in my ministerial labors. I prayed God if it was wrong for me to join, to prevent it; if it was his will, to permit it. (The question may be asked, Why, then, did God permit me to get into it if it is wrong? Two solutions present themselves to my mind. The first is, I was in a partially backslidden condition, and it may be that God could not lead me as he would. I was not walking in the noon-day, cloudless light of the Sun of Righteousness. The second is, I speak of it cautiously, it may be that God, who sees the end from the beginning, saw that I would come out from it: and because of having been a Mason, have greater power and influence in working against the abomination.) I applied for admission, and was accepted. When I was asked in the preparation rooms, if I would cheerfully conform to all the ancient usages and customs of the order, I replied, Yes; if there is nothing against conscience. One man said he guessed there was not. But when required to divest myself of clothing, with the exception of shirt, and then put on their Masonic

drawers, it was certainly against my modesty. When required to say that I had come hither "to learn to subdue my passions," I thought it rather a hard saying, at least for a *Christian* man. The idea of a Christian going to a Masonic lodge to learn to subdue his passions!

My suspicions of the terrible evil of the institution were not arroused much, if any, until I came to the obligation in the Fellow Craft degree. When I came to the clause in this obligation, "Furthermore do you promise and swear, that you will obey all regular signs and summons, given, handed, sent or thrown to you by the hand of a brother Fellow Craft Mason, ... or lodge of such, if it be within the length of your cable-tow," the thought of Morgan's murder came into my mind. I was terribly excited, though I suppose I did not show it. In this excited state I took the remainder of the obligation: though when I had to say that I did it without any mental reservation, I thought I would never help kill any one. I wonder how I ever could have been so guilty as to take such an obligation! Under those circumstances, I could get no rest until I went to the Master of the lodge about it, and he told me that the obligation was taken with the understanding that I would never be called upon to do anything conflicting with duty to God, country or family.

(But how was it in the case of Morgan? Men were summoned to attend the lodges, and finally, after consultations had been held all over the country, it was decided that he must die! Eight men had to cast lots to see which should kill him. Three of them drew lots with D—for death—on them, and *they put him to death*! And this is only conforming to "ancient customs of the order.") I was satisfied with his explanation, and went on.

But in taking the obligation of Master Mason, my suspicions were again arroused at the clause, "Furthermore do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me, *murder and treason* excepted, and they left to my own election," though by keeping before my mind the assurance of the Master of the lodge, that there was nothing required of me conflicting with other duties, I went through with the third degree. I tried to reconcile these things with conscience, but they were like Banquo's ghost—they would not down. I attended a camp-meeting shortly afterward, and there, while praying for a personal blessing from God, Masonry came up before my mind. I promised God if I found that Masonry was wrong I would give it up. He took me at my word, and poured out his Spirit upon me. This was but a short time before I started for conference. I was a probationer of the second year, in the Minnesota Conference of the M. E. church. On my way to the conference, I passed through the town where my wife's people lived, she had gone before on a visit: and I found them in great excitement about Masonry. I found that they had an expose of Masonry, written by a German minister and published (in German) by Hitchcock and Walden. When I found that my wife had read the book, and knew of the practices of the Masons in their nightly orgies, I was ashamed of the institution. I was almost tempted to get the book and destroy it. I tried to keep her relations from knowing that I was a Mason, but their talk had a great effect on me. At St. Paul I stopped with my old class-leader, a man full of faith, and about the first thing, before he knew I was a Mason, he commenced talking against it. I was getting hit on every side. But when I got to conference, among so many ministers who were Masons, I felt reassured. I had received but little pay from my charge for three years, and was in great need, both myself and family. A good Christian and warm-hearted brother started a subscription to get me a suit of clothes—giving four dollars himself. He said to me several times, "I want you to consider that this comes from the Lord." But a prominent minister, in writing to me afterward, said a part of it was from "*Masons*, because they were such, and felt bound to help the needy." (*Masons* of course.) The conference gave me sixty-five dollars, which helped me pay some debts and get some clothing for my wife. I was ordained deacon, blest spiritually, and came back full of hope for the future; and with a *better* opinion of Masonry.

I went to my new appointment, and lo! almost the first thing, I providentially came across "Finney on Masonry." This completely upset me. I saw plainly that I must give up Masonry. I read everything I could get on the subject: "Bernard's Light on Masonry," Judge "Whitney's Defense before the Grand Lodge," "The Broken Seal," "The Image of the Beast," copies of the "*Cynosure*," "*Methodist Free Press*," "*Free Methodist*," etc. I was surprised to find that Masonry was so fully exposed, and became convinced that it was my duty also to renounce it, and, as did Finney and other Christian men, expose it to the world; that the obligations are not morally binding on any one. I was deceived as to its true character; and I have God's Word for it. "If a soul swear, ... and it be hid from him, when he knoweth of it he shall *confess* that he hath sinned in that thing."—Lev. v. 4, 5.

Of course this raised a storm of indignation. I received a letter advising me to say nothing on the matter; and stating that I had a man in my charge "who might be filling good charges to-day, but he is unacceptable, even to those who care nothing about Masonry, because he will not let it alone." The man is Rev. A. C. Hand, known to many of your readers, a man of excelent talents, but is a strong Anti-mason. He is a superannuate in the Minnesota Conference, but is able to take work, and wanted to, but he could not keep still about Masonry. This letter led me, in connection with other things, to conclude to have nothing more to do with a church so controlled by Masonic influence. But where should I go? The Lord sent Bro. T. S. La Due out in that country to hold quarterly meetings. I attended the meeting. I had been prejudiced against the Free Methodists, but God took away all my prejudice, convinced me that he was with them, baptised me with the Holy Ghost, so that I lost all my strength and—well acted just like a Free Methodist. Glory be to God! I felt that I was among kindred spirits. I asked God to direct me: and I finally asked Bro. La Due, (chairman of the district,) if he could give me a place to work. It seemed that the Lord had a place already prepared for me. I wrote to the M. E. presiding elder that I must withdraw from the M. E. church; giving my reasons for it. I then united with the Free Methodists, and persecution began. Men have commenced to say all manner of evil against me falsely. An ex-presiding elder of the M. E. church says, "All thinking men will look upon you as a *perjured man*!" But I will not take space to enumerate the trials I have been passing through. God has wonderfully blesssed and sustained me. He has given me courage and strength to lecture with Bro. La Due, in the presence of Masons who were doing all in their power to make the people believe I was lying. I have been cited to appear for trial for violation of obligation by disclosing the secrets of Masonry, and renouncing all allegiance to the order. The penalty is death. The committee appointed by the lodge to take testimony in the case, is composed of a representative elect to the legislature; a steward in the M. E. church, and a prominent lawyer, I hardly think they dare attempt to take my life; but they will do all in their power to ruin my reputation, and hinder me in this world. But I trust in the Lord with all my heart, and lean not to my own understanding. In all my ways I try to acknowledge him; and he does direct my paths. Glory be to his name!

"He leadeth me—oh blessed thought,
O words with heavenly comfort frought."

"In small things," says Spurgeon, "lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attend prayer meetings, or read the Bible in secret, or speak privately of the things of God to the saints."

A Question of the Hour.

Thus it is everywhere; most of our ministers are known to be Masons, and most of the few who say they are not Masons, do, nevertheless, act like Masons. When all, or nearly all the officers of a given army are in sworn league with the enemy, is it not time that such army were disbanded? Is it not high time that the loyal soldiers were placed under better officers? If the unnatural connection continues, are not the loyal soldiers liable to become as disloyal as their officers? And even though they should not, are they not liable to be betrayed into the hand of the enemy? We think these questions demand prompt and profound attention. The issue is upon us, and there is no avoiding it. Nor can any one of ordinary intelligence plead ignorance as an excuse for not acting, for the facts are palpable and indisputable. For instance, it is an indisputable fact that most of our ministers are in oath-bound league with the Masonic and kindred combinations; it is an indisputable fact that Masonry rejects Jesus Christ; rejects the Bible; for it publishes all this. It is an indisputable fact that the minister who does not join the lodge, or, at least, submit to lodge rule, is persecuted in various ways, and even excluded from the ministry altogether, in the M. E. church. Nor is it much better with the private members; if they do not submit to Masonic rule, they are annoyed, injured, crushed in a great variety of ways; and when by such means the tools of the lodge fail to bring them to submit to lodge rule, or cause them to run away from the church, then they drive them out sometimes by a mock trial, and sometimes without any trial. Nor are we much more secure with regard to rights and privileges as citizens; many are silent, lest their character or business be destroyed; while others submit in profound silence, lest their houses should be burnt over their heads. As to Masonic preaching, some of them say, "Masonry is the darkest and best defined blasphemy I ever read of, but I would not give much for that man's life who would divulge." In proof of this, a good Mason, who is also a member of a Congregational church in Detroit, does not hesitate to say of the man that would divulge, "I would assist to cut his throat; to tear out his tongue by the roots," and so on to the end of the Masonic penalty. And not far from where I now write, there lives another good Mason, who a short time since said to one of his neighbors, "We Masons do not fear either God, man, or the devil." A Methodist preacher, too, said he would join the lodge, and gave the following as his reason for doing so: "I have the support of the brethren, and if I join the lodge I will have the support of the world also." He did join the lodge in this place.

Such are a few, and only a few of what I claim to be indisputable facts, and names can be furnished if necessary. So clear it is that the issue is upon us, and there is but one alternative left for us, namely, submit to the Masonic yoke, or manfully contend for what is dearer to us than life itself. I need not say, that the Masonic yoke is the meanest, the most galling of all yokes. Hence, he who submits to it, is not worthy of being called a man. And as it is now acknowledged that preachers join the lodge, that they may get money both from saints and sinners, it is hoped that the saints will find no difficulty in finding better use for their money than to give it to such unworthy objects. Nor can they fail to see that so long as they accept of, and support Masonic preachers, as their pastors, so long the evil of which we complain will continue and increase.—*Rev. John Levington, in Meth. Free Press.*

—Wisdom does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of a color.

—He who would conquer in battle ten times a hundred thousand, were indeed a hero. But truly a greater hero is he who has but once conquered himself.

Executive Committee Notice.

The Executive Committee of the National Christian Association are hereby notified that a meeting will be held at the Cynosure Office on Friday, April 24th, at 11 o'clock A. M. By order of the

CHAIRMAN.

THE NATIONAL CHRISTIAN ASSOCIATION,

OPPOSED TO SECRET SOCIETIES.

President—J. G. Carson, Xenia, O.

Vice-Presidents—R. B. Taylor, of Ohio; Aaron Floyd, of Pensylvania; Luke Thomas, of Ind; Pres. D. A. Wallace, of Illinois; George Brokaw, of Iowa; N. E. Gardner, of Missouri; N. B. Blanton, of Kansas; Donald Kirkpatrick, of New York; J. W. Wood, of Wisconsin; John Levington, of Michigan.

Corresponding Secretary—I. A. Hart, Wheaton, Ill.

Recording Secretaries—H. L. Kellogg, G. L. Arnold.

Treasurer—H. L. Kellogg, 11 Wabash Ave., Chicago.

Executive Committee—J. Blanchard, P. Carpenter, I. A. Hart, George Dietrich, J. M. Snyder, O. F. Lumry, Isaac Preston, C. R. Hagerty, J. M. Wallace, E. A. Cook, J. G. Terrill, A. Wait, H. L. Kellogg.

The objects of this Association are to expose, withstand and remove secret societies and other like anti-Christian organizations from church and state.

The Association originated in a meeting held Oct. 30th, 1867, in the City Hall of Aurora, Ill., attended by persons opposed to secret societies, where a committee was appointed to make the necessary arrangements for a National Convention. This was held in Pittsburgh, May 5th–7th, 1868, when the National Association was organized. Its subsequent meetings have been held: Chicago, June 8th–10th, 1869; Cincinnati, June 9th–11th, 1870; Worcester, Mass., June 7th–9th, 1871; Oberlin, Ohio, May 21st–23d, 1872; Monmouth, Ill., May 14th–16th, 1873. Its presiding officers have been in order: Bishop D. Edwards, Prof. J. C. Webster, Judge F. D. Parish, Gen. J. W. Phelps, Pres. J. Blanchard.

The Association employs a General Agent and Lecturer, and has secured State lecturers for Indiana, Ohio and Illinois, whose names appear in the list of lecturers. The support of the Association is entirely voluntary. Funds are greatly needed to carry on the work already begun, and contributions are hereby solicited from every friend of the reform. Send by post-office order, registered letter or draft to the Treasurer, 11 Wabash Ave., Chicago.

Lecture List.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, 605 E. Washington St., Indianapolis, Ind.

State Lecturer for Illinois H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, Carey, O.

State Lecturer for New York, J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Odessa, N. Y.
S. Smith, Charles City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.

THE OHIO STATE AGENT writes: "My heart is certainly in the work in which I am engaged; but financially things look *exceedingly dark*." It makes one's heart ache, and we trust it will lead the people of Ohio to forward contributions promptly for Mr. Caldwell's support, to read such words as these we quote from his letter. Here a noble Christian minister, who for the love he has for this work of reform, feeling the great importance of this cause, has responded to the loud call for laborers, and leaving the ordinary ministrations of his denomination, where he can command a good, sure salary, has entered the field as State Lecturer. Shall such a man ever have cause to write such a letter again? God forbid. The Grange alone we presume costs Ohio farmers a hundred times the amount needed to support our State Lecturers, and yet the Grange is a *curse* instead of a *blessing*. Surely Ohio friends of the cause will pay their own noble self sacrificing State Lecturer IN ADVANCE if need be. Address contributions to Rev. D. S. Caldwell, Carey, Ohio. They will be reported by him at the *Cynosure* office.

Reform News

—The General Agent was at Oberlin on the Sabbath, and has appointments in Medina county, Ohio, this week.

—The reformers in Indiana will be glad to learn that their efficient State Agent is about to remove to Ligonier, in Noble county, where he will have better advantages for reaching his field. He has lectured twenty-eight times within the last month. The Executive Committee of the State Association have appointed him dellegate to Syracuse.

—The letters of two weeks ago on the Morenci, (Mich,) murder, have awakened some apprehension lest Elder Baird had become the victim of the lodge. But a late letter from him written at home dispels such a fear.

—Prof. C. A. Blanchard starts for New York next week. He will speak on the way at and near Pittsburgh, Pa.

Ohio Anti-Secret State Convention.

After consulting with the friends of our reform as generally as practicable as to the time and place of holding our State Convention for organization, we have concluded that we can do no better than to appoint it at Flat Rock, Seneca Co., O. This is not as central as we could desire, but all the circumstances indicate that this will be the most successful place for such a gathering on short notice. In this appointment we have the concurrence of Rev. L. Moore, President of Northern Central Ohio organization, and other friends, and hope that it may meet the approbation of our friends generally throughout the State. As the National meeting at Syracuse is fast approaching, and as we hope to be fitly represented in that body, we fix the time for holding our State meeting to commence Tuesday evening, the 19th of May, and to continue until Thursday evening, the 21st. We hope all our friends who can possibly atttend will do so, as the convention will be one of much interest to our cause in this State; and we hope the influence will be healthy on other States. *Come one, come all*, and let us put this State upon a basis in which she can be effectively aggressive against this enemy of God and humanity. We wish to be able to appoint one or more delegates at this meeting from every county in the State to the National meeting in June. Hope the friends will all take an interest in securing funds from each county sufficient to defray the expenses of their respective delegates. We will see that able speakers are present on the occasion. Papers favorable please copy.

D. S. CALDWELL, *State Agent.*

Carey, O., April 13th, '74.

P. S.—Persons from all parts of the State will stop off at Bellview, and will be conveyed to place of meeting.

From the Indiana Agent.

PORTLAND, Ind., April 13th, 1874.

DEAR K:—Our convention at Liber on Wednesday, the 8th,—being the first semi-annual meeting of the Jay County Association, was eminently a success. Here, as in other places, there is an extensive anti-secrecy sentiment, which only needs developing and crystalizing. And the work of development and crystalization goes on bravely. I received a letter from Bro. Wilson Milligan and wife, requesting me to visit this region, which I did in July last. At that time no lectures had been given in this county; and as the coming of an anti-secrecy lecturer had been extensively heralded by friend and foe, no small stir was made when I arrived and began my work. Some opposition was made, which, as usual, proved to be "wind in our sails." Bro. Milligan deserves great credit, also his wife, for the great interest they have manifested in awakening public attention to the Anti-masonic movement, and in inaugurating an active sentiment, the good results of which they are now beginning to see.

This is my fourth visit to Jay county, and the progress of the cause since the first, is very encouraging indeed. The Association is now fairly under headway. Wilson Milligan, of whom even Masons are obliged to say, "he is an honest, reliable man," is its president. His white locks, his plain, old-fashioned ways, and his record as an abolitionist, who was severely censured for "preaching politics" from the pulpit, in addition to which, being a resident of the county since 1837, and hence being known all over it, all seems to point him out as "the man for the place" he occupies. Gomer A. Jones, of the firm of Jones Bros., the principal hardware men in Portland, and a graduate of Wheaton College, is the gentlemanly and efficient secretary. He renders entire satisfaction. The friends in Jay county have occasion to congratulate themselves upon having secured his hearty co-operation; and as he is young like myself, I trust I shall often be permitted to meet him in the front, where the action is hottest. The treasurer's place is very fitly filled by my friend and brother, Dr. John A. Morehouse, with whom I am now stopping. He is a "United Brethren," "dyed in the wool," and like Mr. Jones, is a young man. These are the principal officers: and led by such men, by the blessing of God, Jay county will triumph over the workings of the devil—grange and all. A political convention is to be held in July, and a full ticket placed in the field. The next regular semi-annual meeting will be at Westchester in the Congregational church.

I go on the first train south to meet the Executive Committee at Westfield to-morrow. I expect to see the friends at Richmond about holding our next National meeting there. I think Indiana must have the next meeting.

RICHMOND.

I have just arrived here, and have seen Mr. Nicholson, a friend of some prominence, and have presented the interests of the anti-secrecy cause. He informs me that the friends of the Richmond Yearly meeting, have recently made their testimony against the lodges more definite, and more comprehensive, excluding even the good (for nothing) grange from a place in their church. This is as it should be. And now that the graceless character of the grange is generally known, let us hear the testimony of the churches. There has been no anti-secrecy work done here, outside of the Friend's church. Richmond is having its share of the "temperance excitement," and much good is being done. Out of about thirty saloons and whiskey selling "holes," only six have refused to surrender, and they are so "blockaded" that business is dull with them. Only three doors from where I sit, two faithful Quakeresses are sitting outside the door of a saloon, amply provided with shawls and umbrellas to protect against cold and the snow which is falling. Shortly they will be relieved by two others; and thus the siege is kept up till the saloon is closed at night. By this means the most profitable customers, (the semi-respectable "social drinkers") are prevented from going in; they cannot so far disgrace themselves as to face these brave women, who, with a determination, and a degree of self-sacrifice truly wonderful, have taken their stand directly between them and ruin. The result will be, doubtless, that saloon keeping will get to be both very unpopular and unprofitable, and will be abandoned.

INDIANAPOLIS.

I arrived here this evening at 4 o'clock. I am staying with Bro. Robinson, whom I find in good spirits.

WESTFIELD, April 14th: evening.

Hamilton County Association held its third regular meeting to-day, and transacted some important business, which you will see by reading the minutes, soon to be published. The attendance was not as large as could be wished, but a characteristic earnestness was manifest. I met Bro. Wm. Givens to-day for the first time. The Friends in Hamilton county are highly pleased with him and have arranged to have him serve them about three weeks, just before the political convention, which is to meet on the 22d of July. He is a fine specimen of physical manhood, being tall and graceful, and a fine speaker. His experience in the lodge (as a Master Mason) is related by himself in a manner calculated to interest, and impress all honest hearers with the truthfulness of what he says. The Executive Committee of the State Association have endorsed him as their associate lecturer. Hereafter let the Anti-masons of Indiana remember that Bro. Givens will be ready to labor for them, provided they will take steps to secure him a compensation in each locality. He lives in Clay county (east of Terra Haute,) and those of my readers who desire lectures anywhere in the western or southern part of the State will hereafter depend upon him. Please write him immediately that your locali-

ty may have the advantage of hearing a man who has been in the lodge. I am yours in a pure gospel,

JOHN T. KIGGINS.

The Jay County Anti-secrecy and Reform Association, Indiana.

LIBER, April 8, 1874.

The Association met at 10 o'clock A. M. The morning session was occupied in devotional exercises, reading the constitution, enrolling members, and appointing committees to prepare resolutions for the afternoon session.

A 1 o'clock P. M., the Association assembled and the following topics were discussed:

Can any one intelligently accept and hold the essential doctrines of the Bible and conscientiously maintain membership in any secret society? and, What is our duty as followers of Jesus toward adhering members of secret societies?

The Committee on Resolutions made the following report, which was adopted:

Resolved, That we, the Jay County Anti-secrecy and Reform Association, hereby declare that while we deplore the general dishonesty and wide-spread corruption with which our land is afflicted, we believe such a state of things to be the legitimate fruits of the various secret orders of our country.

Resolved, That we unhesitatingly adopt the language of Daniel Webster, who, in speaking of Masonry, said, "Among the obligations which are found to be imposed upon its members, there are such as are entirely incompatible with the duty of good citizens; that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of just alarm to others; and that the formation and administrations of all such oaths and obligation should be prohibited by law."

Resolved, That we hail with joy the progress which is being made by the anti-secrecy reform in all parts of our country. We also note with gratitude the prosperity of the *Christian Cynosure*, the organ of this reform, and gladly endorse and recommend it to the reading public as the bold and uncompromising enemy of wrong; that next to the Bible it is worthy a place in every family; that we will do all we can to extend its circulation, and generally to circulate and get the people to read literature giving light on the secrecy question.

Resolved, That we respectfully demand that our county papers keep their columns open for the fair and honest publication of all proper communications and news relating to both sides of the secrecy question.

Resolved, That we look upon the grange movement, organized as it was by leading Masons and Odd-fellows, as a cunning trick of the lodges to tie the hands of the farmers from acting against them, and to fleece them of their hard earned money. We warn the people earnestly and affectionately against the deceptions of the grange, and the confiding of their actions and means into irresponsible hands.

The following resolution was passed after quite an animated discussion:

WHEREAS, We believe that Freemasonry is opposed to the religion of Christ, and free government,

Resolved, That we will not recognize any known adhering Mason as a Christian minister.

Rev. Aaron Worth was elected to represent the Association as a delegate to the National Association, to be held at Syracuse, N. Y.

EVENING SESSION.

Committee on political action made the following report, which was unanimously adopted:

In accordance with the resolutions passed at the first meeting of the Association, authorizing the Executive Committee to take political action, we recommend the Executive Committee to publish a call for a county convention to nominate candidates for the coming election, the Convention to be held at Portland, July 15, 1874.

The first annual meeting of the Association will be held at Westchester. The time of meeting will be made known hereafter.

At the close of the business meeting Rev. Aaron Worth gave a very interesting lecture, stating his objections to Masonry and secret societies in general. His remarks merited and received the best attention of the large audience, who obtained more light on the character of secret societies than they could from years of gazing toward the east in a darkened lodge room, "seeking for light."

The State Lecturer, Rev. J. T. Kiggins, followed Mr. Worth in a short but clear and forcible speech, showing that it is much easier to go into the trap than to come out, and the best way is to keep out of the soul ensnarpower of secret obligations.

WILSON MILLIGAN, President.
G. A. JONES, Secretary.

The Organization in Fulton Co., O.

Space permits only a condensed account of this meeting, which was reported briefly in a late number. The meeting was held in the Popple Grove church, on March 31. Rev. D. S. Caldwell was elected temporary chairman, and John Whitaker, secretary, and committees on resolutions and permanent organization appointed. The constitution reported and adopted, contained these among the other usual provisions:

It shall be the duty of the secretary to take the minutes of each meeting, and record them in a book provided for such purpose; also to edit for publication in the *Christian Cynosure*, or such other paper as this association may select,—such items of *each meeting as the association* may direct.

3. It is the purpose of this association, and shall be the duty of the members of the same, to oppose by all laudable means, both in their organized capacity and individually, all organized secrecy, regarding as we do all such organizations as detrimental to the best interest of the church and State, and should not be tolerated under any republican form of government.

4. In order to meet the enemy, who are fully organized, politically, we deem it important that this organization shall, wherever it may seem practicable, act in political concert, make their own nominations, and vote for their own candidates, at least until the corruptions of the present political parties are fully corrected.

The committee on resolutions reported the following:

Resolved, That the disclosures which have been made of the principles and obligations of speculative Freemasonry, prove it to be an institution of dangerous tendency, liable to be used by the ambitious and designing, as an engine for exalting unworthy men, and effecting improper measures, placing the citizen in a situation in which his duty to his country must in many instances conflict with his obligations to the fraternity, and weakening the sanctions of morality and religion, by the multiplication of profane oaths and an irreverent familiarity with religious forms and sacred things.

Resolved, That it is a feature of our government, that all measures should be open and amenable to public inspection, and the existence of any secret society is hostile to the spirit of our institutions.

Resolved, That the existence of secret societies in these United States, justify fears and suspicion as to their object, in the uninitiated, which has a tendency to distract society, and sow ill-will and dissensions in community.

Resolved, That this convention is satisfied, from the evidence adduced before them, of the substantial truths of the Masonic obligation, and that we hereby offer our protest against organized secrecy in all its forms.

On motion, J. W. McQuillin was elected President; Judson Smith, Vice President; John Whitaker, Secretary; D. Zimmerman, Treasurer.

On motion, the first annual meeting of the association was appointed at Spring Hill, O., on the ninth day of June, 1874, at 1 o'clock, P. M. Bro. Caldwell to secure speaker for said meeting. On motion, we request the *Christian Cynosure*, *Religious Telescope*, and *N. W. Republican*, to publish the proceedings of this meeting.

J. W. MCQUILLIN, *President, Delta.*
JOHN WHITAKER, *Secretary, Wauseon, Fulton Co., O.*

Correspondence.

Masonry in the Navy.

YORK, Pa., April 10, 1874.

Editor of the Cynosure:

In nautical language the right side of a ship is called the "starboard" and the left side the "port" side. In the navy every crew is divided into two "watches" called the starboard and port watches. The gunner's mate of the Wissachickon had a small room on the port side of the gundeck for his armory. The quarter gunner and himself were the only persons who had any right to go into the armory. The gunner's mate was held responsible for everything in the armory, which contained all the small arms of the ship, except the spikes, cutlasses, and commissioned officer's side arms. Every man on a ship of war has his post, and is required to be there as soon as the drum beats to quarters. Every man too has his own arms and equipments. When the drum beats to quarters, every man runs to the armory to receive his fighting tools from the gunner's mate and quarter gunner, and then takes his place at one of the large guns.

During the Rebellion, in the South Atlantic Blockading Squadron, the two watches kept watch at night alternately four hours. The watch on duty always posted two sentinels and slept on its arms on deck. Every ship of war carries all tools required to repair and keep in order all its small arms. It also has good mechanics to do such work.

The gunner's mate of the Wisshickon was a Freemason. He had the square and compass on his clothes' bag. He was intelligent and a good seaman, but took no pains to conceal the fact that he was a "copperhead." When he gave the men their arms at night, he would give one man a Harpers Ferry musket with Sharp's rifle catridges; another would get a carbine with musket cartridges, another would get a Sharp's rifle with carbine cartridges, and no one would be able to load his weapon. The men would try to trade arms and ammunition so as to get something they might use, but the cunning Mason generally made out to foil at least one half of them. When the drum beat to quarters he would mix up all the arms, cartridges, caps, etc., to such a degree that nearly all were useless, and then there would be no time to hunt or trade. If there was a night call to quarters there would be such a mixture of weapons, etc., as Jeff. Davis' best friend could not have beaten.

At this time I was perhaps the only one on the vessel that knew anything about Masonry, and my knowledge was perhaps very limited. I did not then suspect the Masons of treason. The crew to a man called it carelessness; but he was not a careless man in other matters. When I give all my facts the world will be able to decide whether this man was only very careless or a very bold rebel.

Yours for the truth.

EDWARD J. CHALFANT.

Women's Work for Temperance.

BUNKER HILL, Ill. Apr. 13th.

Editors Cynosure:

I write to tell you we are pleased with the *Cynosure's* new departue and that the outer circle of the great temperance wave has reached this land of vines and vintners. The waters are troubled and it is hoped for the healing of the people.

Deborah awoke last week and with pledge in hand, went forth to find men to do their so-long-neglected duty, and non-votersto use their influence, to induce those who have the privilege of suffrage to vote for prohibition candidates at the coming election.

She was respectfully treated, and procured over a hundred voters names, (there are about 250 in town), with nearly all the non-voters. Daily union prayer-meetings are held, and mass-meetings, two evenings in the week.

The several saloons were visited by the Committee. No names were obtained, but the keepers appreciate the situation, and the interest is constantly increasing.

This reform movement follows in the wake of a revival that has roused the whole community to action. Many feared they should sacrifice their party or principle, but as the pledge has become *strengthened* by its *signatures*, the timid temperance men are sending in their signatures.

Now, that woman knows she has an influence in suppressing saloons, will she not find out that there are other evils in existence that there are enemies to her happiness.

ONE OF THE TEM. COM.

Do Masons ever ask Men to Join the Lodge?

EARLVILLE ILL, March 28th 1874.

Th's question has so often been asked and answered in the affirmative that farther testimony is perhaps useless; but I met to-day on the cars with a case in point which it may not be amiss to state. Commencing with a gentleman from L——, he remarked, I know that what you say is true. The Masons have their lodge over my store and I have often been asked to join, but never have. I joined the Sons of Temperance some time ago, and believe them to be modeled after Masonry."

He expressed a decided disapproval of the whole cabalistic family, and thought that if a man was loyal to Christ, his church, and his ordinance of civil government he could get along well enough without grips, pass-words and secret tokens of recognition. Would that we had more such young men of like faith and practice!

J. P. STODDARD.

OUR MAIL.

Wm. B. Ogelsby, Ridge Prairie, Ill., writes:

"The trouble here, is, the people are so wicked. Many like our principles or politics, but not our religion. Now friends, I am in favor of one-half the paper being truly religious, and on the other half, politics, or the best manner of managing governmental affairs; and let each half of the paper be well represented."

James Stuart, Hokendagua, Pa., writes:

"There are but four of us here who are really opposed to the order in this community. By the aid of the *Cynosure*, Bernard and a little experience, we are not only able to give the grips, signs, etc., but make them (Freemasons) expose the institution more than we who are opposed to them. That is, when they do not adhere strictly to their jewel, which is silence. Oh, how wilfully ignorant are the minds of the people."

J. R. Shearer, E. Nodaway, Ia., writes:

"Your paper, for which I subscribed a few weeks ago, is just making a stir in this neighborhood, please send me a few sample copies, and we shall try to get up a club."

W. W. Kelly, Kewanee, Ill, writes:

"I am greatly pleased with the appearance of the paper. I am with you to the end of the war, till he shall come whose right it is."

W. W. Hulet, Mason City, Ia., writes:

"Professors of religion, that claim to be anti secret, are so bound by the speech of people, especially of Masonic ministers, that they dare not "cry aloud spare not and show the people their sins," and some of those that were Anti-masonic, have joined the grange, and at once their mouths are shut, as to saying anything against secretism (i. e. oath-bound). I notice the grange is a very large tributary to Masonry."

E. P. Towsley, De Kalb, N. Y., writes:

"A day or two ago a paper of the above name was handed to me, and from its outspoken sentiments against an anti Republican and anti-Christian, so largely on the increase, is in my opinion a step in the right direction; and I hope and trust your paper will be sustained."

He sends his subscription There are multitudes of people scattered through the country, who would be delighted to see the *Cynosure*, who have not yet had their attention called to it. A letter similar to the above, was received from Ontario, Canada, two days ago. This shows work for our readers.

E. J. Chalfant, York, Pa., writes:

"As the *Cynosure* is now greatly enlarged and improved, and by far the healthiest paper on the face of the earth, I think it should have the largest circulation of any paper "in the known world." I intend hereafter to enclose one of your tracts in every letter I write, for the purpose of extending your circulation. If all your readers will do likewise, sly and crafty rings will soon be pretty well watched. Let all do their duty now!"

P. B. Bates, Constantine, Mich., writes:

"I feel a deep interest in the cause your paper sustains, and truly believe it is on the side with Christ. My father subscribed for your paper first of any one about here. I have assisted him what I could ever since."

H. P. McClurkin, New Concord, O., writes:

"May the Lord prosper you in your work of faith and labor of love and patience of hope."

Robert Stockwell, Lafayette, Ind., in his eighty-ningth year, renews his subscription, and writes:

"I doubt if anything can be done here for the cause, unless an influential lecturer will visit Lafayette and wake the people up on the great evil of Masonry, and other secret clans. They are all evil, and only evil."

Quincy Baldwin, Tonganotie, Kan., writes:

"I have read your paper for five years, and do not want to do without it."

John Harley, Pottstown, Pa., writes: "We have a strong secret society community here." If coming events cast their shadows before, it is time that Pennsylvania roused up on this subject. —(See article on the Mollie Maguires in another part of this paper).

G. W. D. White, Boone, Ia., in a letter which we have not room to quote, writes of the impossibility of being true Christians and good Masons. We can join with him in the wish that every impenitent reader of this paper would "Come to Jesus," would "Fear God and keep his commandments." We offer as a substitute for the false and empty consolations of Masonry; the Christian religion as revealed in the Bible.

Wm. Shaw, Rushsylvania, O., writes:

"Please give us a strong piece on the evil of novels, we believe they are doing as much harm as intemperance, and there should be for them a prohibition law." You will find articles on this subject from time to time. There is one in type soon to be issued, now. If any of our readers will send us a good *original* article on this subject, we will be glad to insert it.

Sam'l Beighler, Marysville, O., writes:

"I am the only man that takes this paper in this section. I let my neighbors read it and they like it well." Can you not send in a club of new subscribers?

Hosea Washburn, Madison, Maine, writes:

"The Masons tell me here that the secrets of Masonry have never been revealed. What do you think?"

Those secrets *technically* called the secrets of Masonry have been revealed. All the transactions of lodges have not of course been made public, but their oaths, their ritual, etc., have been revealed. One hundred and four seceding Masons testified to the truth of Bernard's Revelation at Le Roy, N. Y., July 4th, 1828. Multitudes have testified since that time, and our state and general agents find now many living witnesses in different parts of the country, who testify to the truth (in every *essential* particular) of the revelations of Bernard and Capt. Wm. Morgan.

A. D. Tomlinson, M. D., Bloomingdale, Ind:

"I am doing what I can here to encourage the good cause."

E. Darling, Paint Creek, Washtenaw Co., Mich., now in his 84th year writes:

It is evident the grange movement is a Masonic breakwater to stave off the final issue. It is quite evident to my mind this swindle out of the farmers will operate in the end as a powerful means to unfold satanic deception."

In closing he gives all associated in this work his benediction.

C. S. Gitchell, Attica, Ind., writes:

"I have no doubtI can secure more subscribers because of the enlargement of the *Cynosure*. These two (enclosed) I could not have obtained at the former size of the paper."

J. W. Searing, Dover, N. J., writes:

"I could use one hundred copies of the new style *Cynosure* in soliciting subscriptions."

N. Bingham, Oneonta, N. Y., sends a club of three month subscribers with $5,00 and writes.

"You will please send to these twelve above named persons as directed. Hoping and praying that they may be notes of warning to awaken the receivers to duty and action in the all-important cause,—that they will continue to take them. Yours," etc.

J. N. Lloyd, Belvidere, Ill., Shows the right sort of perseverance when he says he has tried though without success to get new subscribers adding:

"But shall still keep on trying."

He sends for extra copies of the new paper.

Forty Years Ago.

A Call to Action.

Let us then, brethren and fellow-citizens, from this day forward, no longer inquire when or where this hydra-headed monster had its birth; for whether we trace it to the dark dens of idolatry among the Jews and Persians, or seek for it in the Pythagorean or Egyptian mysteries; whether we derive it from the building of Babel or of Solomon's Temple; whether it came down to us from the Eleusinians of Greece, or the caverns of the British Druids; whether we owe it to the Man of the Mountain, the famous, or rather most infamous, father of the Syriac Order of Assassins, or to the more modern Scotch Mystics and Murderers of York; whether, indeed, we find that ancient idolatry and superstition were in reality Freemasonry, or that Masonry has borrowed its bloody code and blasphemous rites and ties from ancient idolatry and superstition; whether, in short, any one or neither of these propositions be true, one thing is certain, that Freemasonry is equally wicked and worthless; equally destitute of true charity, benevolence, patriotism, morality and religion. She is still like the whited sepulchre, or the Sodom apple, fair without but foul within.

That I have justly likened Masonry to the serpent of Eden, the author, in a spiritual sense, of the ruin of our race, cannot be denied; for its moral and political ravages would have been as wide-spread and as fatal as the spiritual havoc and ruin occasioned by the malign efforts of its prototype, had not the sacrifice of the martyred Morgan been destined by Almighty wisdom and Divine goodness, to open our eyes to the dark and sinuous windings, the wily and treacherous machinations, the steady, foul, and deadly aim, with which it was moving onward to blast forever the fruits of our Revolution, and prostrate in the dust the proud pillars of our liberty!

Let us not, then, once more I beseech you, fellow-citizens, stop to inquire when and where it originated, or from whence it came hither. Be it the offspring of earth or hell—of heaven, we know it cannot be—let us look only to its character and designs, as developed in the mobocratic and criminal outrages at Batavia, and the still more criminal, the bloody consumation of those outrages, at Fort Niagara; and let us determine this day to wipe the stain of its horrible oaths from our souls, and burst its iniquitous bonds assunder.

I could go on and recite the history of its triumphs and its defeats, or degradations, its corruptions and its crimes. I could show it under proscription, and justly so, in Holland in 1735; in France in the reign of Louis the XV. in 1737; at Rome by Clement's bull of excommunication in 1638; afterward revived by Benedict the XIV.; and at Berne by the Council in 1748; besides numerous other and later acts of denunciation, brought upon it in Europe by its dark and mischievous political intrigues, and attempts to usurp governments, which were thus driven to the necessity of proscribing it in order to save themselves. I could tell of its daggers in the hands of the French Jacobins; of its dangerous ascendency in the British Parliament, where it had the pernicious influence expressly to exempt itself from the severity of the statute against secret societies and treasonable combinations. I could, with Barruel and Robinson, trace its diabolical trinity of German desperadoes, WEISHAUPT, KNIGGA and ZWACK, through the dark mazes of midnight conspiracy, in those horrible dens where they meditated the overthrow of all government, and all religion but such as their own demonic and wild imaginations should dictate. I could show its infernal myrmidon drugging the bowl of Bonaparte; and the dark and bloody heralds of its vengeance pursuing the footsteps of Alexander of Russia, to that solitary and wild frontier of his empire where they dispatched him, according to order and with their usual skill and dexterity which never failed of complete success until Morgan's cries of murder were heard at night in the village of Canandaigua! All this and much more, I could spread before you in detail, but a crisis has arrived when this detail is out of date; a crisis in which we cannot stop to imitate the wife of Lot, when she paused to turn and look back upon the vices and the crimes and the consequent sudden ruin and desolation of Sodom and Gomorrah! We must now look to the future only; and with one united voice, with hearts and hands combined, determine to crush the monster, and banish forever its memory from among us.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XVIII.—MAY 3, 1874.—THE FIVE OFFERINGS.

SCRIPTURE LESSON.—LEV. vii. 37, 38.

Commit Lesson.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

HOME READINGS.

Lev. i. 7; Rom. v. 1, 2; xv. 13; Eph. vi. 15; Zech. vi. 13; Col. i. 19-22; John xiv. 27; Job xxii. 21; Ps. xxix. 11; cxix. 165; Isa. ix. 6, 7; xxvii. 5; liii. 5; John xvi. 33; Rom. i. 7; 1 Cor. i. 3; Rom. viii. 6; Gal. v. 22; Phil. iv. 7; Col. iii. 15; 2 Thess. iii. 16; Isa. xxvi. 3; 2 Pet. iii. 14.)

The Bible is full of Christ, and we need every part of it to see a *whole Christ*. It is a whole Christ that we need—Christ in his offices, his character, and his person—Christ in the relation in which he stood to God and to man—Christ as going to God for man, and giving to God all that he claimed from man, and then receiving from God all that man needed to make him perfectly happy—Christ in his humiliation and his exaltation—Christ in the lowest parts of the earth, and Christ raised to the right hand of God, and made higher than the heavens. The Bible is the great glass in which Christ is to be seen in all the various aspects in which God would have us view him. God's great object in giving us the Bible is to reveal Christ to us—Christ as the Saviour, God's own gift of love; and our object in reading the Scriptures, should be to find Christ in them. In the types of Exodus we have redemption by Christ Jesus, and in Leviticus we have access to God by Christ Jesus after redemption is known and rejoiced in. Christ is here seen as the Offering, the Officer and the Priest. He meets all God's holy claims, and then meets man with *his* deep cravings which nothing on earth can satisfy, and he supplies all his need, takes away all his fear, and fills him with joy and peace.

In the sin-offering we see Christ offering himself for our sin; for what *we are* in ourselves,—sinful creatures. In the trespass-offering I see Jesus offering himself for our sins, our trespasses, the fruits and effects of our sinful nature,—*what we do*. In the burnt-offering I see Jesus presenting those to God, for acceptance as worshipers, whose sins he has put away. In the meat-offering, I see Jesus *in his life*, but so pure and holy that both God and man may get a feast out of him. In the peace-offering, which was offered last of all, and was placed upon the burnt-offering and the meat-offering, I see the blessed results of all his toil, and of his death, viz., peace with God through our Lord Jesus Christ.

The offerings are divided into two classes; the sweet-savor offerings are one class, and those which are not sweet-savor offerings are another class. The burnt-offering, the meat-offering and the peace-offering, belong to the sweet-savor class. The sin-offering and trespass-offering are not sweet-savor offerings. In the sin and trespass-offerings there was a question of sin. Sin was upon them by imputation, therefore they could not be burnt on the brazen altar, which was God's table. The fat of the sin-offering was burnt on the altar, and the blood was poured out at the bottom of the altar; but the flesh and bones, etc., were carried out of the camp, and burnt to ashes on the earth, which God had cursed because of man's sin (Gen. iii. 17; Lev. iv. 11, 12; xvi. 27.) If any part was not burnt, it had to be eaten by the priests in the holy place. None of the flesh could be put on the altar, or table of God (Lev. vi. 26, 29; vii. 6; x. 16-20).—*Rev. George Rodgers.*

Home and Health Hints.

A Word to Mothers.

Consider it your religious duty to take outdoor exercise without fail each day. Sweeping and trotting around the house will not take its place; the exhilaration of the open air and change of scene are absolutely necessary. Oh, I know all about Lucy's gown that is not finished, Tommy's jacket and buttonless coat—thrown into your lap, as if to add the last ounce to the camel's back, still I say, up, and out. Is it not more important that your children in their tender years should not be left motherless, and that they should not be born to that feeble constitution of body which will blight every blessing? Let buttons and strings go. You will take hold of them with more vigor and patience when you return, bright and refreshed; and if every stitch is not finished at such a moment—and it is discouraging not to be able to sympathize in your best effort—still remember that "she who hath done what she could" is entitled to no mean praise. Your husband is undoubtedly the best of men, though there are malicious people who might answer that that was not saying much for him. Still, he would never, to the end of time, dream of what you are dying of. So accept my advice and take the matter in hand yourself.—*Dr. Dio Lewis.*

CHANGE OF CLOTHING.—It would be a great deal better to wear the entire winter suits through March, and even to the middle of April; and even then, until the first week in May, to make no change in the outer clothing, nor any in the inner garments, except in a less heavy woolen next to the skin; for it is only for the three hours embracing one o'clock in the afternoon that winter clothing is at all oppressive; while the very warmth of noonday makes the raw dampness of the morning and the late afternoon specially felt. All changes to lighter or cooler garments should be made at dressing in the morning; and if in any case the change leaves the body chilly, or if, soon after it is made, the weather changes to much cooler, by all means promptly, without half an hour's delay, resume the full winter's dress. The old, the young, the invalid,—in short, all persons of feeble constitutions, of small vitality, should be especially careful to heed these suggestions.—*Hall's Journal of Health.*

EFFECTS OF COLORS UPON HEALTH.—A correspondent of the *Builder* states that he had occasion for several years to examine rooms occupied by young women for manufacturing purposes, and he has observed that while the workers in one room would be very cheerful and healthy, the occupants of a similar room, who were employed in the same kind of business, were all inclined to be melancholy, and complained of a pain in the forehead and eyes, and were often ill and unable to work. The only difference he could discover in the rooms was that the one occupied by the healthy workers was wholly whitewashed, and that occupied by the melancholy workers was colored with yellow ochre. As soon as the difference struck him he had the yellow ochre washed off and the walls whitened. At once an improvement took place in the health and spirits of the occupants.

HOW TO MAKE COFFEE.—Proportion, one tablespoonful of coffee to about two and a half cups of water poured upon it boiling hot. Let it stand where it will keep hot, but not boil, for about half an hour. If it be made fresh, every bit of it every time, according to this rule, if drank in moderation, say one or two cups, I don't think it will hurt any one but be a benefit.

SPOTS ON VARNISH.—Take a soft cloth and wet it in alchohol; rub the spot briskly, and it will disappear entirely; then rub on a little boiled linceed oil, and it will be restored to its original color and polish.

THE *Scientific American* says roaches may be exterminated by taking flowers of sulphur one-half pound, potash four ounces. Melt in an earthen pan over the fire; pulverize and make a strong solution in water, and sprinkle the places which they frequent.

Farm and Garden.

Going West.

Well, boys, said a thrifty New England farmer, it is evident that we must either go West or one or more of you will have to get some other employment, for it is plain that our little forty-acre farm will not afford us all work. Farmer Brown takes a trip West and finds that he can get a good Iowa farm of 200 acres, with some stock besides, for the market price of his little eastern farm, and a sale is soon made, and Farmer Brown and family are westward bound.

The boys are delighted with the new prairie farm; it is so roomy, free from stones, and such a fine, rich soil.

True it does seem odd to live in such a "*wee bit of a house*" and have no barn whatever, but all of their neighbors get along that way and in the whole county there is not to be found as fine a barn as they left on their old, little farm at the East. Farmer Brown's wife and two daughters try to rejoice with father and the boys at the fine western farm, but it is so unpleasant to be *crowded*. All feel this, and the girls and mother cheerfully put up with the crowding till they can "build," for farmer B. declares that he will have as fine a house and barn as he left on the old place, but the money must be made or earned first.

FARM BUILDINGS.

A very small frame house, a diminutive granary with a prairie grass roof, with three corn cribs and a log cattle shed, each built of poles with a prairie grass roof, comprised the farm buildings at the time farmer Brown purchased his prairie farm.

By industrious toil and the most rigid ecomy he and his family yearly put a small sum in the bank, besides gradually improving his farm and increasing his stock. A small addition for a good-sized kitchen and a bed-room was added to the old house and at the end of three years a fine barn was built at a cost of a little over $1,000. A good agricultural paper suggested the plan for it, and for a farm house to match, but farmer Brown was too sensible a man to mortgage the place to get the money for both buildings, so of course the barn came first. Two years more passed away and the house was begun, and completed during the year. It was a great joy to mother and daughters and in fact to all, to change from the little old house to the fine new one, but had cost nearly $2,000, and but partly finished inside, and, worse than all to farmer Brown, was the thought that *he was $500 in debt*, though he thought he had more than enough to pay for the house. Five years more passed and the youngest of the boys was nineteen, making five men, and the "big farm" began to seem very small; for farmer Brown soon found that even a rich prairie loam would not bear cultivation year after year without manure, so two-thirds of the farm was now pasture and meadow. Two of the boys had been at work for neighbors for the past five years, and the oldest, a little over thirty, and was to be married in a few weeks, and intended to "go West."

But for the attractions of home and the earnest protest of mother, sisters and their younger brothers, the three oldest sons would have gone further west three years ago, but farmer Brown said he would go with them and together they would buy a section, if they could sell the old farm for its value. So the old place had been *for sale* several years. It soon became evident to all that the beautiful farm would not sell for its real value. Several neighbors had sold out to the very persons that had at different times attempted to buy of farmer Brown. In vain farmer Brown pointed to his fine orchard, excellent fences and buildings that had cost over $3,000. It was plainly evident that farmer Brown's farm was really worth fifteen dollars per acre more than any other in the township on account of these improvements, but purchasers would not give it. The dear old farm was at last sold at but five dollars more per acre than that of a near neighbor whose place was really worth eighteen dollars per acre less. The moral of this story is: fine farm buildings are very pleasant to use, but THEY DO NOT PAY, unless they are *to be "the old homestead."*

Send the boys West to do the pioneer work and keep the home which has cost the best years of your life, which will not sell for what it is worth, but will be a delightful place to receive thanksgiving day visits in from the children, who are building up their little homes further west, and which will be a tasteful and quiet retreat for old age.

The Christian Cynosure.

Chicago, Thursday, April 23, 1874.

THE CHRISTIAN CYNOSURE.—Our subscribers are, many of them, tried friends. They took the paper when it was small and unknown. They did not take it to make money, or to get friends, or offices. They sustained it then, and do now, because it maintains principles which they believed to be fundamental to our liberties and our religion. Now the paper is enlarged and much improved. It is far cheaper than most of the two-dollar papers of the country. We ask renewed and increased efforts for our list. We want twenty-five thousand subscribers; not for ourselves, but for our cause.

There is a great outcry about rings, stealing, corruption, and monopoly. All this is needed, but what good will it do, if the reform goes no farther than to remove the manifestations of secrecy, and fail to reach the principle itself?

Whisky rings, printing rings, pavement rings, and others of like character, are but shapes which Masonry assumes, to hide its real self while it does its work. Did not Masons at Springfield, Ill., swear that H. G. Reynolds paid them bribe money on the square; and that they held themselves bound not to reveal it? Did they not refuse to reveal it until compelled by imprisonment? And did not the same men, who had accidentally discovered this Masonic conspiracy, cover the whole transaction with the veil of oblivion, and pass a vote allowing men who had stolen thirty thousand dollars, to draw twenty thousand more from the State treasury? Masonic influence is powerful at Springfield, and almost omnipotent at Washington, where every evil on earth seems to find champions in the Sovereign Grands of the thirty-third degree.

Once more then to the battle, friends of ours,—and better still, of truth. Remember that he always wins who sides with God. Remember that he who stands in the way of his chariot wheels, will surely be crushed.

Get your neighbors to subscribe for this paper, that pleads for the right. Be faithful and patient. The day will dawn.

IS IT FOOLISH? IS IT NEEDLESS?

The *Tribune* of the 13th inst., says that the grangers in Iowa have come to grief by getting Roman Catholics to join them, by means of forged letters from Roman Catholic bishops, and finally from the Pope himself, granting to Catholics permission to join the grange, provided there is nothing in their obligations or usages contrary to the teachings of the church. On the strength of these letters, or of the assertion that such letters have been received, numerous Catholics have joined the Patrons. But it turns out that no such dispensations or letters have been written by Pope or bishops, and there is great indignation among the Catholic clergy, and great excitement among the people. The *Tribune* editor concludes that inasmuch as the papal law forbids the faithful to join any society which administers an oath of secrecy, and the Patrons have "*foolishly and needlessly*" made such an oath a part of their initiatory rites, of course the Catholics can not unite with them.

Now we are glad to have such facts ventilated. We do not believe that anything wrong is ever really necessary or really wise; and yet there is a sense in which the children of this world are wiser than the children of light; and whatever is necessary to sweep in their schemes, and is cunningly adapted to that end, the world are accustomed to consider as neither needless nor foolish, but the contrary, even though present success may be ultimate ruin.

The oath of secrecy in the grange foolishly needless! Without such an oath, how could they carry out the scheme of deceiving the Catholics, by the pretense of a papal dispensation? A large amount of most carefully guarded secrecy would be needed in such a scheme. How could it be foolish or needless to employ the full sanctions of an oath to secure it? A scheme for taxing the farmers heavily and perpetually for the benefit of the inventors, the sagamores and chief estates of the order, imperiously demands secrecy; and nothing but strong guards and fearful imprecations can be sufficient to preserve it. "In vain is the net spread in the sight of any bird." If a vast political scheme is to be accomplished by a movement which wholly disclaims any political designs; or if the intention is to extend and strengthen Freemasonry, or to organize a new corps in the Grand Army of the Invisible Empire, that is to rule and ruin both church and state; or if it is indispensable to success, the rank and file of the order shall be made to believe that no such ends are intended, but merely the promotion of the best interests of agriculture, why then, such an amount of secrecy is required that no ground weaker than those resorted to by the Patrons, would be at all adequate. If the Patrons of Husbandry have employed the oath of secrecy foolishly and needlessly, it is not because that oath is not adapted to their purpose, and necessary to its success; but it is because their PURPOSE is infinitely worse than needless or foolish, and is hidden under pretensions, just as false as that of the Pope's having lent it his sanction. It is because the farmers generally have been duped as really as the Catholics, and have been drawn into the dark army by pretensions, as crafty and as false as this lie about the Pope; and because such lies are only the appropriate means for advancing a cause which has no other foundation than false pretenses.

REVIEW OF GROSH'S DEFENSE CONTINUED.

Instead of furnishing us any valid reason to change our opinion as to the oath-bound character of the I. O. O. F., the sophistry and special pleading which Mr. Grosh employs not only confirms our former opinion, but convinces us that he himself must be conscious of the indefensibleness of his side of the question.

First he makes the following admission.

"'The Odd-fellow's Manual,' in treating of the Grand Encampment Degree, states that the 'receiver of this degree appeals to heaven and earth to witness the fidelity with which he will represent the interests of his Subordinate, and at the same time faithfully preserve the secrets, advance the interests, and promote the welfare of his Grand Encampment.'"

The Manual here referred to is Mr. Grosh's own work; and while it clearly shows the members of the Grand Encampment to be *oath-bound*, it also, by the striking resemblance of their oath as here described, to those of the other degrees as given by Dr. Willis, adds confirmation to the correctness of Dr. Willis' exposure.

Having made this fatal admission, he next undertakes to escape from its damaging effect by accusing Dr. Cooper of "twisting and turning and misquoting" him and Webster's Dictionary in order to prove, as he says, that "'our obligations are oaths." Mr. Grosh then follows this accusation of twisting and turning by an example of the same thing himself—such as we venture to affirm can be cited from no sound or candid reasoner, or any other reasoner, against oath-bound secrecy. He twists and turns thus:

"Take his [Cooper's] treatment of Webster's definition as a sample. The dictionary defines an oath to be "a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed." On this our opposer says, "he makes the very essence of an oath consist in an appeal to God." Is that all? No; but it would not answer his purpose to quote more, so he omits—"for the truth of what is affirmed" (a very essential part of "the essence of an oath," according to Webster!)—and thus he seemingly brings that definition to bear on what the Manual has said of an "appeal to heaven and earth." Nor is this all his unfairness. He virtually misquotes the Manual by repeatedly printing "heaven" with a capital H ("Heaven")—thus making it mean, what the word does *not* mean, as printed in the Manual, *i. e.*, God, instead of the visible heaven. Such is the candor and fairness of these predetermined judges of the veracity and integrity of their fellow-men! I wonder it did not enter their ingenious minds to misquote a little further, and assert that we swear *by* Heaven and *by* earth, and then quote Matthew v. 33–37, to make Jesus convict us of coarse profanity!"

Verily the Grand Chaplain quibbles. Who says the last phrase of Webster's definition is "a *very essential* part of the essence of an oath? Webster does not say it, and any one can see that it is not so. Who does not know that an oath may be intended either as a confirmation of the truth of what one says or to insure the fulfilment of what he promises. More oaths are promissory than affirmatory, and if an appeal to God must be "*for the truth of what is affirmed*" in order to be an oath, then a mere promissory oath, such as the President's, to support the constitution, or any oath of office, is not an oath. But a promissory appeal to God is as much an oath as an affirmative appeal, therefore it is not *essential* what the appeal is *for*, but the essence of the oath is found in the *simple appeal to God*, as Dr. Cooper says, and Mr. Grosh's logic is the veriest sophistry. But hear him further:

"Let us carry out this opposer's mode of reasoning. The signers of the Declaration of Independence, and Mr. Lincoln in his Emancipation Proclamation, appealed to God for the rectitude of their acts—therefore they closed those instruments with an oath!"

To be sure they did. They asserted the rectitude of their acts and appealed to God for the truth of the solemn affirmation. He goes on thus:

"The preachers appeal to the Bible, and the lawyers to the statutes, for proof of their position—therefore they swear by Bible and law-book! Some hymns and prayers contain many earnest appeals to God—therefore they are filled with oaths!"

An appeal to Scriptures and to law-books as argument is not an oath in Mr. Cooper's assumption as to the essense of an oath, for there is no appeal to God. An appeal to God in prayer or praise has indeed the solemnity of an oath; but the appeal has no reference to any purpose for which an oath is ever used. Such appeal requires indeed sincerity and truth in the appellant, but is worship and not swearing, unless it be done in hypocrisy or mockery. Mr. Grosh's logic here is indeed like that which he vainly endeavors to fasten upon his opponent: "All geese are birds; therefore all birds are geese!" as if he had said all oaths are appeals, therefore all appeals are oaths. But he complains bitterly of Dr. Cooper's printing heaven in his quotation from the Manual with an initial capital letter, making it mean God, which he avers "it *does* not *mean*." The solemn appeal is "to the visible heaven," says Dr. Grosh. What does such an appeal to the visible heaven and earth, the clouds and clod—what does it mean? We really supposed that a solemn appeal to heaven and earth always meant an appeal to the intelligences which inhabit them. We may have derived this opinion from Christ's declaration that "whoso sweareth by heaven sweareth by the throne of God and by him that sitteth thereon. Mr. Grosh appears to admit that an appeal to God is swearing by God, and that if "heaven," in the appeal of the Grand Encampment degree, meant God, that appeal would be swearing by God; and would, according to Christ's teaching, be "*coarse profanity*." And indeed we are unable to see why all these premises are not correct, and the conclusion inevitable, that this solemn appeal to heaven and earth is "coarse profanity." It is not strange that he wonders we do not push our argument to that result. For evidently he can see no way out of his dilemma than by a quibble that would do no credit to a third-rate pettifogger, by the puerile assertion that a solemn appeal to heaven and earth is an appeal, not to the universe of mind, but only to that of inert matter. But the climax of logical sublimity is not reached until Mr. Grosh winds up with an assertion which shows all his tortuous labor of sophistry to have been perfectly needless; for, after all, he asserts that the appeal over which all this ado is made, is never taken at all IN WORDS, i. e., the statement in the Manual is true only in a mystical sense, which none but an Odd-fellow can understand, and by which, as by most of the outgivings of these guileful children of the night and of secrecy, outsiders are mocked and misled. Never made in words! If made at all, never made by one in an hundred of the

order! *"Only a silent yet expressive appeal by way of a reminder of duty!"* Why did he not say so in his Manual? Why did he not say so at once in his defense? He might have saved himself the trouble of weaving his long tortuous net of transparent sophistry, and us the trouble of unraveling it. Since no one but he who makes it can know whether a silent appeal is any appeal, or whether it is made to heaven and earth or to heaven and hell, we should have known that the Manual writer had fooled us once, and is doubtless at the same game again. Thus he winds up by virtually crying out "April fool" to us. And when heaven shall force the honest truth from him he will cry out "April fool" to the whole fraternities of Odd-fellows and Patrons as the finale of his authorship and of all the pompous solemnity of his high priesthood and grand chaplaincies.

But the point on which he is most sore is that we not only persist in declaring his order oath-bound, but bound by oaths to do evil. This he deems greviously uncharitable. He denies it, and declares that holy Odd-fellows by the hundred deny it; Quaker Odd-fellows declare that their obligations bind to do good only. As we have said concerning the disputed point whether or not they are oaths, so we say of all this testimony as to their character, i. e., whether they bind to good or evil, that is a matter of *opinion* merely. Mistaken opinions, even among good men, are unhappily no novelty in this imperfect world. Therefore we say again give us the very words of your obligations and we shall have no need to trouble you for your opinion. We can then form our own opinio and more satisfactorily than to have Mr. Grosh, or all the Odd-fellows in America do our thinking for us. We belong to the class "who will sometimes think and decide for ourselves even on subjects forbidden by churches" or lodges. And on the point in question we do think we will be able to judge quite as correctly as those who have bound their souls by the obligations before having opportunity to consider and reflect upon their import and bearings. Having accepted the assertions of others instead of thinking for themselves, and bound themselves accordingly, they are under the strongest kind of bias to make out the opinion they have accepted and acted upon to be correct. We are free from any such prejudgment and are not afraid to apply the strictest rules of truth and justice to the matter and to follow them to their legitimate conclusion, be it what it may.

Mr. Grosh taunts church members with being bound by their covenants and not daring to think for themselves, or to act otherwise than their church prescribes; but himself denies us opportunity to think for ourselves as to the obligations of the I. O. O. F. When we say those obligations are oaths and they bind to evil, if such a thing be possible, he demands insolently, Do you judge us by yourselves? Are your church covenants oaths? and do they bind you to do evil? We answer, they partake of the sacredness of an oath that is sworn "in judgment, in truth and in righteousness," but as to requiring evil in the slightest degree, Mr. Grosh himself knows they do not. He knows that the covenants of the churches he assails bind their members to do the will of God as revealed in the Holy Scriptures, which are open to all men without restriction. To that and nothing else do they bind. If Mr. Grosh or any others have aught against this rule we have only to say to them, Answer that to the Author of that Revelation.

But all the assertions of Mr. Grosh and of the many thousands of American Odd-fellows do not in the least weaken our opinion that their obligations are oaths; unjustifiable as to the occasion and method of taking them, and both tending to and positively requiring that which is evil. If there is no evil in them, Odd-fellows have it in their power to compel all men to acquit their obligations of this charge. Bring them all out and let them think and judge for themselves. "Every one that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." Did the obligations of Odd-fellowship possess the perfect purity that is claimed for them and no taint or tendency to, or shadow of evil, it could work no possible harm to make them as public as the Bible; and now especially as their purity is earnestly denied, if they were thus pure their friends would certainly bring them to the light and silence forever their accusers. Because they will not do this Christ's word classes them with the evil. And we are justified in so considering them. And yet Christ has not done with them when he has thus unequivocally classed them. He has purposed that all the secrets of men, all the hidden things of darkness, shall be dragged into the light, and thereby receive their merited reward of universal abhorrence and everlasting contempt. This work has been accomplished with respect to the ancient heathen mysteries from which our modern mysteries are copied; and it is begun with these.

WHO WILL HELP?—Since last September, THREE THOUSAND FORTY-THREE DOLLARS AND EIGHTY-FIVE CENTS have been subscribed toward paying the building debt of Wheaton College.

The institution still needs about seventeen thousand dollars to discharge all its obligations. The sum already raised has come from two hundred and thirty-three persons, and the average subscription is a little over thirteen dollars.

Cannot every *Cynosure* subscriber do a little toward this worthy and glorious object? If we could only have a small sum from every one of those who are heartily opposed to secret societies, every debt would be paid, and this noble institution unembarrassed and strengthened, plead "for Christ and his kingdom," against the hosts of evil which are gathering for the last great conflict. Don't fear to send your offering because it is small, but send at once what you are able and willing to give, stating that you do so in response to the appeal in the *Cynosure*.

All sums thus received will be acknowledged in these columns, and credited to the "Cynosure subscription," which is now open.

C. A. BLANCHARD, Financial Agent.

Wheaton, Ill.

INFLATION.—The bill adding $44,000,000 to the national currency, and $46,000,000 to the circulation of the national banks, has passed both Senate and House, and now awaits only the signature of the President to become a law.

It is a question whether our national government had a right even in war time to issue a single greenback. The Supreme Court in '69, held that it was illegal to do so, and in '70, changes having been made in the court, it held five to four that it was otherwise.

It was justified by the majority of the court at that time, solely on the ground that it was essential to the salvation of the country.

Now, in a time of peace, because it is deemed essential to the political salvation of a parcel of demagogues, they have authorized this increase, in violation of personal and party pledges, and for no apparent reason save the one stated. The premium on gold is steadily rising, and of course will continue to do so, so long as this policy is continued. Nor are we likely to stop at this point. We must have more currency or less. So long as we have paper forced on our own citizens by act of Congress, our gold and silver will go to Europe and the speculators. When it is all, or almost all there, the value of all articles will depend on the number of sheets the government presses run off in an hour. In other words, we shall have "a lie as the standard of value." That is, government compels its citizens to take a promise to pay as payment, and pursues a course that inevitably leads to repudiation and national dishonor.

Of course no one need be disappointed that the pro-slavery, black-law men who now control the Republican party, have thus violated every pledge that an honorable man would hold sacred.

The pompous little men who now strut upon the stage, were simply the sharks who followed in the wake of the ship of state, when steered by such pilots as Lincoln, Stevens, Chase, Seward, Hale, Giddings and Sumner. They have never furnished power to move, or brains to direct our great Republic. They have simply seized upon what carcasses they could reach to gorge themselves, without comprehending either the steering apparatus or the engine room.

We have, however, one consolation, when considering such bodies as our present Senate and House, and Executive. We cannot be worse off, and may be better.

THE ILLINOIS PRINTING.—Harmon G. Reynolds, great Masonic philanthropist, having studied carefully the theory of benevolence in the lodge, lately endeavored to apply his knowledge for the glory of the Masonic gods and the good of his Masonic fellow men. It seems from the testimony that the State of Illinois had certain contracts for printing and binding to let, and certain parties in Springfield were about to bid on these contracts. The gentleman whose name we mention above went to these parties and gave them various sums of money (on the square) in consideration of which they withdrew or failed to put in their bids. This enabled the house for which he worked to steal from the State thirty thousand dollars. An investigation was ordered; Masonic witnesses testified to the above facts; not willingly, but very reluctantly; and the legislature made no arrangements to punish the man who bribed, the men who received bribes, or to recover the money stolen from the State. In fact, they made an arrangement by which these same thieves are to get about twenty thousand dollars more from the State. When the citizens have paid this money, it might be well for them to inquire whether a system that enables men to steal from them and avoid punishment should be tolerated, and when H. G. Reynolds next comes into Grand Lodge it would be appropriate to sing: "Hail Masonry divine." And then have Albert Pike, or Allen C. Fuller, or Stephen A. Hurlbut offer a prayer of thanksgiving to the Masonic gods for helping our P. W. G. M. and P. W. G. S. out of the scrape.

OHIO CENTRAL COLLEGE is located at Iberia, on the Cleveland, Columbus and Cincinnati railroad, and is in charge of the United Presbyterians, whose testimony on secret societies is well known, and is a guaranty that the position of President Reid in his letter on the first page is well taken and will be maintained. The curriculum of the college comprises a scientific, classical and preparatory course, to which both sexes have an equal admission.

Our friends who are working for the increased circulation of the *Cynosure* will be interested in reading the article "OUR SUBSCRIPTION LIST" in the Publishers' department on the sixteenth page. It is easy to see that the 3,886 subscriptions ought to be and must be doubled before the *Cynosure* can be said to have a paying list, and at least 2,000 ought to be added to this list before and at the Syracuse Convention, or the "dry time" in the summer will be exceedingly hard on the publishers.

—The *United Presbyterian* has the following notice:

"Mr. A. P. Bently, of Mt. Pleasant, Iowa, is said to be writing a story founded on the abduction of Morgan, of Masonic memory. He is assisted by Hon. J. C. Jill, of that city, who was accused of and tried for the abduction. It will pretend to give a true and reliable account of the historic event.

It is quite probable that the above is a publication in the interest of the lodge, like a certain "Square Account" of the same transaction published a year ago in the Boston *Commercial Bulletin*.

—The third session of the National Agricultural Congress will be held at Atlanta, Georgia, May 13th. This is a body composed of representatives from agricultural and horticultural societies of all kinds. The order of exercises already prepared shows that the various interests of the farmer will be ably discussed. Mr. Charles W. Greene, Jacksonville, Ill., is the Secretary, and will answer all inquiries concerning this convention. He writes that it "will probably take steps toward organizing a national system of open associations in which free speech and free discussion will be the watchwords of its membership." May heaven speed such a work!

The Home Circle.

The Higher Life.

Where's the man who seeks for Fame?
Haste! the laurel give him;
Unfold the scroll and write his name,
'Tis all the grave will leave him.

Where is he who toils for Gold?
Give! let naught alloy it—
When a few brief days are told,
No more can he enjoy it.

Where's the bosom swelled with pride.
Spare! I would not wound it—
For death shall twine at eventide
His mean scant garment round it.

Where's the heart on Pleasure bent!
Pour a double measure;
Health and life to-morrow spent,
Gone will be the treasure.

Where's the Soul that looks above
Pleasure, gold and glory;
Such as earthly passions move,
Such as lives in story.

Take each cup of joy away,
To others filled and given,
Oh, what are all these baubles—say—
To him whose home is Heaven?

—*Selected.*

Incidents of City Mission Work.

"I was a stranger, and ye took me in."

At about seven o'clock one evening, while on his way from his own residence to his mission station, Rev. John P. Betker (pastor of the New York City Missions Chapel, No. 185 Spring street,) met a man, his wife and two children. The wife and children were sitting on the sidewalk, near the fence which enclosed a vacant lot, and the man was standing near them. It had just began to rain, and the weather was uncomfortably cool. There was a recess in the fence where the group were gathered, and, as it was quite dark, the reverend gentleman could not see them very plainly. His first impressions were that some person had fallen. Approaching them, he anxiously inquired, "What is the matter here?"

"Sir," replied the man, in a voice tremulous with emotion, "we have no home, and don't know where to go. Our land-lady turned us out of the house because we could not pay the rent; and now we are thinking what next to do."

While this conversation was going on, quite a number of passers-by were attracted to the spot, and all eagerly sought information as to what had happened.

When the case was fully explained to them, several said, "What a pity, what a pity! Too bad! Can't something be done for the poor, destitute family?"

But no one proposed to do anything. After a moment's thought as to what he had better do for their temporary relief, a plan occurred to the pastors' mind. He told the man who and what he was, and added, "Come with me, and I will see what I can do for you."

This remark was warmly applauded by the "lookers-on," and the suffering family immediately arose and followed him, without asking any questions as to where he intended to lead them. His purpose was to take them to his mission hall in Spring street, and have them lodge there for the night. On their arrival at the hall, the pastor replenished the fire in the stove, and taking their eldest daughter with him, went to a grocery store, bought two quarts of milk, two pounds of crackers, a loaf of bread and a pound of cheese; and returning to the hall, set out a table, placed the articles of food upon it, and invited them to the repast. They ate very heartily.

Mr. McKenzie, a Christian gentleman, soon after entered the hall to see the pastor, and on learning the particulars of the case, he put one dollar into the poor man's hand; and as he still held him by the hand, speaking kindly to him the while, the poor man, overcome with emotion, bowed his head; and a big tear fell from his eye upon the hand of his benefactor. That was a warm tear of gratitude from the sky of the poor man's soul, made glad by the generous sunshine of Christian benevolence.

Mr. McKenzie soon after left, and the pastor, by placing several church settees together, putting the cushions on them, and doubling two of them together for pillows, prepared good beds for his guests, and then sat down and talked to them about Him who became poor that we, through his poverty, might be rich eternally. He told them of God's merciful designs toward them in all his dealings; that he even counts the very hairs of our heads, and that he knew all about their circumstances, and that he doubtless had a merciful purpose toward them in permitting them to sink so very low in poverty and want, as they found themselves that night.

"Study," said he, "the designs of God toward you in those afflictive providences, and see if he does not propose thus to bring you to himself by causing you to feel your entire dependence upon him."

"Oh!" exclaimed the woman, "it is plain, sir, that our Heavenly Father, holy and ever blessed be his name, would have us humbled and brought back to him—for we have wandered far from him by wicked works."

"And," added the man, "He sent you, sir, to call us back from our wicked ways; I know it; I see it plainly."

As the reverend gentleman was about to leave them for the night, he proposed prayer with them, to which they gladly assented. After prayer, he shook hands with them, and kissed one of their children (the other was fast asleep). As he did so, the poor man clasped his hands and cried out with tearful delight.

Early the next morning (Sabbath) the pastor returned to the hall and prepared their breakfast. It was raining heavily, and he told them that they might remain there all day—which favor they accepted gratefully. With the Mission Sunday-school, which met in the afternoon, they were greatly pleased—especially with the recitations and singing by the children. During the afternoon conference meeting, they were much interested while the persons present related their Christian experiences, and as the pastor spoke to each words of hope and consolation, they frequently wept.

In the evening a large congregation assembled, and the hall was filled. The man and his wife were absorbed in what they saw and heard. The man who preached to them had taken them out of the cold, wet street, and fed and lodged them in his own church! He spoke to them of the loving Jesus, of his kindness, and of his power to save perishing sinners; for his text was, "I will come and heal him." Those destitute ones were subdued and melted before the cross; and when the invitation was given for persons to arise for prayers, the man, his wife and his eldest daughter were the first to respond. At the close of the meeting, the man, with streaming eyes, and with earnest gesticulation, said, "Oh, sir, I have been all along in darkness until you found us! Now I see the light; a blessed light I never saw before."

"Oh, sir, this is a blessed place," added the woman. "Had we heard years ago what we have heard this night, it would have been a blessed thing for us."

That evening the reverend gentleman procured them lodging at a private house. Next day they found apartments, and Mr. McKenzie generously paid the first month's rent in advance. Mr. Betker then invited the man to his office, gave him a Bible and some clothing. He was greatly in need of the latter, and when he received it he fell upon his knees and said, "Oh, blessed Lord Jesus! I thank thee for having mercy on me, a poor wretched sinner! I prayed to thee last night for some clothing, and now in Thy great mercy thou dost answer my poor prayer! O, how shall I praise thee? How shall I serve thee? How shall I show my love to thee for thy great kindness to me, a poor, wretched, wicked rebel against thee?"

Overcome with emotion, he could proceed no further, but gave way to convulsive weeping. While yet on his knees, said the pastor to him, "The Lord will always hear your prayers, and provide for you, if you try to serve him with your whole heart, and put your entire trust in him."

On the following day the man and his wife signed the temperance pledge, and they are now doing well.

"Shine for the right."

—*The National Journal.*

Washington in Tears.

At the close of the Revolution it is well known that Congress was unable to meet its obligations to the army. Division of counsol existed as to the best method of raising the necessary funds to pay off the army before it was disbanded. While thus the hopes of the unpaid army were alternately elevated and depressed, some traitorous person scattered an anonymous circular among them, fomenting the dissatisfaction already existing, and leading to open rebellion. The individual who was suspected to have been the author of this paper was General Armstrong. Washington summoned all the officers into his presence to hear an appeal which he had prepared, and a copy of which is found in Marshall's Life. Neither wild lands, however rich, nor continental paper, however legal, would purchase bread or clothing. The minds of the army had been embittered by poverty and disappointment, and their principles corrupted by the infidel French literature which flooded our land, and poisoned all the fountains of society. On a certain day the loyal and disloyal gathered around the camp of the "Father of our Country." General Gates, against whom charges made had been withdrawn, presided. General Washington arose with his manuscript in hand, to read a rebuke to treason; but tears suffusing his eyes prevented him. What a scene for some American Vernet! He grasped the scroll, dashing away the tears, and essayed again to read. But all again was silent. His noble frame heaved with emotion. In order to suffer his agitated feelings to subside, he began hunting for his spectacles. "Pardon me, gentlemen," he said, "I have grown gray and blind in the service of my country!" What a rebuke were these words to the concealed promoters of treason! Many who before might have faltered, were now melted by those tears. They gathered closer and closer around the noble form, and when he closed, they resolved to stand to the death by their devoted leader. Those tears, under Providence, may have saved our country.—*Selected.*

Christ our Salvation.

Remember, it is not thy hold of Christ that saves thee, it is Christ, it is not thy joy in Christ that saves thee, it is Christ; it is not thy faith in Christ, though that is the instrument; it is Christ's blood and merit. Therefore, look not so much to thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the source of thy hope; look not to thy faith, but to Jesus, the Author and Finisher of thy faith. We shall never find happiness by looking at our prayers, our doings, or our feelings; it is what Jesus is, not what we are, that gives rest to our souls. If we would at once overcome Satan, and have peace with God, it must be by "looking unto Jesus." Let not thy hopes or fears come between thee and Jesus; follow hard after him, and he will never fail thee.

Alone.—I want to ask the boys if they feel as strong to do right when they are all alone as they do when there is another boy with them, who wants to do right as well as themselves. There is a great deal of danger in bad company; and there is a good deal of strength and safety in good company; but, no matter how good our companions may be, it is not well to be too dependent on them. We ought to be able to stand alone; for we shall probably some time be left alone to resist temptation, without the encouragement or help of others.

A Mother's Love.—A thing immortal; Time cannot change it; Death cannot quench it; Eternity cannot waste nor destroy it! From the cradle to the grave it compasses us about, growing stronger when temptation besets us, becoming holier when adversity tries us, and more God-like to save when the blackness of despair gathers its horrors around us. Forsaking us not, though deserted by all others, it clings to us with a spell which no heart can dissolve, with a strength which no power can sunder.

For the Cynosure.

Fat vs. Muscle.

BY DR. J. H. HANAFORD.

The manifest tendencies of the present age, and perhaps the prevailing error in diet are the selections of concentrated food and articles containing too large a per cent. of carbonaceous food, or that which merely supports animal heat. That such respiratory food is absolutely essential and must be furnished in large quantities, relatively, is not denied; yet it is contended that this supply is far in excess of the actual demands of the system. Indeed, it is true that this respiratory food, or fuel, should be about four times as great in quantity as that designated to sustain the muscles, to say nothing of the elements needed for the nourishment of the brain and the nervous system. It must be evident, if more of this fuel food is used than the system demands that confusion and derangement must be the legitimate result, since nature makes no unreasonable demands. It follows that if such an excess of fuel is employed the furnace of the system, so to speak, must become over heated, resulting in a fevered state of the body, or an undue excitement and general inflammation, more or less severe. This undue excitability results oftener than otherwise perhaps in an irritated or inflamed state of the mucous membranes, more especially those of the throat, lungs and nasal passages, indicated by a parched sensation of these surfaces, sometimes extending to the lips. It is also true that this condition extends to the stomach, liver and bowels, laying the foundation of many and serious diseases and derangements of these organs so prevalent in all communities. It is also true perhaps that most of the heart diseases, through sympathy with the stomach, are referable to this unnatural "firing up," this excessive use of fuel-food.

This fuel-food consists of the sweets of all kinds; the oils, both animal and vegetable; with starch, so abundantly found in the center of the grains, the white mass, in the potato, the leguminous products in sago, tapioca, arrow root, and such articles in general use. And here it may be remarked that the products of the tropics instead of this carbon contain the juices, the sub-acid juices, of course calculated to promote perspiration, the means of carrying off excessive heat. It is also true that the grains of this region are especially rich in gluten, as the muscle-food, with a deficiency of starch-fuel; while, as we recede from the equator the starchy element increases, becomes very abundant relatively, as we approach the coldest regions, in some of which the train oil is taken as a beverage with comparative impunity. If these principles are correct, it is evident that the elements of food should vary with the different climates and seasons, like our clothing, and for the same reasons. But while it is admitted that fuel-food should be used, the natural result of which is to fill cavities and the interstices of the muscle, with the fatty deposit, producing plumpness and roundness and even greasiness when used to excess, there is an imperative demand for an element which will nourish the muscles, nitrogenious, differing widely from the preceding elements. These muscles with the bones constitute the frame work of the body, in the framer of which reside the strength, vigor, and power of endurance—health. This element, the muscle-food, is found in abundance in the outer coats of the grains—gluten—the chemical equivalent of fibrin, or lean flesh, and of course in the muscles of animals; in albumen, animal and vegetable,

These elements with the phosphate for the brain and nerves are distributed through the various edible products, in the precise proportions needed. Yet, as a result of ignorance or of depraved tastes these are separated, one taken in excess, while the others are discarded. While this almost suicidal course is pursued, it is manifest that the bones, nerves and muscles must correspondingly suffer. This starvation of a part of the system is indicated by the decayed and unsightly teeth, the weakened brain, the shattered nerves, and the puny, flaccid and undeveloped muscles utterly devoid of all manly stamina.

But can we control this matter; securing large, firm and vigorous muscles, a proper basis for health? Seek an answer for this question in the course pursued by the pugilists, those contaminators of the public morals, by regular course of training for their degrading conflicts; thus securing a physical stamina, a strength of limbs and body, a power of endurance, a consolidated health which would do credit to better citizens. They are subjected to a regular course of training; they diet long and systematically, are much in the pure air and sunlight of heaven, avoid sensual gratifications, throw aside their tobacco and strong drinks, sometimes their tea and coffee, (they are not such fools as to believe that intoxicating liquors promote health and strength) and, in fine, observe the laws of health. They manufacture health, so to speak, having the same confidence in means employed as the mechanic has in producing his wares. He thus secures a manliness of form, a stamina of muscle, a health and agility, a power of endurance, an ability for usefulness, which might honor the best Christian. It is a burning shame, a standing rebuke upon our advanced civilization, our Christian profession, that, while such men can practice self-denial as a means of qualifying them for their degrading fights, the great duty of preserving our health, the basis of a life of usefulness, is so rarely acknowledged in its full extent by the good citizen and Christian. The demand for health and vigor that we may be useful is far greater than that of rowdyism. It requires more physical endurance to "fight the good fight of faith" than to fight as do these degraded pugilists. "The crown of glory" is of far more valuable than the purse secured by them for a mere physical victory, and demands a far greater amount of health and vigor than these combatants secure. In short, the good citizen and the Christian have special obligations to secure health as means of a life of usefulness.

Children's Corner.

Willie's Penny.

Willie's penny made heaven rejoice! It would not have bought more than a stick or two of candy, or much helped a starving family. What did he do with it.

His sister was a missionary's wife in Africa, and the family were filling a box to send to her. As one after another deposited their gifts, little Willie said, "I want to give my penny."

"What shall be bought with the little offering?" was the next question. It was decided to buy a tract, and write the history of the gift on its margin, and with a prayer for its success send it on its distant errand.

The box arrived on mission-ground; and among its valuable, interesting contents, Willie's gift was laid away unnoticed, and for awhile forgotten. One day a native teacher was starting from the mission-station to go to a school over the mountain where he was to be employed. He was well learned in the language, and was a valuable help to the missionaries; but, alas! he lacked the knowledge that cometh from above. He was not a Christian, and had resisted all efforts for his conversion. This was a great grief to the missionaries; but they continued to hope.

In looking over some papers, Willie's tract was discovered, with the marginal explanation, and the fact that prayer had been offered in America for its success in doing good. It was handed to the native teacher. He read it on his journey. It opened his eyes; showed him that he was a lost sinner, in danger of eternal death, and that all his learning could not help him. It also told him of One who was able and willing to save, who had died for him, and was waiting to have his great love return.

What years of Christian labor by the missionaries had not done was now brought about by the penny tract. The strong man bowed in penitence and humble submission at Jesus' feet and became a sincere Christian. The missionaries to whom he went, praised God for the change by which they became blessed with a godly teacher. Those who put the tract in his hand were overcome with joy; for there is joy in heaven 'over one sinner that repenteth.' So you see how small gifts and deeds will often accomplish great results, exerting an influence in this life and the next, for little Willie's penny caused rejoicing in heaven and on earth.—*Selected.*

A Rack O' Bones.

Little things tell a good deal sometimes to a sharp observer. Do you ever think of it, boys? You, who like to get a poor, frightened cat into a corner, and stone her, who like to tie a tin pail to a dog's tail to see him run himself almost to death; you, who like to get a poor, old "rack-o-bones" of a horse and draw up the reins, and put on the whip, to see how fast you can make him go. Do you ever think you are showing your character in pretty black colors to whoever may chance to be watching? What is "a-rack-o'-bones," but a once nice, plump, sleek horse, worn out with hard work, pain, too little food, abuse from unthinking boys and hard-hearted men? He has done his best for you. Is this a good reason why you should abuse him?

Suppose somebody should call your mother a "rack-o'-bones," because she is pale and thin, and sad-faced. She once had a sweet, rosy face, bright eyes, and has lost them in suffering, and working, and caring for you. She has spent the best of her strength, and the best of her life for you, and wouldn't you quickly resent it if any boy should speak slightingly of her?

Can you give me any better reasons why you should maltreat a poor, limpy, shaky, worn-out horse, whose every rib you can count, and that hangs his head almost to the ground because he is too weak and tired to hold it up?

Do you feel manly after you have tormented him? Are you proud to tell of it?—*Our Dumb Animals.*

How Tender Grapes Are Spoiled.

First little fox—"I can't." Some of you have formed the habit, when an act of self-denial is required of you—some errand for father or mother—of saying, "I can't." Beware of this little fox.

Second little fox—"Not just now." When you are deeply interested in a story and it is school-time, you have said, "Not just now," "Pretty soon," "In a minute or two." How much good do they destroy? Beware of this little fox.

Third little fox—"It wasn't me." When you laugh in the school-room everybody says, "It wasn't me," or when a ball has gone through the school-room window, everybody says, "It wasn't me." It is the best way to say, "I had something to do with that." Beware of this little fox.

Fourth little fox—"I can't help it." A little boy has a wretched temper, and he says, "I can't help it." He has heard grown people say it. A little girl always trips and falls, or is always knocking something off the table, and says, "I ca 't help it." When the French army was in danger of being defeated by the Austrians, a French bugler got into the rear of the Austrian army in the early mist of the morning and sounded a retreat, and the whole army fell back, and the French were saved. Be wise, like this French bugler, and conquer your temper, or you will get to be a coward and unable to stand up before your duties and perform them.

Fifth little fox—"I don't care." Many boys and girls by constantly saying this get into habits of not caring. One little thistle seed floating in the air, if allowed to take root in the earth, will produce thousands of others. A man had a great many servants, and in order to test them he put a great stone in the middle of the road. Twenty passed by without trying to remove it. At last one came up who said it ought not to be there, and with great effort removed it, and found hidden underneath a purse of gold to reward him for his carefulness. So you will lose the esteem of others, the greatest prize you can win, if you do not drive away this little fox.

Religious Intelligence.

—The Congregational church at Sycamore, Ill, has received fifty-five new members since January 1st, including thirty nine heads of families.

—Plymouth Church, Brooklyn, has offered Mr. Beecher a six-months vacation, with continuation of salary and traveling expenses, but he declines.

—The commencement exercises of the Chicago Theological Seminary (Congregational) begin April 28th, with an address by Pres. Angell, of Ann Arbor, before the Society of Inquiry.

—Some New York gentlemen, interested in Sabbath schools, have given $500 to the Presbyterian Board of Publication, to be used exclusively in furnishing the Shorter Catechism to Sabbath-schools not able to buy them.

—The Sixteenth General Assembly of the United Presbyterian church, meets in the First Church of Monmouth, Ill., on the fourth Wednesday (27th) of May, 1874, at 7:30 o'clock, P. M.

—Stephen H. Tyng, Jr's, large new church was dedicated on Monday in New York, and the services will continue eight days. Mr. Tyng wants Bishop Potter and the ritualists to let him work in his own way, or he will leave them.

—A report is current that in spite of the Brooklyn council, Beecher's church has dropped from its roll twenty-six names of members who have for various reasons absented themselves for considerable periods. This may have been done before the council, however.

—The church at Leland, Mich., Rev. Geo. Thompson, who was once imprisoned for anti-slavery views, pastor, has been enjoying unusual religious interest. The church is union, founded upon a basis of fundamentals to which all denominations can subscribe.

—Since Mr. Hammond left St. Louis, meetings are continued with little flagging of interest. A daily noon prayer-meeting is also a result of his visit, which will be permanent. Mr. Hammond has held very successful meetings at Hannibal, Mo., and is now in Jacksonville, in this State.

—The General Conference of the M. E. church, south, begins its sessions in Louisville, May 1st. It is thought the meeting will not be of special importance; one or two bishops will be elected, and the matter of union with the northern body may be discussed, but no action is expected.

—The Theological Seminaries of the United Presbyterian church at Xenia, Ohio, and Allegheny, Pa., have had respectively twenty-nine and thirty students in attendance during the last session. A plan for the union of the Seminary of the Northwest, at Monmouth, with the one at Xenia, is under advisement.

The deficit of $128,000 in the receipts of the treasury of the Foreign Board of Missions of the Presbyterian church, promises to be all made up before the meeting of the Assembly, to be held in St. Louis in May. Already $121,700 have been received of that amount, leaving only $5,300.

—The Methodists of England have 7,000 churches, valued at $60,000,000, gold; 1,300 ministers, and 35,000 local preachers, and between 300,000 and 400,000 church members. Upwards of 1,000,000 persons attend their ministry, 600,000 children attend their Sunday-schools, and 120,000 attend their day schools and other educational institutions.

—Evangelical Protestantism in Italy may be summed up as follows: 1. The Waldensian church, with 6,000 communicants, 1,200 children in Sabbath-schools, and a Theological college at Florence. 2. "The Union of the Free Christian Church of Italy," with Gavazzi as a prominent leader, numbering about 30 congregations, and 1,000 communicants. 3. The "Christian churches of Italy," numbering about the same as the Free Church. 4. The Methodist church, with 21 stations, 550 Sabbath-school scholars, and 900 church members.

—The American Mission at Beirut, Syria, sustains a Sabbath-school of 350 pupils, which uses the International Lessons, supports a colporteur among the Bedouins, and its Young Men's Benevolent Society sustains another missionary. The school also has a monthly paper, in Arabic, called the *Morning Star*, edited by Rev. Dr. Jessup. Its teachers are nearly all educated Christian natives. In the Syria Mission, says a correspondent of the New York *Observer*, there are 22 Sabbath-schools, and 900 pupils. 2 high schools, 62 pupils; 2 female seminaries, 125 pupils; and 2,107 scholars in the common schools; the contributions to benevolent objects in the mission for the past year were $1,328.

News of the Week.

The City.

—The preliminary proceedings for the trial of Prof. Swing have been taken by the Chicago Presbytery. The trial will not begin for ten days, except at the request of the parties.

—The journeymen shoemakers, members of the Crispin society, struck some eight weeks ago, and have since been out of work. The manufacturers filled their places with new men, and the strikers, having lost their places, have started a co-operative association.

The Capitol.

—In the Howard Court of Inquiry, the Government has nearly completed its evidence, and the council for the defense think of resting their case upon the testimony already taken. This investigation is into the management of the Bureau, and the court has decided that it does not recognize General Howard as resting under any official accusation or suspicion.

—Delegations from New York and Boston appointed by the leading business organizations have visited Pres. Grant to protest against the inflation act. The first named was received coldly, Senators Carpenter and Logan sitting by smoking cigars. The latter were snubbed and on returning home called a meeting of citizens to organize against official and party dishonesty.

—The Civil Service Commission has reported in favor of carrying on the Civil Service Reform and appropriating $25,000 for this purpose.

The Country.

—The Arkansas troubles between the gubernatorial claimants daily assume a more warlike aspect. Both sides are reinforced with men and arms, and each party is one-half of colored men. The U. S. troops are between the combatants and prevent otherwise certain bloodshed.

—The great East River bridge, which is denounced by Mayor Havemeyer, of New York, has already cost $4,300,000, and will cost $10,000,000 more.

—The subscription to the Philadelphia Centennial Exposition, has reached $4,500,000, and now that Sumner, the most dreaded opponent, is gone, an appropriation of $1,000,000 has been voted by Congress for the building.

—The great Illinois farmer, M. L. Sulivant, of Champaign county, has sixty teams, three mules to each team, at work before the plow.

—Gov. Washburn was elected on the 17th to the vacant senatorship of Massachusetts, by a coalition of the Dawes and Hoar parties. The election is considered anti-Butler. Mr. W. is not a leader, but is considered an honest man.

Foreign.

—Sir G. Wolseley, leader of the English expedition to the Ashantee country, Africa, says of Coomassie, the capital of the country: "I certainly believe that no more utterly atrocious government than that which has thus, perhaps, fallen, ever existed on the face of the earth. Their capital was a charnel-house; their religion a combination of cruelty and treachery; their policy, the natural outcome of their religion."

—Washington Irvington's "Life of Mohamet" would never be thought an insurrectionary work, but the publication of a translation in Bombay not long since, provoked a riot among the followers of the "Prophet."

—Fifty-three persons were killed by a fire damp explosion in an English mine last week.

—The French Steamship Company have lost a third vessel in six months: the Ville de Havre, the Europe, and this week the Amerique is reported abandoned at sea. An English vessel found her and towed her into port with only a little water in the hold.

—The Chilian steamer Tacna capsized on the 14th with a loss of nineteen lives.

—The Chicago *Tribune* is responsible for the following particulars of the Masonic contamination of the British Parliament:

"In the British Parliament there are 133 Freemasons—fifty-six in the House of Lords and seventy-seven in the Commons. Fifteen of the Freemasons in the lower House are noblemen; and there are also ten sons of Peers who are not in Parliament who belong to this mystic order. The Prince of Wales heads the list of Freemasons who have seats in Parliament, and Mr. Whalley brings up in the rear. One of the bishops, he of Peterborough, is a Mason, seven dukes, eight marquises, seventeen earls, four viscounts, and seventeen barons make up the list of Peers who wear the apron and have ridden the goat. Neither Mr. Gladstone nor Mr. Disraeli is a Mason."

The "Mollie Maguires."

Probably no State in the country is so overrun with robbers and desperadoes as Pennsylvania. Almost every largely populated city or town has within its precincts a regularly organized band of outlaws, who hold the citizens in terror by their frequent and terrible depredations on person and property.

Scranton is situated at the upper end of the renowned Wyoming coal region. Near here, and in the same corporation, is Hyde Park, a place of some 10,000 population. This has, of recent years, been the scene of many outrages perpetrated by the "Mollie Maguires," a horde of desperadoes who infest the coal country. It is said the "Mollies" originated from a secret organization which existed for many years in Ireland. The band, which is between 1,500 and 2,000 strong, is led by Tim O'Donnelly, whose headquarters are in a lonesome, unromantic spot on Keyser's Mountain. In Hyde Park and this city, no less than twelve persons have disappeared mysteriously, and are said to have been "put away" by the "Mollies," this year.

Their plan of operations is said to be as follows: When the "Mollies" have determined upon the death of any one who has incurred their vengeance, cuts are drawn, and the one on whose lot it falls to dispatch the victim does his bloody work silently, but surely. A man named Jones, a "Mollie," warned a friend about a week since, that he was a "marked man." A few days afterward, Jones himself was found dead upon the highway. Upon examination, it was found he had been stabbed to the heart. Near where he laid was the emblem of the "Mollies,"—a coffin, skull and cross-bones,—to which was attached, on a card, the words: "So dies a traitor." When the band wishes any one to leave the neighborhood, a notice bearing some horrible symbol of death is placed on the door of his residence, with the written injunction that he must leave in twenty-four hours. It is needless to state that the warning is generally heeded.

In the Schuylkill regions, especially about Mahanoy City, Girardsville, Locust Gap, Centralia, Mt. Carmel and Shamokin, the "Mollies" pursue their depredations without any check,—the people living in constant fear of their lives. Hardly a day passes but that a "mysterious death" occurs. A few days since, a miner, Michael Dougherty, was passing along the main street of Centralia, when, all at once, he was seen to totter and fall. Persons ran to him, and upon reaching the spot, found he had been shot. As no shot was heard at the time of the occurrence, the matter was, of course, regarded as very mysterious. The man was carried home, and on the door of his house was found the inscription: "He betrayed the band." This was followed by skulls, cross-bones, and other hidious emblems. By this it was at once known who committed the murder. No attempt is ever made by the authorities to unravel these crimes, as everybody fears the vengeance of the terrible organization. It is generally conceded that there is no law in Schuylkill county.

It is the popular belief that these brigands are bound by the most terrible oath; and, if one is selected to commit murder, and then fails, he is compelled to die by his own hand, in the presence of the entire organization.

It is during a miners' strike that the "Mollies" raise the mischief generally. Your correspondent has been the witness of some terrible scenes at such times. Murders are perpetrated; "mine-breakers" and other property burned. During the "long strike," no less than 100 persons fell victims to the riots and disorder, while, at the time of the "stand-out," last winter, at least twenty-five atrocious murders were perpetrated. —*Tribune.*

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EDUCATIONAL NOTES.

The report of the Commissioner of Education, for last year, which is now being printed, has a strikingly interesting table showing the gifts by individuals for educational purposes. The names of the benefactors, the amount of each benefaction, and the name of the institution receiving the same, are given in detail. The aggregate for the year for all purposes was $11,226,977, as follows: Universities and colleges, $8,238,141; schools of science, $780,658; schools of theology, $619,801; medical colleges, etc.; $78,600; superior instruction of women, $252,005; secondary instruction, $575,241; libraries, $379,011; museums of natural history, $131,680; deaf and dumb, $4,000; blind, $15,000; Peabody fund, $135,840; miscellaneous, $17,000. Of this amount our own State received, for universities and colleges, $438,325; schools of theology, $20,183; schools of medicine, $29,300; secondary instruction, $54,500; libraries, $110,717; deaf and dumb, and blind, $2,500; miscellaneous, $1,000; making a total of $657,824. The Bureau of Education was the first public agency to undertake the gathering of these facts, the earliest attempt being made by the present Commissioner, General Eaton, in 1871, the showing for that year being over $8,000,000, and for 1872 over $10,950,000.—*Ex.*

Of 26,202 persons arrested in Liverpool in 1868, 222, or about one in 11,000 could neither read nor write. Of those arrested for drunkenness and drunken disorder, 40 per cent. could neither read nor write. Of 63,000 arrests in London, 17,000 could read and write well; 61, that is, one in a thousand, had superior instruction; 2,000 could neither read nor write; and 84 per cent. could read only, or read and write imperfectly.

The Chicago dailies are beginning the discussion of the propriety of Freemasons laying the corner-stone of the new post-office. The *Times* of April 19th contains an excellent article on the subject. A prominent business man of Chicago, and a Mason, who is a Presbyterian, says: "The Masonic fraternity have no more business to lay the corner-stone of the post-office than the Presbyterians have."

COLLEGE SECRET SOCIETIES.

CHAPTER II.

SOME OF THE MEANS USED BY COLLEGE FRATERNITIES FOR LITERARY AND SOCIAL PROGRESS.

Every collegiate institution is a community in itself. A community of persons who have through desire separated themselves to seek and intermeddle with all wisdom; the law of association loses none of its force in a collection of such spirits, but practically seems more strong. College friendships are proverbial. Likeness in character, taste or study; fellowship in religion or unbelief, literary zeal or the pursuit of pleasure draw inevitable lines through every institution. Hence originated the secret fraternity system. Doubtless it had questionable ends at first, such as the propagation of infidel sentiments; but, so far as now known, it claims to seek nothing but social enjoyment or literary culture. Some of the means used to these ends will be described in this chapter.

Beginning with the first society organized in this country the Phi Beta Kappa, some of the attractive features are presented in Allyn's "Ritual of Freemasonry," published 1831, in the following terms:—

"The mysteries of this order are conferred only upon students at colleges where Phi Beta Kappa societies are established, and from among these, those only who have most distinguished themselves are selected for initiation. The Senior class chooses from the Junior, *one-third* of its number. These are privately informed of their election, and at an appointed time, without any formality, or preparation, are initiated. An oath or promise of secrecy is then exacted from them. But this is in anticipation of any communication to them. An historical sketch of the institution is next given, together with the signs, grips, words, and an explanation of the jewel, or medal, which is always silver or gold, and provided at the candidate's expese. The medal is usually worn, suspended by a blue and pink ribbon in the bosom, or as a watch-key. The sign is given by placing the two fore fingers of the right hand so as to cover the left corner of the mouth, and then drawing it across the chin. The grip is like the common shaking of hands, only not interlocking the thumbs, and at the same time gently pressing he wr-[illegible]ts. The word is *Philosophia Biou Kubernetes*—or, Philosophy is the rule, guide or governess of life. The three letters forming the initials of the word—in Greek—designate the name of the order and involve the mysteries of its principles. The meaning of the whole is, that it is to philosophy we are to look for a rule of life, and not to religion. To the Phibetian, though he may not think so, it is the same as Voltaire's, "*Ecrasez l'infame*," or "crush the wretch,"—meaning Christ. Philosophy has ever been the watchword of the infidel."

The ceremonies of initiation in a Yale Freshman society are thus described in "Four Years at Yale," written by a graduate of 1869:—

"Within a week from the commencement of the term about every Freshman has been pledged and preparations are being made for the 'initiation.' The term opens on Thursday, and the traditional time of initiation is Friday night of the following week. As the darkness approaches, the discordant blasts of tin horns and the rattle of bangers upon the pavement admonish the expectant Freshman that the hour of their trial is rapidly drawing near. Each one has received during the day a black-edged envelope, containing a black-edged card or sheet of paper bearing the society badge and this fearful summons: 'Freshman [or Mr.] So-and-so: You will be waited upon at your room this evening, and be presented for initiation into the dark and awful mysteries of the —— Fraternity. Per order.' The half of a card of fantastic design and peculiarly notched edge is also enclosed, and the Freshman is instructed to surrender himself only to the personage who presents him with the other half of that peculiar card which will be identified by the 'matching' of the edges, no two cards of the many given out having been notched exactly alike. Sometime between the hours of seven and ten our Freshman is called for, identifies the card presented to him, and gives himself up to his conductor, who may very likely have a companion, wearing a mask, like himself, or otherwise disguised. Perhaps they visit some eating house where the Freshman treats to an oyster supper; or perhaps he promises to give the supper the following evening; or perhaps he doesn't care to treat at all. Possibly he has been blindfolded from the time he left his room, and has had a tin horn blown close to his ear occasionally, on the way, though this is unusual. But at length they draw near some public building from within which proceed sounds as if of pandemonium itself. The Freshman is blindfolded for a minute or two, is shoved forward, hears a door open and close behind him with a bang, and opens his eyes to find himself in pitch darkness. However, he at once perceives he is not alone, but in the midst of other Freshmen, like himself waiting their turn. The noise meanwhile seems louder and louder and when an inner door opens and a name is called, it becomes almost deafening. Soon our 'Fresh' is wanted. A red devil in the passage way, assisted by a living skeleton, redolent of phosphorus, quickly blindfolds him and he is hurried upward. When has reached an elevation apparently of several hundred feet, a new element in the continual din assures him that he is at last in the inquisitorial hall. But just as he begins to reply to the last nonsensical question put by an attendant fiend, some one jostles against him and down, down, down he falls until he strikes—a blanket held in readiness for him. Then up he flies into the air again amid admiring shrieks of 'Go it, Freshie!' 'Well done, sub!' 'Shake him up!' until a new candidate demands the attention of the tossers. Then he is officiously told to rest himself in a chair, the seat of which lets him into a pail of water beneath, though a large sponge probably saves him from an actual wetting; his head and hands are thrust through a pillory and he is reviled in that awkward position; he is rolled in an exaggerated squirrel wheel; a noose is thrown around his neck and he is dragged beneath the guillotine, when the bandage is pulled from his eyes and he glares upon the glittering knife of block tin which falls within a foot of his throat and cannot possibly go further. Being thus executed, he is thrust into a coffin, which is hammered upon with such energy that he is at length recalled to life, pulled out again and made to wear his coat with the inside outward. This is the sign that his initiation is over and he can now stand by and enjoy the fun. Ranging himself with the turn-coated classmates whom he finds have preceeded him, he looks upon a motley throng of struggling Sophomores arrayed in every variety of hideous and fantastic disguise, shouting, screaming, horn-blowing and putting the Freshmen through the various stages of the ceremony, which in his own case has just been completed, while the Juniors and Seniors stand by as passive spectators of the sport."

But more elaborate processes are not wanting and are often gone through with. The Freshman may be shut in a coffin-shaped box and suddenly raised by a rope and pulley to a height of several yards, when the bottom of his cage dropping allows him to fall on the out-stretched blanket; or two or three fire-arms may be discharged over his head at the moment a trap-door falls beneath his feet, and drops him upon a blanket below. Sometimes he is lowered through the floor in a coffin as into a grave, and often he is dragged and jolted across the stage over blocks of wood in a vehicle much like a hen-coop on wheels. But some of these more brutal sports are now under the embargo of the Yale faculty.

"The ceremony concluded, the newly initiated are pledged to observe the secrets of their society, ordered to assemble at the hall early on the following evening and dismissed,—though not until several have been called upon to 'make speeches,' which are greeted with uproarious mock applause, and sarcastic cries of 'Well done, Freshie!' 'Good for you!' and so on. Next day the Freshmen pay their initiation fees, which vary from five dollars to twice that in different societies, and different years; swing out their badges, most of which are lent them by the Sophomores until their own can be engraved upon the back with their name and that of their class; and at the appointed hour approach their society hall, which they find entirely transformed in appearance since the previous night. The Sophomores are now stretched out upon the carpeted floor in the center of the hall, smoking, laughing and singing, while the Freshmen occupy the seats about. The President orders the reading of the constitution, whereto the new members affix their names. A farewell poem and oration are pronounced, or possibly a play is acted."

That the above account is substantially correct there is no doubt. It is corroborated by graduates of Yale who have witnessed the scene, some of whom have been connected with the fraternities, and others who never were.

This initiation is brutal and foolish enough, but current newspaper reports give additional horrors. The following, from the correspondence of the New York *Sun* (Nov. 1873), describes briefly the ceremonies of some of the minor societies of Cornell University, Ithica, N. Y.:—

"The candidate is then taken from his room after midnight, and led to a secluded room in a secluded street, where the members have gathered in masks to see the fun. He is blindfolded and pinioned, and then led over boxes, chairs and other obstacles until his shins are barked and he is tired into resistlessness. The room is in a commercial building which is furnished with an elevator, and down this the victim is next dangled at the end of a rope, this frightening process being followed by the tossing in a blanket. He is then saturated with water from squirt guns, after which the blindfold is removed amid hideous noises, demoniac lights and fiendish dresses, and a pledge of secrecy is made. After this, he is usually blindfolded again, placed in a coffin, and some process resorted to which is intended to convince the victim that he is dying. This is sometimes done by suddenly drenching the head with water, and then administering chloroform; or by heating the bare breast nearly to a blister with a hot shovel held close to it, and then clapping on a large piece of ice, under which treatment he becomes insensible. When he awakes, he finds that the bandage and the pinions are removed, and that he is in a coffin surrounded by ghostly forms. If he is sufficiently scared by this, the ceremonies are then closed."

This description has the supporting testimony of the Buffalo *Commercial's* correspondent at the same place, but must be judged as a newspaper report, to be taken *cum grano salis*, until substantiated.

Initiations in upper class societies at Yale are more secret; but as they last until daybreak and are attended with heavy noises and confused uproar, it is hardly to be supposed that so much time and trouble would be taken only to make proper impression upon the students listening without. The intent of the initiation, especially with the Freshmen, is to thoroughly scare and intimidate, but not hurt. As says the work above quoted, "There is nothing specially unpleasant about being tossed in a blanket, and Freshmen often toss one another for the mere fun of the thing. But a blindfolded man, in a pandemonium of noises and an atmosphere of tobacco smoke, flying up and down through illimitable space, needs all his wits about him if he would keep cool and reason himself into a feeling of security. No one has any right to enter college until he is old enough to go through these imaginary terrors without any great amount of flinching; but in the rare instances when a very young Freshman shows signs of faintness at any point of the ceremony, the bandage is at once pulled from his eyes and he is declared initiated: a proceeding which is pretty sure to restore him forthwith. Nor is it true that drunken men control the proceedings. A Sophomore or two may be present who have plainly imbibed too freely at their suppers, but they are closely watched by their sober companions and prevented from putting Freshmen through any process outside the regular programme." It is generally believed that accidents do frequently happen, and sometimes of a serious nature; and with some societies the precaution of having restoratives at hand has become habitual.

In the obligations imposed on students by the fraternity there is probably little diversity. Some boldly require a formal oath; others omit the form while the spirit is the same. The pledge of the Beta Theta Pi society as administered in the Lambda chapter, connected with the State University at Bloomington, Indiana, reads thus:—

"ART. XII. Every individual on being admitted to this association shall solemnly bind himself by the following obligation, administered by the president:—

1. I promise to keep inviolably secret all the signs, symbols, objects and proceedings of the Beta Theta Pi, and to yield implicit obedience to its constitution, by-laws and instructions.

2. I promise to place implicit confidence in every member of this association, and to use all honorable means to promote his interests and to aid in his preferment.

3. I promise never to see calmly, nor without earnest desire and decided efforts to prevent it, the ill-treatment, slander, or defamation of any one who wears the badge or bears the name of Beta Theta Pi.

4. I promise to preserve inviolate the secrets of every member of this association delivered to me as such, or when the information requires secrecy for his welfare; and, further, in my intercourse with members to be urbane in my deportment, courteous in expression, and steadfast in friendship.

5. I solemnly promise to uphold as an individual the dignity of the Beta Theta Pi; and, in my intercourse with mankind, to maintain my character as one of its members.

6. I solemnly promise that, if at any time my connection with Beta Theta Pi should be dissolved, I will never reveal anything of the nature, objects, or business of the association."

At Monmouth College, Monmouth, Ill., the Kappa Phi Delta administers two oaths. The first in the ante-room before the candidate enters for initiation; before taking it he gives satisfactory answers to questions concerning his belief in God, the Scriptures, a future state of rewards and punishments, etc.,—an impious attempt at jocularity. The preparatory obligation reads as follows:—

"I, A. B., do solemnly swear in presence of Almighty God, with my hand upon his sacred word, that I do not belong to any fraternity or secret association at this college. And furthermore promise and swear that I will not reveal anything I have seen or may see here. *So help me God.*"

The second oath is administered in the lodge-room after the candidate is placed on his knees before the presiding officer, who says:—

"You do solemnly swear in the presence of Almighty God, with your hand upon his sacred word, and before these witnesses, the members of the Kappa Phi Delta fraternity, that you will not reveal any of its secrets or make known any of its mysteries to any one except a regularly initiated member; that you will always endeavor by your conduct and actions to preserve its integrity inviolate; that you will take the part of a brother Kappa Phi Delta, when assailed in either character or person, to the best of your ability; that you will do everything in your power to promote the interest and well being of each and every brother of the Kappa Phi Delta fraternity; that you will not initiate or recommend for initiation any one whom you think would bring disgrace upon the fraternity or injure any one of its members; that should you possess a Kappa Phi Delta badge you will not dispose of it to any one without the consent of the fraternity; that you will cheerfully conform to all the established rules and regulations of the fraternity; that you will vote for a Kappa Phi Delta in preference to any fraternity or neutral man should he be a candidate in either of the literary societies of the college; that you will respond to all calls of the fraternity and all its established signs and grips given by any of its members. So help you God."

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OUR PLAN

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As long as our readers feel, in the language of a correspondent, that the *Cynosure* should be the standard paper in every family in the land and labor to make it so, so long will we be encouraged and with God's blessing made more powerful in opposing sin and promoting justice and truth.

ABOUT COMMISSIONS.

We receive letters occasionally containing two, three, or more subscriptions in which nothing is said about commissions. Some friends write "we take no commission." Others say send the amount of commission in tracts and books. Others say, consider it a donation to the tract fund. We are glad to get workers for the circulation of the Cynosure and pay nothing more cheerfully than commissions. However, our paper is cheap at $2.00 a year and requires a great addition to our present mail list in order to enable us to issue it in this attractive form, so that when money is received and nothing said about commission we do not, as a rule, allow any.

The point of these observations is, tell us what you wish to have done with your commission unless you take it out before forwarding the subscription money.

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" No. 2	1 26	1 26½
" No. 3	1 21	
" Rejected	1 13	
Corn—No. 2	64	64½
Rejected	62½	
Oats—No. 2	45¾	46½
Rejected	44½	
Rye—No. 2	92	92½
Flour, Winter	6 00	9 25
Spring extra	5 25	6 50
Superfine	3 50	4 87
Hay—Timothy, pressed	12 00	15 50
" loose	11 00	13 00
Prairie, "	8 00	10 00
Lard		9¾
Mess pork, per bbl	16 70	
Butter	25	30
Cheese	10	18
Eggs	13½	
Beans	1 90	2 50
Potatoes, per bu	95	1 25
Seeds—Flax	2 10	
Timothy	2 25	2 65
Clover	5 00	5 75
Lumber—Clear	38 00	55 00
Common	13 00	14 00
Lath	2 25	2 75
Shingles	1 50	3 75
WOOL—Washed	37	55
Unwashed	25	32
LIVE STOCK. Cattle, extra	6 00	6 25
Good to choice	5 25	5 75
Medium	4 90	5 10
Common	3 50	4 65
Hogs	5 10	6 00.
Sheep	3 75	7 00

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Flour	$ 5 90	11 00
Wheat	1 50	1 60
Corn	84	89½
Oats	62	68
Rye	1 05	1 12
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Cheese	11	16
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CHICAGO, THURSDAY, APRIL 30, 1874.

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Topics of the Time.

TUNAS TITUS KENDRICK.—This gentleman has just been dismissed from the Grand St. M. E. Church, of Williamsburg, for drunkenness and immorality. Last winter this same man delivered an address before the Masons of Brooklyn, which was hailed by the brotherhood as another proof that our greatest and best men are all Masons. Now that he has been turned out of the church for drunkenness and immorality, the Anti-masons can show the people of Brooklyn what sort of ministers defend Masonry, and the Masons can slide him off to some other place to orate and drink, and be immoral again. How long shall these secret and satanic orders fill pulpits with such Masonic saints?

APPLETON AND THE CATHOLICS.—It appears from the public prints that the Appletons in revising their American Cyclopedia have engaged Catholics to rewrite all articles bearing on the interests of their church. Under their revision the history of all matters of conflict between Protestantism and Rome is steadily falsified, and after this assassination of truth, the house sends circulars to Catholics asking them to purchase the lies. It is very likely that they may sell more books to priests; but if they enter on such a course, the time will come when no Protestant who retains his self-respect will have the New American Cyclopedia or any other book published by this firm on his shelves. We have as yet seen only the accusation and not the defense. We hope that there is some explanation, and if any satisfactory one is made we will be glad to make it known to all our readers.

THE FLOOD.—In the State of Louisiana much distress is resulting from the inundation caused by breaks in the levees. The State authorities receive applications for food daily, and the National government has authorized the issuance of rations to the sufferers. Now, as always, pestilence and starvation follow in the wake of war. Georgia and Alabama have had no crops to speak of for two years past, while the whole South is poor, and oppressed by the rule of ignorance and debased whites and blacks. Debts are piled mountain high, laziness almost universal, drinking and gambling quite so. These are the floods most to be feared for our brethren in the South. Years of oppression and rivers of blood are yet to be avenged. It is only by humiliation and prayer that the curse of God can be averted. Neither let us suppose that if the South be ruined the North will escape. We have been partners in the crimes of slavery, and are now partners in the disregard of God's law. We have need to return to God to humble ourselves before him, to remove the evils that exist, and to prepare the way of the Lord in our own hearts, and so far as we may in those of our fellows.

THE VETO.—President Grant has interposed his "I forbid," to save the country from the deluge of paper money, which our Congressional Punch and Judys were about to inflict upon it. For this he deserves and will receive the thanks of every citizen who believes in paying debts and disbelieves in repudiating honest obligations. Of course this veto is perfectly consistent with the present rule of political action. That rule is: "We must get the offices, and will profess and do what is necessary to that end." The politician has but one prayer, and that is: "Oh, Lord, help me to get over the fence in time when the parties shift." Of course this makes a politician a very contemptible man, and equally, of course, a vast majority of politicians are so. Look at the office beggar's meeting in the Palmer House lately. A number of individuals gathered there, who want some public place. They did not declare a principle, or express an opinion that had any bearing near or remote on the interests of the country, their only song was

> We want to save the country,
> And to get a little back pay;
> We are willing to suffer, and bleed, and *lie*,
> In robbing the Treasury.

Grant is surrounded by such men; those who would chase a black man all over the country for a slave catcher, or hug the greasiest man and brother in Georgia as their interests require. He smokes and drinks, while they write his messages. Is it not about time for an American party?

CHURCH DISCIPLINE.—It is evident that a church has power with men just in proportion as it is pure. Not that any church is to be composed of perfect men, but that all churches should be made up of men who refrain from habitual wrong-doing and repent sincerely of all lapses from the path of holiness. At present the various denominations, little and large, are full of covetous men, that is, of idolators. Hundreds have a name upon church rolls who have no worship of God in their homes and no prayer in their hearts. Men are kept in one church, because if turned out *they will pay to another*, and when too bad to wish for any church they are dropped, as a pastor lately said, "*to avoid discipline.*" This it is which has given us our gospel of sentimentalism, and filled our churches with theatre-going, wine-drinking, card-playing, dancing, money-worshiping *Christians* (*?*). It is an attempt to serve Satan and get to heaven, to fear the Lord and worship idols, to yoke Christ and the devil to a *sect* on which sinners may ride to glory. Bad as our case is, there is light as well as darkness. There are more than seven thousand who have not bowed to Baal. There are earnest, humble, praying men and women. There are pastors who rise by night to weep over the desolate city of God. Let them have faith and courage. Let the alliance between the saint and sinner in religious matters be broken. Cast societies for the support of the ministry to the moles and the bats. Let us trust in our God and quit ourselves like men. Let us as Christians be more tender-hearted, honest, liberal and faithful. Then will Zion put on her beautiful garments, arise and shine.

TAXING CHURCHES.—A movement originating with the anti-religious element which opposes the Christian amendment, and which has a large support from every class, Christian or otherwise, which cries out against Bible in schools, Sabbath laws, etc., is the repeal of laws exempting churches and educational institutions from taxation. The theory of the movement is: first, a check upon the amassing of vast sums in denominational property, for which the Roman Catholics are most notorious; and second, the subordination of all property interests to the state. The Christian sentiment which most strongly favors the plan, is strangely that which has always most earnestly contended against any union of church and state. But how can any fail to see that the taxation of church property is a direct attempt to secure such an obnoxious union? They now exist in this country independently of such other; both seeking the same ends—the public weal—one by motives applied to the nobler faculties and conscience, the other by influencing the lower nature. They act independently, though exercising a mutual restraint. But to tax the organization which acts on the higher plane, subjects it to the lower, debases it by authority, and in the same degree destroys its influence, its power over the conscience of the masses. It would be a usurpation of force; a violation of the natural law which marks the boundary of each institution; a degradation of government itself, in demanding for its support a per cent. of the voluntary offerings of love and faith. The basis of the effort is a plea for cowardice. Some wealthy church corporations, which transact in real estate, should pay for government protection, it is said; and, fearing to apply the rule to these only, the whole body of churches, poor and rich, must pay for an existence; or because some sixty million of church property is remunerative, the other three hundred million, which is not, should take up a burden which does not belong to it. There would not be a shadow of claim for taxation, were the churches back upon their right and Scriptural ground of support by free-will offerings; on no other can they prosper or fulfill their mission. The apostolic churches were a long way from carrying on a profitable business in rentals and land speculation, or living at the expense of human lives from the rent of saloons, as does the Trinity Church of New York. But the State has no power to lash the church back to duty. The Quixotic attempt would be a sacrifice of both. If the blind lead the blind, shall not both fall into the ditch?

OUR COLLEGES ON SECRET SOCIETIES.

MARYVILLE COLLEGE.

MARYVILLE, Tenn., Sept. 24th, 1873.

GENTLEMEN:—I believe that secret societies, generally speaking, are fraught with mischief and should be discouraged, especially in our institutions of learning. We do not allow any such organizations in this college. Opposed to them as I was when a student, I will not countenance them while presiding over students.

We are all of us so pressed with duties that we have not time to prepare a well written article for the public eye. P. M. BARTLETT, *President.*

Against all Secret Societies.

A LETTER FROM PROF. SAMUEL N. SWEET TO GERRIT SMITH.

My Dear Sir:—As your life, which has been gloriously devoted to the honor and welfare of our country, and the happiness of the world, is drawing to a close; and as I, too, although eight years younger than yourself, being now in my 69th year, am fast ripening for the icy embrace of death, will you allow me to write you for the public page, if your honor pleases, on a subject deeply interesting to our beloved countrymen.

Your name is familiar to the public ear, as a philanthropist, and the eloquent assertion of the people's rights, irrespective of sex or color, throughout the civilized world. Being a patriot without guile or concealment, you have always, in common with myself, opposed secret societies. In your published letter from Peterboro, August 10th, 1847, you say: "Secret societies are to be watched and guarded against, as conspiracies against the rights of man." Moreover, you are the great apostle of temperance, the blessed cause of which you espoused more than half a century ago. When the Emperor of China wrote a letter to Sir Isaac Newton, of whom it has been said:

"Nature and nature's laws lay hid in night;
God said let Newton be! and all was light."

He superscribed it, "*Mr. Newton, of Europe,*" and it reached the great astronomer. Many thousands bear the name of Smith, in the United States, but if a foreigner should address a letter to Mr. Smith, of America, it would doubtless reach the beautiful little village of Peterboro!

On Wednesday evening, January 28th, 1874, I heard Dr. D. C. Wright, of Rochester, lecture on temperance; and, in common with the audience, I was greatly pleased. I, however, regret very much that he is engaged chiefly in forming societies, called "Sons of Temperance." Secret societies are behind the intelligence of this beautiful afternoon of the glorious nineteenth century. They are dangerous to all governments, especially to those that are free. The constitution of the United States does not permit even the representatives chosen by the people to act with closed doors, except on extraordinary occasions. It is a matter of astonishment, that a nation so jealous of its liberties should yet permit within its bosom self-created societies, to administer extra-judicial oaths in secret! They are instituted to dupe the simple for the benefit of the crafty. They are temples of tyranny, where the initiated swear fealty to an unknown prince. All oaths and promises are void, which bind together a portion of mankind in secret and selfish associations, tending to limit the benevolence which we owe to all; or, which, in terms or effect, deprive others of their equal rights. The Bible says: "No man lighteth a candle and putteth it under a bushel." The noble cause of temperance is not benefitted, but greatly injured by oaths and promises of secrecy under its mortal penalty.

Did our sainted forefathers emigrate from the mother country in the May-flower, to establish an unhallowed secret society? Did Christ and his disciples withhold the benevolent precepts of the gospel from all who came not with money in their hands, to be initiated in the dead of night? Did they not, on the contrary, offer it to all who were disposed to walk in its morning effulgence, without money and without price? The great Keeper of the green fields beyond the flood, established no lodge of secrecy; closed no doors against any member of the human family. He did not require his followers to wear "lamb-skin aprons;" but windows in their breasts. To join a secret society, is to disregard his bright and glorious example. When Dr. Wright requested all to leave the room, except those who had apprised him they would join the "Sons of Temperance," before they knew the terms of membership, the words of Christ occurred to me: "Men love darkness rather than light, because their deeds are evil." He gave His followers no catechism, and yet His teaching satisfies the soul as no one else is able.

The late Edward Everett, of Massachusetts, says in a published letter from Charleston, June 29th, 1833, "All secret societies are dangerous, in proportion to the extent of their organization, and the number of their members." The late William H. Seward expressed the same unfavorable opinion of secret societies in his letters to me, in one of which, from Auburn, April 20th, 1830, he said:—"My Dear Sir:—Unparalleled in the history of this republic, is the vindictive spirit with which Freemasonry, inch by inch, visits the advance of truth into her dark cayerns. I look upon you as one with the talent, enegry, and enthusiasm, which our young and righteous cause requires, and I hold it indebted to you for exertion and unwearied devotion to its prosperity. I covet no higher name to bequeath to my children, than that of being one of the early and constant advocates of republicanism, as opposed to false and aristocratical Freemasonry."

Standing secrecy implies shame and guilt. Innocence seeks no cover. Deception and crime cry, "Come night, and shroud us in the mantle of the dark." Secrecy is the badge of a tyrannical government. Ours was not organized by the secret factions of designing demagogues, directed by the midnight conclave. The Father of our country, in his farewell address, warned his beloved countrymen against all secret societies. As happily expressed by Shakspeare,

"It is a great sin to swear unto sin,
But greater sin to keep a sinful oath.
Who can be bound by any solemn vow,
To do a murderous deed; to rob a man;
To reave the orphan of his patrimony;
To wring the widow from her customed right:
And have no other reason for his wrong,
But that he was bound by a solemn oath?"

The argument in this selection is so palpable in favor of violating wicked oaths, that it only needs to be contemplated by the candid mind, to produce perfect conviction. The immortal Washington "won that imperishable fame, which shall never fade, by lifting the glittering steel of the patriot soldier above the neglected oath which had once bound him to the British throne. Fortunately for the country and posterity, he accepted the presidency in the evening of life, and the glory of his administration was equalled only by the laurel of his unrivalled military fame. He was a farmer at Mount Vernon, but he proposed no farmers' secret grange society. "May heaven forefend," that the high priests of iniquity and Royal Arch villains should succeed in cheating farmers, who form the bone and sinew of our Republic out, of their hard earnings.

The titles of Templars and Sons of Temperance, like those of Freemasonry, are vain, foolish, and inconsistent with our republican institutions, which do not tolerate the star and garter of an English lord, nor the coronet of a foreign prince. And yet, members of secret societies clothe themselves in all the colors of the rainbow, and decorate themselves with as many jewels as are worn by an Indian chief; and they expect to be addressed in this country, where, as contemplated by our laws, and State and National Constitutions, we are all upon an equal footing, by the titles of "Worthy Patriarch," "Grand Scribe," "Most Worshipful," "Most Illustrious Highness," "Grand Master," "General Grand High Priest," "King," "Grand King." General Jackson said in his admirable letter of March 27th, 1845, to Commodore J. L. Elliott, declining a sarcophagus: "True virtue and patriotism cannot exist where pomp and parade are the governing passions." In the language of the sweet bard of Avon,

"Most dangerous
Is that temptation, that doth goad us on
To sin in loving virtue."

The late Rev. Jedediah Burchard, no less truthfully than shrewd, said: "A *sugar* devil is the worst kind of a devil." Those who organize or join secret societies, under the pretext of promoting the precious interests of temperance, substantially "write *good angel* on the *devil's horn*." All the friends of temperance ought to give each other the right hand of friendship, irrespective of any organization, and unitedly give King Alcohol, "who is lifting in pride and agony his thunder-scared front from his couch of everlasting fire," war to the knife, and the knife to the hilt, and "damned be he who first cries, Hold! enough!"

The prayer of one of the wisest and best men of all antiquity, was: "Oh! thou eternal king of men and angels, elevate our minds! Each low and partial passion thence dispel; till this great truth in every heart be known, that none but those who aid the public cause, can shield their country or themselves from chains."

This prayer of Leonidas, my dear friend Smith and brother in Christ, is embodied, substantially, in the principles we cherish, and which are sanctified in our hearts.

Sandbank, N. Y.

"What Shall we do at Syracuse?"

BY J. L. BARLOW.

The above question stands at the head and brings up the rear of the editorial leader in the *Cynosure* of April 9th. Of Christian patriots, no more pertinent question can be asked at this time. To Anti-masonic Christian voters, and to *all* Anti-masons, who handle the ballot, it is one of overwhelming importance. No Anti-mason, with clear convictions, *can* longer give his vote for the minions of the lodge. To do so, is to give his sanction to the prolonged existence, and the destructive work of secretism. American politics to-day are wholly under the control of the lodge, and no politician of State or national reputation, *dares* to speak or act in opposition to its sacred or open behests. Senator Pomeroy, of Kansas, did dare to speak against Masonry in Chicago four years ago, and to-day he is politically dead, and every effort is being made by the Masonic institution to ruin him as a man.

Both the great parties of our day are worked in the interest of this secret despotism, with Masonry at its head. Every Anti-masonic vote cast for either of these parties, as at present constituted, serves to strengthen the hands and consolidate the workings of this illegitimate power; and correspondingly to weaken and render powerless the hearts and efforts of those who love a holy religion and a free, untrammeled government. If these things are true, how important the inquiry, "What Shall we do at Syracuse?"

Hitherto, we have met simply as *Christians*. We have *prayed*. That was well. God has mercifully answered our prayers in the direction of our labor, which has been to awaken the public mind to a sense of the appalling dangers surrounding us. We have become acquainted, and thus mutual helpers in a work to which we feel that we are called of God, not only as Christians, but citizens. Once we have indeed, ventured into the field as voters, but it was feebly done, and with divided counsels; and yet with results, of which we have no reason to be ashamed. We have tried our steel and know its temper. Much of our power is latent, and is yet to be brought into action, and effectual steps to do this *are to be taken at Syracuse*.

We have prayed. Now it is time to strip for action. We know our enemy, and where to find him. The ballot has put him where he is, and made him what he is. The ballot must unmake, and dethrone him as a power in our government, and an enlightened public opinion must drive him from the land. To attempt this through either of the parties, as now organized, is to stultify and make ourselves the laughing stock of the lodge. The anti-slavery men tried this mode of action, and as a general result, secured "northern men with southern principles." Success only came at last through the formation of a new party, and at the end of a cruel war. Let us learn a lesson from the past. Let us be apt pupils in the school of Providence. Should we accept the advice of some—make no political issues at present, wait on the parties for Anti-masonic candidates—I have no doubt we should get them, as soon as we seem to be a power to be respected; but our candidates so found, would prove

to be Anti-masonic with *Masonic* principles, and thus our victory be delayed, or indefinitely postponed. I am for no such temporizing action. I have seen enough of it. Such action is but a temporary expedient at best, and its tendency is to retard, not advance, a good cause. It is "going down to Egypt for help."

The *Cynosure* says: "Every effort has been made to get men of national reputation to address us at Syracuse. Thus far the effort has failed." I AM GLAD THE EFFORT HAS FAILED! If "men of prominence and standing in American politics, though they are with us in sentiment, shrink from making martyrs of themselves by coming among us," let them "e'en gang their ain gate." If our cause is not worth the sacrifice, it is not the cause of God and humanity, and they are excusable for their timidity. But if it be, as we believe it to be, the cause of truth and righteousness, these are not the men to lead us now or hereafter. *God is our leader*, and all our acts as Christians and citizens should be wrought in view of this fact. If *he* wants a Moses to lead us out into the "Desert of Conflict," lying between us and the "Canaan of Victory," we shall find him among our own "kith and kin," and on the way *he* will develop a Joshua who will bring us across Jordan into the "promised land." Give us as earthly leaders, men who are not ashamed to be of us while we are small and despised, men who are sufficiently enlightened to see *God* in this cause, and who are in it because he is, and we will follow them as representatives of the cause, and of God.

We want no great name or names to help or make our cause. The cause shall make the men. 'Tis principle we follow. Men are nothing to us only as they represent the principle. We have men enough among us to man a national ticket. Men who are not time-servers, nor office-seekers. Such are the men we want to lead us; and it *must be our work at Syracuse* to bring forward, nominate, and persuade such men to go before us in the impending conflict, and to follow them through the varying tides of battle to final victory, which is as sure to come, as that our principles are right; and he is no true man who refuses the leadership solemnly tendered him by such a body of men as we expect to see at Syracuse in June next. We have been sailing along the coasts of Decision and Political Action long enough. Let us land and burn our ships behind us, unfurl our banner to the breeze, and push into the fight, trusting in God for the result. There are enough among us whom every true Anti-mason would follow. But the above in letter or in spirit, is my answer to "WHAT SHALL WE DO AT SYRACUSE?"

An Abominable Trinity.

BY H. H. HINMAN.

"But I say, that the things that the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."—I Cor. x. 20.

In the legend of the foundation stone as given by Sickels and other Masonic authorities, God is represented as revealing himself Masonically to Adam by inscribing his name on a cubical stone of white porphery, which stone was hidden by Enoch in the bowels of Mount Moriah, because he foresaw the flood, and feared that the true name of God would be lost. It remained thus hidden for 1,400 years, until Solomon in building the temple discovered it. This true name of God, which was unknown to the rest of the world, was the Master Mason's word and used in the Master Mason's lodge held in the Sanctum Sanctorum of the Temple. On the death of Hiram Abiff this word was lost; for though it was still known to Solomon and Hiram of Tyre, yet their Master's oath required them never to speak it except in the lodge, and there could no longer be any lodge, as one of the three members composing it was dead, and hence, for the Master Mason lodges of the future, a new word was substituted.

But that the true name of God might not be lost the foundation stone was placed in an arch under the Holy of Holies, where it remained for 470 years, until the nation of the Jews returned from Babylonish captivity; when the Royal Arch degree was instituted and the true name of God—which all this time had been hidden from the world—became the Royal Arch word. Now this true name of God which is known only to Royal Arch Mason, is not Jehovah, but *Jahbuhiun;* which, according to Dr. Mackey (see Lexicon, p. 230), is made up thus: *Jah*, the Syriac name for Jehovah; *Bal* or *Baal*, the god of the Moabites; and *On*, or *Aun*, the god of the Egyptians and Hindus. In other words, that Baal and On were but varying names of the true God, and that when he revealed himself in his true character, by his *true* name, it was Jehovah-Baal-On or Jahbuhiun.

That the ancient Israelites worshiped Baal is true. It is also probable that they worshiped On, or the sun; but such worship was idolatry, punished with death. And it is just as absurd to suppose that God revealed himself as Baal and On as that he was Dagon, Moloch or Ashteroth. If Royal Arch Masons worship Jahbuhlun, they worship a very different being from the God who is the Father of our Lord Jesus Christ. To worship God as Jehovah-Bal-On, or Jah-buh-lun, is to worship, not God alone, but God and *two devils associated in trinity.*

Now God has said, "I would not that ye should have fellowship with devils. Ye cannot drink of the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and of the table of devils (1 Cor. x. 20 and 21).

Is Uncle Sam a Freemason?

[From the Chicago Times.]

A number of derricks have occupied a prominent place on the South Side for some considerable time. They are supposed to indicate the cite of a future palace presumably the property of the public. At all events, this government building is being erected with money collected from the people of the United States, without distinction of religion. At all events, who ever owns the concern, actually or prospectively, it is not the property of a secret society. Nevertheless, a number of men, by accident and for a brief time, subordinate officials of the government, have decided that this new custom-house and post-office is the property of a secret society of which they are members. In accordance with this decision, these subordinate officials have even gone so far in their unwarranted and illegal impudence as to declare that this secret society shall take possession of this government building on the day on which its corner-stone is to be laid, and shall hold possession, to the exclusion of all taxpayers who are not members of this secret society, and shall conduct public services there according to the rules of their secret sworn organization, notwithstanding that these services are not, and never can be, authorized by law; notwithstanding that these services are excessively odious to an immense number of the taxpayers; notwithstanding that the presence of this secret society and its officers in a government building can never be made legal; and notwithstanding that these services can never be rendered tolerable or acceptable to an immense number of taxpayers who are not Freemasons.

With the principles and purposes of Masonry, *The Times* has no discussion. With Masonry in the abstract or the society in the concrete, this article has nothing to do. But that the usurpation of a government building by a secret society, is an outrage upon community, every reasonable man must admit, and every conscientious Mason must affirm it more strenuously than any other man. The society itself does not seek to put such an insult and indignity upon the rest of the taxpayers. The insult and indignity are inflicted by the ring of subordinate government officials who thus seek personal advancement in a powerful sworn organization, and thus prostitute Masonry and betray the government for their own personal benefit. If a body of the citizens who are not members should take possession of the building on the appointed day, to the forcible exclusion of the officers of this secret society, as such, they would be only vidicating their inalienable rights. The law, no less than public sentiment, would sustain them.

How only the Decline of the Republic can be Prevented.

The next century will show us social changes material, in my opinion. Great changes in the relations of capital and labor; great changes in the position of woman; changes in the nature of government, in the relations of church and state—these are the prominent facts of the next one hundred years. If they come, well. If they do not come, that boy is born, to-day, who, like Gibbon, when he wrote the "Decline and Fall of the Roman Empire,"—that boy is born, to-day, who will write the decline and fall of the American Republic. Because to any thoughtful man it is evident that the grasp of associated wealth in an age when the sin of not being rich is only atoned for by the effort to become so; the grasp of associated wealth, of bank and railroad and manufacturer on legislative independence, on the possibility of individual independence, is so rigid and despotic and inevitable that, unless we evade it by some great social changes, it will not be possible for this republic to survive. We see a power infinitely grander than that of the feudal barons of three hundred years ago, infinitely more irresistible than that.

To-day, Mr. Gladstone said, speaking of the church, —the disestablishment of the English Church: "We cannot trust the church beyond the clasp of the Government's hand; as a rival power wielding £90,000,000 sterling, it is too grave a charge to the British Government." Ninety million pounds—$450,000,000—too grave a charge for the British Government, three times as strong as ours; and yet one man, the head of the Pennsylvania Railroad—Mr. Scott—wields $450,000,000, and the very sweep of his garments as he marches east from San Francisco to Philadelphia is more than sufficient to sweep down legislatures as he goes.

I look for no safety here except in great social changes. I believe that the day is gone by in this country when you can get half a man's power out of him on a system of wages; it was possible two hundred years ago. Ignorant, short sighted, narrow viewed, the dependent laboring class accepted the best they had offered them, and lived from day to day and hardly overlooked the margin of another week; they were contented with the system. But intelligence, education, responsibility, the ballot, a share in the Government, has dispelled all that content, and unless we have co-operation, unless we have labor taken into a great co-partnership with capital, labor will tear capital to pieces. That is in the future.—*Boston Journal.*

A Lutheran Testimony.

In a journal of proceedings the *Lutheran Standard* publishes the following article of the constitution, and remarks upon the same, adopted by the Free English Lutheran Conference, Webster Co, Mo;—

Art. VII.—No one shall be received into connection with this Conference, unless he have previously furnished due evidence of his occupying a sound position in regard to doctrine and of his leading a Christian life.—No pastor shall be admitted who is a member of a secret society.

Remarks:—This article is drawn up to warn against the danger of receiving any minister into office, who is a member of secret societies. It is required of pastors to lead a Christian life; but no Christian can lead a strictly Christian life, if he is a member of a secret society, according to the saying of our Lord, John 3. 20: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." St. Paul says, 1 Tim. iii. 2. "A bishop then must be *blameless*, The husband of one wife." He must be blameless in all things which he has to reprove in his congregations. "The husband of one wife" is expressly mentioned on account of the heathens being polygamists: a minister has to reprove this, and therefore he should not have been a polygamist himself in former days. Ignorance may exist about any sin prevailing among Christians, but it is not therefore excusable in a *minister*; he should be well posted in everything pertaining to Christianity and his office. Secret societies are excluding Christ, whilst every Christian should "do all things in the name of Jesus Christ;" belonging to a secret society, therefore, implies a degree of denying Christ, and being "unequally yoked together with unbelievers." Their so-called good works are not really good works, as they do not originate in faith: they are but works of selfishness. They want members to assist them in their own affairs, and not to aid the needy and poor. Therefore they lead back to heathenism although they profess Christian works of love and charity.

The National Christian Association opposed to Secret societies, Sixth anniversary in Shakspeare Hall, Syracuse, N. Y., June 2—4, 1874.

PLEDGES MADE AT MONMOUTH should be paid without delay. Those interested will please notice and save being notified more particularly.

The Petition on the Corner-Stone.

(To every subscriber and reader of the *Cynosure* who belongs to the United States:—Cut this petition out at once. Paste it on paper. Get all the names you can, and the last week in May, send to Rev. L. N. Stratton, Syracuse, N. Y. where our Convention meets June 2d. We will send them to Washington in mass.

SUB COMMITTEE.)

TO HIS EXCELLENCY U. S. GRANT, PRESIDENT OF THE UNITED STATES:—

The undersigned citizens respectfully ask your Excellency to prevent the laying of the corner stone of the United States Custom House, Chicago, by the Masonic Fraternity, as set for June 24th next; on the ground:

1st. That no sect or "order," secret or open, should use the property of the whole people for its particular display or aggrandizement;

2d. That such use of public buildings has no color of justification in the Constitution or in the laws, and

3d. That the Masonic order is obnoxious to multitudes.

Delegates' Certificates.

We have 427 subscribers in the State of New York. We hope to see at least half of them at the Syracuse Convention. If you make up your mind to go, which the sooner you do the better, please state that fact to your church, your prayer meeting, or at a meeting of your neighbors called together for that purpose and tell them that if they choose to appoint you a delegate you will report the proceedings of the Convention on your return. We have blank certificates that we will forward to any one writing for them. Do not fear that any locality will be too fully represented.

These remarks we hope will be considered and acted upon by friends in other States as well as those in New York.

Lecture List.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, 605 E. Washington St., Indianapolis, Ind.

State Lecturer for Illinois H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, Carey, O.

State Lecturer for New York, J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Odessa, N. Y.
B. Smith, Charles City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.

Action of the Executive Committee of the Indiana State Association.

At an adjourned meeting of the Committee held at Westfield, Hamilton county, April 14th, Rev. W. M. Givens was appointed associate State Agent and Lecturer, to solicit funds for the Association and to respond to calls for lectures, so far as means may be provided for that purpose. Rev. J. T. Kiggins was appointed to represent the State Association in the approaching National Convention.

The Committee would make an earnest appeal to the friends of the cause for means to render efficient these appointments, and secure a thorough canvass of the State. Let means be at once forwarded to the treasurer, Peter Rich, at Westfield, Hamilton county, Ind. Especially let those who have pledges unpaid forward the same in whole or in part, without delay. If our delegate is to go to the National Convention there is need of immediate action in this matter.

By order of the Committee.

H. C. WEST, *Vice-Pres.*

The Chatauqua County Association, opposed to Secret Societies, will hold its fifth anniversary on the first day of June at Hanover Centre, commencing at 10 o'clock A. M. Rev. John Levington, of Detroit, Mich., and other able speakers, will be in attendance. Entertainment for all that come, and all are respectfully invited.

J. B. NESSELL, *Sec'y.*

THE NATIONAL CHRISTIAN ASSOCIATION,

OPPOSED TO SECRET SOCIETIES.

President—J. G. Carson, Xenia, O.

Vice-Presidents—R. B. Taylor, of Ohio; Aaron Floyd, of Pensylvania; Luke Thomas, of Ind; Pres. D. A. Wallace, of Illinois; George Brokaw, of Iowa; N. E. Gardner, of Missouri; N. B. Blanton, of Kansas; Donald Kirkpatrick, of New York; J. W. Wood, of Wisconsin; John Levington, of Michigan.

Corresponding Secretary—I. A. Hart, Wheaton, Ill.

Recording Secretaries—H. L. Kellogg, G. L. Arnold.

Treasurer—H. L. Kellogg, 11 Wabash Ave., Chicago.

Executive Committee—J. Blanchard, P. Carpenter, I. A. Hart, George Dietrich, J. M. Snyder, O. F. Lumry, Isaac Preston, C. R. Hagerty, J. M. Wallace, E. A. Cook, J. G. Terrill, A. Wait, H. L. Kellogg.

The objects of this Association are to expose, withstand and remove secret societies and other like anti-Christian organizations from church and state.

The Association originated in a meeting held Oct. 30th, 1867, in the City Hall of Aurora, Ill., attended by persons opposed to secret societies, where a committee was appointed to make the necessary arrangements for a National Convention. This was held in Pittsburgh, May 5th–7th, 1868, when the National Association was organized. Its subsequent meetings have been held: Chicago, June 8th–10th, 1869; Cincinnati, June 9th–11th, 1870; Worcester, Mass., June 7th–9th, 1871; Oberlin, Ohio, May 21st–23d, 1872; Monmouth, Ill., May 14th–16th, 1873. Its presiding officers have been in order: Bishop D. Edwards, Prof. J. C. Webster, Judge F. D. Parish, Gen. J. W. Phelps, Pres. J. Blanchard.

The Association employs a General Agent and Lecturer, and has secured State lecturers for Indiana, Ohio and Illinois, whose names appear in the list of lecturers. The support of the Association is entirely voluntary. Funds are greatly needed to carry on the work already begun, and contributions are hereby solicited from every friend of the reform. Send by post-office order, registered letter or draft to the Treasurer, 11 Wabash Ave., Chicago.

Reform News.

—The General Agent, J. P. Stoddard, is to be at Spartansburgh, Pa., this week.

—The citizens of Noble county, Ind., met at Albion on the 23d to hold an Anti-secret convention and nominate county officers.

—The friends in Illinois may address Rev. H. H. Hinman at Farm Ridge, LaSalle county, for lectures. He was obliged to remove to this state to be with aged parents, and his transfer of fields has been approved by the Executive Committee.

—The State meeting in Ohio being now fairly under way, let every man do his part to make it a meeting in every way worthy the state and the cause.

—The approval of Bro. Givens to assist in Indiana is welcome news. He is a seceder and can meet many special applications. The call from the State Ex. Committee should be heeded by all the workers in Indiana.

—The grange is having a dolorous existence in Rock county, Wis. The same energy in every county of Wisconsin would make it a leading Anti-masonic State. A counterpart to the advertisement will be seen in the notes on the ninth page.

Lecture in Berea, O., by the General Agent.

Berea, O., April 25, '74.

Editor Christian Cynosure:—Rev. J. P. Stoddard, lecturer and agent of the Association opposed to secret societies, spoke in this place last evening. There were many present, who, like the writer, do not fully sympathize with the views of the Association. But it is fair and just to say that Mr. Stoddard made a very interesting speech. His manner was conciliatory, his arguments candid, and if not always convincing, they left the hearers in good humor and with many suggested thoughts. He very carefully avoided bigotry of statement, and fully recognized the right of every man to to think for himself.

Various secret fraternities are largely represented in Berea, and the subject is one of general interest. However various the people's views, Mr. Stoddard would undoubtedly have a large hearing should he make a second visit to this place. BRIEF.

Anti-masonic Political Action.

IN ROCK COUNTY, WISCONSIN.

FOOTVILLE, Wis., April 14, 1874.

We have just gained a victory over secrecy in our town election. The Masons and grangers worked together; but we elected our officers in every instance but one. One of our supervisors beat the "Most Worshipful Master" of the Footville Blue Lodge of Masons; he lacked but one vote of having two votes to the Mason's one. How strange! an Anti-mason was elected; is the world coming to an end? No, but oath-bound iniquity is coming to the light. This is the strongest grange town in the county, and the grange and Mason ticket was beaten. One of the inspectors of election (an energetic Mason and treasurer of the State Grange) was so indignant that he went home without signing the election report, and now he says the rabble beat them.

Last November, the cry among grangers in this State was, Hurrah for a reform govefnor; we are going to reform church, state, railroads and agriculture. It would seem that this party was second to nothing but the Supreme Being in power for doing good. But what did they do? They elected Taylor for governor, a man pledged to whiskey rings and railroad rings. This man was a blind-folded, block-stumbling, elevated granger. He has given immense tracts of land to railroad companies, and he has repealed the Graham liquor law, or aided to. How proud I am to know what a protection our noble Governor is to the State. ("Yes, such protection as the wolf gives to the lamb.")

But the grangers are having some trouble. Two grange stores in this State have suspended; liabilities, one $20,000, the other $13,000, and others will follow. One man in this county joined the grange, took one degree and left the noble, elevating institution; he says they blind-folded him, led him over blocks and pinched his legs twice. He paid for four degrees and took one, he now advertises in the country paper the following:

"FOR SALE:—Three degrees of the grange at grange prices, or will trade for an old Clow reaper. Any one who purchases these degrees, I will make a present of the first degree as I received it in Harmony Grange, No. 76."

We have learned that the pass-word for this year is Adam, and we soon expect to hear that Adam and Eve were grangers, and that it is the most ancient and *honorable* institution in the world. One of my neighbors joined the grange, (they are all pledged to trade at the grange store,) went to *their* cheap store and purchased tea and coffee; but when he used the articles, he found the tea damaged, and the coffee not a good article. Another granger in this county purchased a bill of goods amounting to twenty-three dollars. He went to another store and found he could get just the same amount for twenty dollars. This cut him up some, but he went home and commenced using the articles, but to his surprise he found the tea was damaged and the other articles very inferior, and this cut him down some. The next night the grange met he went and cut himself loose from the money-saving (shaving) institution. I was talking with a very prominent granger a short time since, and we figured up what the institution had cost in this town; and he admitted that it had cost more than all their agricultural implements for the same time.

Come all who wish to be elevated,
Come, join the grange and be elated,
Stumble over blocks, sprain ankle or knee;
Come one, come all, say Adam, and drink damaged tea.

W. C. STEVENS.

Those who have canvassed for the *Cynosure* in the past and who are still in this good work are greatly encouraged by its enlargement. Many who had previously refused to subscribe, are now easily induced to take the large paper. Let all who have not tried to get subscribers for the sixteen page paper TRY NOW. Fifty cents pays for the paper three months, and the report of the Syracuse Convention is alone worth that.

IN MONROE COUNTY, MICH.

BEDFORD, Mich., April 9, 1874.

DEAR CYNOSURE:—Your readers will doubtless recollect that last spring we elected every candidate on our Anti-masonic ticket, the least majority being over sixty, and the highest over 100 votes.

This winter Bro. Stoddard visited us by request and lectured three times, and preached twice. This spring we posted notices for a caucus and nominated a ticket, placing at its head, "Anti secrecy Ticket." Out of 218 votes cast, one of the highest officers received 205 and another 209 votes. The least majority was between sixty and seventy, every man on the ticket being elected. The opposition was very scattering, and seems to have been a weak effort by the Masonic sympathizers. Although Masons have heretofore held the most important offices in the township, I think there was but one that run for any office, and that was for constable.

There is a lodge in this town said to contain seventy members; how many reside within the town I have no means of knowing. Truly, Masonry must be an image or a myth, for when we sought to smite it, it was nowhere to be found.

Some said they wished to vote our ticket, but could not vote its title, so they cut off its head and voted for our men, others denying that there was any issue against secrecy. Others charged us with holding a secret caucus to nominate an Anti-secret ticket. One Masonic justice of the peace, whose term of office expired this spring, has been appointed notary public, and yielded up his office without an effort. So long as Masons are educated in our township offices and thereby held up to public view will they be sent to the Legislature to make our laws and grant Masonic charters.

JAMES S. HITCHCOCK.

IN M'HENRY COUNTY, ILL.

NUNDA, Ill., April 13, 1874.

DEAR SIR:—I wish to say to you that we run an Anti-masonic ticket at our town meeting, and were beaten, but gave them a big scare. The other was called the People's ticket, had majorities from twenty to fifty in a vote of 270. So we made good show for the first time. Yours respectfully,

J. MCMILLAN.

Correspondence.

How to Deal with Them.

BRATTLEBORO, VT.

Editors Cynosure:

The great majority of the people of our village are opposed to liquor drinking, and have kept temperance meetings going very assiduously. One of the editors of the village papers used to take a prominent part in these proceedings, and at the same time turn a penny by advertising liquor for sale in his paper. At last he was told by one of the principal men of the village that he must stop his liquor advertisements; and he did.

Now, Mr. Editor, I think that we Anti-masons ought to take the same course with newspapers that advertise the lodge by publishing its stupid proceedings. We ought to refuse to take such papers; for the lodge, in my opinion, is more demoralizing than the grog-shops. If we sustain papers that sustain the lodge, we thereby sustain the lodge itself.

I have one friend who has dropped his *religious* paper that he had taken for years, because it would not publish Anti-masonic articles, choosing to go with the worldly crowd, fearing Masonry more than it did Anti-masonry. And I have another friend who will not commune with the workers of darkness, but has come out from among them. *This* is the kind of courage and decision that we need if we would reform a corrupt church. *This* is preaching the gospel as I understand it. ALPHA.

The Tract Work.

Our friend, Mr. Honeywell, who publishes and distributes thousands of copies of the tract, entitled "*Address of the Young Men of America*, at his private expense, suggests that the friends of the tract work so far as practicable, consult together, and have his tract, entitled Address to the Young Men of America or another one prepared, read, amended if desired, adopted at the Syracuse Convention. Then raise the money for publishing 200,000 of these leaflets.

"When our youths' know to a positive certainty that lodge victims are held by such murderous penalties as ex-Masons report, they then can be no more coaxed into lodges than they could be into a kennel of rattlesnakes, by a gentlemanly assurance that rattlesakes never bite.

The destruction of slavery cost us immense sacrifices. Masonry I hope will cost us less. We shall not sacrifice more in *keeping* the feet of our sons out of snares, than Christ did in taking ours out."

Coming to the Light.

The once hidden things of darkness are being revealed, and men no longer need go into captivity for want of knowledge. Since leaving Chicago, I have conversed with two Odd-fellows, who have taken the encampment and lodge degress, and one of whom had been "High Priest." Both confirm "Bernard's Expose," and one of them says it was used as a book of instruction in his lodge.

He related an instance which sets the perfidy of some members of this order in its true light. A certain M. D. wishing to secure the aid of the order before going to a western town, was received and passed through the degrees so rapidly that he did not have time to learn them thoroughly. My informant said that he furnished the Noble Grand with a copy of Bernard, who presented it to the doctor with the assurance that it would enable him to master the work of the craft. If this was intended as a kindness by the N. G., it was certainly an insult to the Dr. It was virtually saying, "You have been swindled and deceived, for you could have bought for a few shillings what has cost you the price of your initiation, and your manhood and liberty. Yet, if we may judge this N. G. by hundreds of adhering members of the order, he would have loudly affirmed, had the Dr. asked him as to the correctness of Bernard, before joining, "It's all a lie."

Such is the hypocrisy and deceit which lurks in these secret conclaves, but which, thank God, is "coming to the light." J. P. STODDARD.

April 14, '74.

Lodge Charity.

Some three years ago, an employee on the Flint and Pere Marquette railroad who was a Mason, accidently got killed by the cars, and was buried, I believe, according to the ritual of the order. Since that occurence, while in conversation with Masons and their supporters in regard to Masonic charity and benevolence, I have often been told by them, that the Masons not only bore the expenses of the funeral, but also paid up and lifted a mortgage of some four hundred dollars which at the time of his death encumbered his house and lot in the city of Flint, and freely bestowed this munificence on the widow and children of the deceased.

Now, for some two years past, I believe this Masonic story was, perhaps, a fact; but you can easily realize my astonishment when I found that the same mortgage had not been paid, but was actually closed, and sold according to law, at the court house in Flint on the 12th day of March, last.

Respectfully yours, A. OLDFIELD.

OUR MAIL.

D. J. Harris, York Centre, O., writes: "I am still trying to increase the circulation of the *Cynosure*, but find it to be rather slow work; yet, thank God, it is a good work. Several say they want the paper but have not the means to spare at this time (do not forget these but call on them hereafter). Others say that they will subscribe as soon as their time of subscription expires on some other paper they now take. Bro. J. R. Baird, of Pennsylvania, lectured in the United Brethren church of this place last fall with great ability. The result was, many got to thinking and some who had intended to join the Masons went home from the lecture saying that they had had enough of Masonry."

Joseph Warden, Waverly, Iowa, writes:

"My motto is 'onward and upward.'"

P. Fahrney, Dale City, Pa., writes:

"I have suffered much since I came here on account of my anti-secret proclivities. I have circulated tracts and papers but not until the present time was I enabled to get a few subscribers. The people are timid but the prospects are brightened."

An old veteran in the Anti-masonic warfare says that Masons are very brave on parade days but are good for nothing in a stand-up fight. Persevere and press on the battle.

Joseph Keel, Bolivar, O., writes of the *Cynosure* and *Free Press:*

"I believe in the fear of God, and under his divine guidance they are uncovering the dark sinks of iniquity, that the people, if they will, may look in and see for themselves the corruptions in this age of the world."

A. N. Hudson, Lowell, Mich:

"I took my paper with me to my appointment yesterday and the result was two three-months subscribers and the promise of two more in two weeks when I go again. I shall try it again next Sabbath at my other appointment and keep trying as long as there is any hope of success."

Where there's a will there's a way. We cannot but be encouraged to work on when we have such earnest, faithful agents working for the paper. Here is another.

D. S. McConihay, Lewiston, W. Va., writes:

"Being employed on a farm I have but little time except wet days and Sundays."

He sends a club of ten three-months subscribers, saying:

"I think I will try to raise another, and may get one of twenty next time."

J. W. Lewis, Grand Detour, Ill., writes:

"I like the appearance of the new paper much, and will do what I can to increase its circulation, praying that it may prove a power in destroying the powers of darkness."

Sarah A Proctor, New Rutland, Ill., writes:

"I thought I would get a few three-months subscribers, (ten names are enclosed) hoping thereby to get people's minds aroused for investigation on the subject of secret societies and the evil they have done and are still doing. I hope at the end of three months they all will renew their subscriptions, or some at least."

Will not all who have obtained three-months subscribers keep a list of them and during the last part of June make an effort to call upon them and obtain their renewals? Unless some friend does this work we may lose many subscribers that a timely personal request to continue might save to the paper and to the cause.

Peter Woodring, Waverly, Iowa, writes:

"I will send you one of our county papers in which you will see a notice of our anniversary meeting and my advertisement of the *Cynosure*. I believe in bringing the paper to the notice of the people even at my expense."

We have received two papers from Dover, N. J., advertising the *Cynosure*, announcing J. W. Searing as agent, who will receive subscriptions. Such movements showing a business like determination to do something greatly encourage us.

Rev. L. N. Stratton, Syracuse, N. Y., writes:

"Nothing could you have done at the *Cynosure* office to make its friends and foes alike behold and wonder at its prosperity and increasing power, than by securing its enlargement. Thanks both to you and the dear Lord."

We thank our dear brother of the *American Wesleyan* office for his cordial, generous-hearted words. Like some others of our warmest friends he seems to mistake the meaning of the enlargement of the *Cynosure*. It means, *we ought to have a list of ten thousand or more subscribers.* On April 17th there were by actual count 3,886, and Bro. Stratton will endorse

the statement that this must be doubled before we have a paying list.

In enlarging the paper the publishers endeavored to show their *faith* in the importance and sure success of the anti-secrecy reform by their *works*. And every day strengthens our conviction that the friends of reform will show their faith by working to increase its circulation.

J. A. Richards, Aurora, Ill., writes:

"I went to Little Prairie and worked two hours last evening and secured five subscribers for the *Cynosure*. I might have got more, but I was forced to leave early this morning for this place. · · · I am in earnest in this great work."

J. A. Gibson, Brownington, Vt., writes:

"I am pleased with the *Cynosure* and feel the importance of the work in which it is engaged. · · · If I have it *weekly* (it was sent fortnightly) I hope to do more good with it."

T. Kingsnorth, Leroy, Mich., sends five subscriptions and says he recently sent ten dollars for a Life Membership. We hope for many more such Life Members of our Association.

J. L. Manley, Geneva, Ind., writes:

"Send the *Cynosure*. I cannot do without it as long as I can get money to pay three months subscription I will send it.

A determination to stand by an important movement when it costs something is what, with the blessing of God, brings success.

A. C. Read, Albion, O., writes:

"The Lord bless the whole family of the *Cynosure* readers and increase its members a hundredfold."

In ordering tracts he says:

"I want those that will be best for the interest of the cause in which we labor, which is the downfall of Satan's empire on earth, and the upbuilding of Christ's glorious kingdom here."

He sends three new subscriptions. His health is improving very slowly. He has been confined to the house by sickness for sixteen weeks.

Rev. L. D. Felt, Markesan, Green Lake Co., Wis., writes:

"I hope to be able to send you some new subscribers before long. Will do all I can to advance the interests of your valuable paper. Wish all our ministers had a copy."

Henry Mohler, Covington, O., of the German Baptist church, writes:

"Our church don't allow any secret society members to belong to it, under our constitution."

N. B. Blanton, Coffeyville, Kan., writes:

"You may consider me a life subscriber for the *Cynosure*. · · · It seems from my standpoint that St. Louis would be the best point for the Convention next year."

What do our Missouri friends think about it?

T. B. McCormick, Princeton, Ind., writes:

"I have lectured five times at Dale, Spinar county, where we organized a county association, of which you will hear from the secretary; and I lectured once in Folsomville, Marriot county, and I think good was accomplished. The ball is moving but I am alone in this part of the State as a lecturer. · · · Help will come when God sees best. I had to commence the war against slavery here in 1854 and although it resulted in my being an exile for nine years from my home I do not regret it. God is always for the right."

Forty Years Ago.

The Vigilant Maintenance of Principle must Preserve our Liberties.

SOLOMON SOUTHWICK, 1828.

Those writers, or those orators, who, losing sight of the frailty and turpitude of human nature, do little else but glut our ears with their glowing pictures and loud praises of our freedom and prosperity; who talk of such fictions as Cincinnatus, intent only on his pottage and his plow, after enjoying the honors of the country; and while they depict George III. as a tyrant in the fervid periods of the Declaration of Independence, forget entirely that he was not the first tyrant and will not be the last by thousands, to scourge a long-suffering and patient people with the rod of oppression.

Such writers and orators are the bane and the curse of our country. They lead us into a wrong estimate of the world, and ourselves; they lull us into a false security, they inspire us with a false confidence. They lead us to believe, contrary to the experience of all ages, that liberty once achieved, is in no danger of being lost, and that instead of eternal vigilance, which all true history proclaims as being essential to her preservation, we have only to chant her praises in anniversary strains, and to pour into the ears of the people on every return of this jubilee the most romantic fictions and the most fulsome flattery; to make divine gods of Roman and Grecian demigogues and angels of their followers; and, by a natural flattering association of ideas, liken every popular American, whether a civil or military chieftain, and every private American citizen to these imaginary historical gods and angels of antiquity. These Cincinnatii feeding on turnips for the good of their country and the Decii plunging themselves into bottomless pits for the same godlike purpose.

Fellow citizens, these are the illusions of young and ardent minds, the fictions of heated imaginations, the romances of history beautiful and sublime, but poetical and visionary. It is not by contemplating such pictures that we are able to preserve the precious inheritance won by the blood of our fathers, but it is by vigilance, eternal vigilance alone, that that choice boon of heaven is to be preserved. It is not by railing at George III. in his grave, and flattering our progenitors and ourselves that we are to remain free; but it must be by preserving the sovereignty in our own hands, by diffusing and perpetuating the blessings of education, by cherishing in our own minds and impressing upon the minds of our own children the value of piety and religion, as well as that of morality and patriotism, and by watching with a jealous eye in all their steps, and curbing by all possible restraints the public functionaries from the highest to the lowest, to whom we delegate either directly or indirectly the powers prescribed by our constitution.

The profound Machiavel has said that a free government in order to maintain itself *free*, hath need every day of some *new provision in favor of liberty*. This is as true as though it had been the voice of Moses or Christ, or any one of the prophets or apostles; and yet how far have we as a people been from acting up to it! If we could not every day have improved our condition, have we seized upon every opportunity in which we could have done it? We have in fact reversed the admonition in practice; and instead of making every day some new provision in favor of liberty, we have almost every day added some new link to the chain of slavery. We have forgotten too much of what is real in the history of human affairs, and remembered too much of what is romantic. . . It is time then to change our course; to look at the dark as well as the bright side of men and things; to survey the spots on the sun as well as to bask in the genial warmth of his beams. It is time to recur to first principles; to trust implicitly to no man's professions; but make his moral and political conduct the standard of our respect and confidence. It is high time to determine, that we will not vote for any man, who does not come forward and pledge himself on paper, in the presence of God and his country, to the course he will pursue, if elected.—For myself I shall not hereafter vote for any man, who will not, if a Freemason, openly renounce and denounce the Masonic institution: nor will I vote for any man as a legislator, unless perfectly satisfied that, if elected, he will use his utmost endeavors to procure an amendment to the constitution, to exclude not only Freemasons, but the members of all secret societies, from the jury box, and from all official honors and emoluments.

It will not be sufficient for me—however it may be for others—for any man to say that he is not a Mason; or if a Mason, that he has not attended a lodge for some years past, and such like apologies: but he must come out openly, boldly, and without reserve, and proclaim himself a decided, inflexible and zealous Anti-mason, or he shall not have my vote: for what I have done myself, and have thought myself bound by my duty to God and my country, to do, I have a perfect right to exact from others before I yield them my confidence and my vote. I shall act upon the principle, that he who has not the moral courage to take an open, bold and manly stand, in a righteous cause—a cause in which the salvation of his country demands his service—is wholly unworthy the support of freemen; and for one freeman I shall withhold my support from all such time-servers, trimmers and intriguers: and I hope and trust in God that every sincere and honest Anti-mason in the State will resolve to act the same part. We must effectually destroy the hydra-headed monster—Masonry—or all that we have done, or may do, short of that mark, will be in vain. All other public questions vanish into utter insignificance, when compared with this. In this cause, then, let the line be drawn—let it be fairly understood, that he who is not for us is *against* us: for until this great work be consummated, our country is *not free*—and our beloved and venerated fathers have spilt their blood not to disenthral, but to enslave their posterity! Let the line, then, be drawn, I repeat it; and let us toe the mark—resolved, as men who know our rights, and dare defend them, to stand or fall on the glorious and imperishable basis of truth and liberty.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XIX.—MAY 10, 1874.—THE THREE GREAT FEASTS.

SCRIPTURE LESSON.—LEV. xxiii. 4-6, 15-21, 33-36. Commit 4-6, 15, 16, 33-36; Primary Class, Golden Text.

4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the Lord's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

15 And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete.

16 Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord.

18 Ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savor unto the Lord.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

21 And ye shall proclaim on the self-same day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

33 And the Lord spake unto Moses saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

35 On the first day shall be a holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do servile work therein.

GOLDEN TEXT.—"Now about the midst of the feast Jesus went up into the temple, and taught."—*John* vii. 14.

TOPIC.—Redeemed by Christ; sealed by the Spirit; at home with God.

HOME READINGS.

M.	Ex.	xii.	1-19—The Passover Instituted.
T.	Mark	xiv.	12-26—Jesus at the Passover.
W.	Lev.	xxiii.	9-22—Feast of Pentecost.
Th.	Acts	ii.	1-47—The Spirit at Pentecost.
F.	Neh.	viii.	1-18—The Forgotten Ordinance.
S.	John	vii.	1-39—Jesus at the Feast.
S.	Rev.	vii.	9-17—The Palm Bearers.

TOPICAL ANALYSIS.

The Passover—Christ's People Redeemed.
Pentecost—Christ's People Gathered.
Tabernacles—Christ's People at Home.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

In our last lesson we had the offerings, as food for God's table; to-day we are invited to feast with him. These feasts were *festivals;* they were like the Fourth of July, and Thanksgiving. They were *monuments* pointing backward and forward. *They were types*, representing great truths that were to follow. In our chapter eight are mentioned, but the Sabbath was quite distinct from the others. Learn the names of all, and ask your teachers what the four that were omitted from our lessons were intended to teach, and what benefit the feasts were to the Jews. Ask how they

traveled to the feasts. If they sung any hymns or songs, and what they were.

What is the first topic? Which of our lessons was upon this? What day did it commence? The name of the month was *Nisan*. What kind of bread did they eat? How many days did they eat it? Was Jesus ever at the passover? (Luke ii. 41-51; Mark 14. 12-26) Who is our passover? (1 Cor. v. 7.) Have you ever been to this feast? If you have, the feast of unleavened bread teaches how you ought to live. The doctrine of this feast is REDEMPTION.

What is the second topic? What feast have we passed over? (verses 10-14.) Ask your teacher what 1 Cor. xv. 20 means. What is the feast of Pentecost called in Ex. xxiii. 16, xxxiv. 22? The name signifies *the fiftieth*. Why was it so called? (verse 16.) What did it celebrate? (Deut. xvi. 13-15.) What were they to offer? How were they to reap the fields? (verse 22.) What occurred fifty days after Jesus (*the first sheaf*) rose from the dead? (Acts ii.) What kind of a harvest was that? Have you ever been gathered into the fold of Christ?

What is the third topic? What two feasts have been passed over? (verses 24-27.) What day did the feasts of tabernacles occur on? How long did it last? What did they live in during this time? (verse 42.) What did this feast celebrate? (verse 43.) Did they ever forget this feast, (Neh. viii. 17.) Read Deut. viii. 10-20? and Rev. vii. 9-17.) Will you be at the feasts of Tabernacles? What feasts must come before this?

Lessons. God has given us many mercies; let us have season of thanksgiving. For his REDEEMED ones, those the Spirit has SEALED, he is preparing at a great feast of thanksgiving. I will go.—*The National Sunday School Teacher.*

Useful Hints.

An earnest and successful Sunday-school laborer, now of Pittsfield, Mass., in his printed New Year's pastoral address, among other very excellent suggestions, puts this all-important truth thus: "We recommend to you all, and especially to Sunday-school teachers and scholars, the following plan for Bible study:

RPERAADY.
SP'TRUADYY.
TPHRIANYK."

Mix your praying through all your reading, study, and thought. Remember each member of your class by name when in your closet. "Tell Jesus" what you would have for each. Expect glorious results.

A Startling Question.

Here is a little story with comments, from the *S. S. Times*, which is for every superintendent and teacher—a story to be pondered with "strong crying and tears."

A poor child straying into a Sabbath-school one day, asked simply, "Is this the way to heaven?" The superintendent was for a moment startled. Was his school, indeed, the way to heaven? Was he trying to make it so? Were his teachers intent upon the same subject? The artless question struck home. From desk to class the question went around with a thrill. What were they all doing? Whither were they all tending? The question was like an angel suddenly come into their midst to make a record of all that transpired in that school. O, superintendents, teachers, make sure of this one thing, With all your efforts to impart knowledge, make the salvation of the soul of paramount interest! Whether your school be a model, or be struggling up to perfection, be sure that every scholar shall feel that it is the road to heaven?

Home and Health Hints.

BE CAREFUL.—A single hard lift, an hour of heating work, an evening of exposure to rain or damp, a severe chill, an excess of food, the unusual indulgence of any appetite or passion, a sudden fit of anger, an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.

—An Englishman writes to one of the scientific journals stating that he has discovered a new cure for rheumatic gout. He had suffered tortures from that disease for several years, but, by insulating his bed by means of glass stands and sockets under each foot, he began to improve immediately.

—Warts may be removed with kerosene oil. Apply it daily with a camel hair pencil. They will generally disappear in about two weeks.

—A serviceable filter may be readily made as follows: Take a common earthenware flowerpot about nine inches in diameter and ten inches in depth. The drainage hole is stopped loosely with a clean piece of sponge. A layer of about two inches of animal charcoal is first placed in the pot, then the layer of clean sand, upon which a layer of three inches of clean coarse gravel is placed. The pot can be set over an earthen jar, into which an abundance of pure water will filter for all drinking purposes.

GENUINE ERASIVE SOAP.—Two pounds of good Castile soap, half a pound of carbonate of potash, dissolved in half a pint of hot water. Cut the soap in thin slices, boil the soap with the potash until it is thick enough to mould into cakes; also add alcohol, half an ounce; camphor, half an ounce, hartshorn, half an ounce; color with half an ounce of pulverized charcoal. This is excellent for removing grease, etc., from clothing.

SAUCE FOR PUDDINGS OR ROLLS.—Cream six ounces of butter until light and white as possible; then stir in gradually the same weight of finely pulverized white sugar. It looks very inviting made up into the shape of a little pyramid, thickly strewn with grated nutmeg. In addition you may use at pleasure vanilla or any other seasoning you prefer.

DELICATE CAKE.—One and half cups of sugar, half a cup of butter. Rub this to a cream, add half a cup of sweet milk, in which dissolve a half teaspoon of soda, and two cups of flour in which one teaspoon of cream of tartar has been rubbed. Add a little salt. Flavor with vanilla, lemon, or nutmeg. Beat the whites of four eggs to a froth and add last.

Sleep for Farmers' Wives.

A farmer's wife writes a letter to the *Rural New Yorker*, which she wants the "men folks" to read. It is a plea for more sleep. Have you a wife, she says, who goes about in a listless, spiritless fashion, as though she could but just drag herself about? Or is she cross and fretful, and do you wonder how she came to have such a temper? Ten to one, all she needs to make her bright and happy is rest, sleep, and loving words. Hire efficient help, that the wife who has passed a restless night may take advantage of baby's morning nap, and have one of her own, or, if she chooses, lie down in the afternoon and make up the lost sleep. You can afford it if you will. Do you begrudge a hundred dollars a year for your wife's comfort and health? Why, no breeding-mare would ever be worked as some men work their wives! Give women their home rights; help them to bear their burdens; give them a few kind, loving words every day, and you will have healthier and happier wives, children and homes.

Farm and Garden.

Testing the Vitality of Seed Corn.

Many of those who are obliged to depend upon corn ripened last year will, undoubtedly experience difficulty in its germinating promptly, for the reason that, owing to the peculiar season, the crop ripened imperfectly. These remarks will not, however, apply to those who, as heretofore advised by the *Western Rural*, have saved the seed in the autumn. We do not hesitate to say that in those sections of the country where, from any cause, the corn has not ripened as it ought to have done, there may be trouble in the germination of the seed.

To test the seed, therefore, we advise that those in doubt shell from various ears more or less of the kernels. Mix them together and, counting therefrom ten or a dozen of the grains, plant them in a favorable place for germination. Note how many of the seeds grow readily. From the percentage which grow, an estimate may be made of the proper number to drop in each hill, in planting the field, to ensure a stand.

Another plan for testing seed corn is to examine the general appearance of the grain. If it break from the cob, presenting a black appearance at the point of attachment, and, if it leave the cover and filament with the cob, it is probable, but not certain, that the seed is not sure. It may germinate slowly, or it may not germinate at all, according to the conditions under which it is placed. It is safe to reject such as seed. On one side of the kernel and that side lying towards the tip of the ear, will be found a groove or indentation; at the bottom of this, and next the surface and, covered with the pellicle of skin, will be found the germ of the future plant. If the grain be bright, and if, upon raising the germ it be found to be of a bright straw color, inclining to white, plump, clear and bright, and of a distinct shape, not wrinkled and shriveled, the indication is that the germ is good; but, if otherwise, if it be dull shriveled or imperfect throw the ear aside.

Another test is to take the ear and break it through the middle. If it break brittle, and the cob is bright and firm, and the grain firm, the probability is that it is good. The two conditions between good and bad may be easily discovered by breaking an ear that you know to be good, and examining it in comparison with one that you suspect to be unsound.

Thus a person with a little experience may easily select sound from unsound corn from the crib. Nevertheless. we now advise, as we before have done, that this plan of selecting seed be not dependent upon another year. It is far better and cheaper in the end to select the seed at the time of ripening; hang it in an airy place to dry, and hereafter keep it dry; and if hung over a gentle smoke to assist the process of drying, so much the better. The smoke will not injure the corn, but it will tend to render it unpalatable to the horde of insects that always lie in wait to prey upon it when planted. —*Western Rural.*

A Talk about Plaster.

At a late meeting of the Ottawa, Mich., Farmers' Club the subject of the use of plaster was introduced by the President, Mr. Wild.

Mr. DeWitt had used plaster very freely and always with good effect.

Mr. Wild and also Mr. Ferguson, agreed that the use of plaster adds one-third to the clover crop.

Mr. McNaughton had experienced great benefit from its use on clover, more on sandy land than on clay. He always got a good catch when he used plaster on the land with the seed.

Mr. Little thought we used too little, and would recommend to double the quantity now used.

Mr. Wild thought we should now sow more clover than we do and use more plaster.

Mr. McNaughton believed that best way to keep up land was to sow clover and plaster. He also gave some instances of the good effects of ashes on wheat.

Mr. Hall said that the plaster prolonged the growth of wheat, but was no benefit to it. It would do good on clover three years.

Mr. Randall recommended sowing plaster on the snow. Clover sometimes failed to grow when not plastered.

Mr. T. B. Lillie used clover, but thinks barnyard manure the main stay to keep up the fertility of the farm.—*Western Rural.*

Sure Cure for Cattle Lice.

Take one heaping teaspoonful of copperas; mix with bran or any other kind of meal. If you haven't any meal, mix with salt. Two doses will drive them entirely away. It will not only kill the lice, but it will keep off the diseases and give the cattle an appetite. I have tried it tweny-five years, and never knew it to fail. What "Subscriber" says about cattle lice will kill the cattle quicker than it will the lice. If the cattle, either those with the cloth on, or others, lick the cloth with the mercurial ointment on, it will kill them; or if they take cold it will kill them.—*Western Rural.*

The Christian Cynosure.

Chicago, Thursday, April 30, 1874.

Prof. C. A. Blanchard started Monday morning for New York, to help prepare for our National Anniversary, June 2nd. The Aurora (Congregational) Association, at its late meeting with the First Church, in the city of Aurora, gave to Prof. Blanchard its approbation as a licentiate for the Gospel ministry. This will enable him with propriety to assist ministers of the Gospel wherever he may go. Mr. E. D. Bailey was approbated by the Association as a licentiate at the same time. He is a member of Wheaton College, who has been laboring successfully with the church at Big Woods, Ill., the last winter.

The following notice appears in the Chicago papers of the 25th inst. If its arrogance and impudence have even been equalled, we know not where or when. Read it:

"SPECIAL MASONIC NOTICE.—The present and past grand officers of the Grand Lodge, Grand Chapter, Grand Commandery and Grand Council of the State of Illinois, resident in the city; also the present and past officers of the Supreme Council, 33d degree, together with the past and principal officers of all *regular* Lodges, Chapters, Commanderies, Councils and those of the several bodies of the A. and A. Scottish rite, of this city, are requested to meet this (Saturday) evening, at 7 1-2 o'clock, in the "Armory," American Express Company's building, Monroe street, near State, for the purpose of making arrangements for the laying of the "corner-stone" of the United States Government building, on the 24th of June next."

Now we ask, has the Chicago "Armory" ever been occupied and used by any other sect or order of people but the Freemasons? Would Methodists be permitted to use it for their purposes?

And again for the thousandth time, what business has a secret order, sworn to selfishness and proscription, to make arrangements about United States buildings? And further, do not the citizens, who are not Freemasons, and who have been put in mockery on the committee of two hundred, see that these "present and past Grand Officers" treat them with utter contempt. If this attempt of Freemasonry to take the corner stone business out of the hands of the non-Masons, who are appointed on the "two hundred," does not awake them to remonstrate at having their names used as a mere cover to the lodge, then they are fallen low indeed. Will some Freemason "rise to explain?"

MASONRY SUBVERTING THE REPUBLIC.

Elsewhere in this number will be found editorials from the *Tribune* and *Times* of this city on the intended laying of the corner-stone of the new United States Custom House in Chicago, by Freemasons. Of all sects, parties, organizations, orders, secret or open, a Freemason lodge is the most unfit to put its insignia on a United States public building; and the proposal of the lodge to practice its heathen ritual, and place its anti-Christian date on the corner-stone of our new Custom House, is a piece of impudence and effrontery which has seldom been equalled and never surpassed. The Grand Lodge of Illinois laid the corner-stone of our new State House at Springfield, and it was resented as an insult to the State. The result was, the stone was taken out of the wall, and buried in the earth out of sight. A similar attempt to lay the corner-stone of the new State House at Albany, N. Y., was resisted by leading New York papers and ignominiously failed; the stone being laid by the Governor. A similar attempt and failure, partial, or entire, occurred in the State of Iowa; and the example of our State was cited by those who resisted that profanation. That a United States Secretary at Washington, should attempt to force a national recognition of the lodge upon the people of Chicago and the North-west, argues great boldness or ignorance, or both; since the attempt has been so unmistakably condemned by the popular voice. There are about a half a million of Freemasons, one-eightieth part of the people of the United States. By what right or show of propriety this secret sect puts itself forward to represent forty millions of people in this country, in laying the corner stone of its public buildings, is beyond the possibility of a guess. The ceremony is religious; consisting in part of prayer to the god of the lodge; but it is not pretended that the religion is that of the Bible; or the god prayed to, the God of revelation. And as a civic ceremony it is more impudent and revolting still, as its chief lexicon (Mackey) declares, "The government of a Grand Lodge is therefore completely despotic." It is heathenism insulting Christianity, and despotism insulting liberty. Every voter and every voter's wife and child should be moved to their heart's center by this attempt. Dr. Post, of St. Louis, in his address to the Pilgrim Memorial Convention in Farwell Hall, before the fire, referred to the lodge as setting up the hollow forms and titles of king-craft and priest-craft, that those hated foes of humanity might creep back into their empty shells. Let Chicago be draped in black if this infamy is attempted.

[The above Editorial is, except a line or two, republished from *Cynosure* of April 16th. It was so forcible and so marred by the compositor that we are requested to reinsert it.—OFFICE ED.]

OUR PETITION TO PRESIDENT GRANT.

As instructed by the National Committee, the subcommittee have met and agreed on the form presented in this number of our paper. It was thought best not to insert the fact that Secretary Richardson, who controls the Custom-House building, had treated similar remonstrances with silent contempt; because of the thousands whom we hope to have sign this petition to President Grant, but few know that his Secretary has so treated like petitions, and could not properly certify that they did know it, by signing the paper. As the paper now reads, honest Freemasons can consistently sign it if they will.

Now let every man and woman who can give an hour's time to it, cut out the petition from the *Cynosure*, paste it on paper, and commence getting signers at once; and, the last week in May, forward them to Syracuse, "care of Rev. L. N. Stratton." Let us roll up from ten to fifty thousand names, and forward to Washington from the Syracuse Convention.

Meantime, let no possible effort be omitted to arouse the people, especially the people of Chicago, to avert and ward off the impudence of that harlot of the nations, the lodge, from the United States Custom-House in Chicago. This is the harlot which is making the nations drunk with the filth of her fornications.

REVIEW OF GROSH'S DEFENSE CONCLUDED.

We ask the reader to refer again to the disclosure of the oaths of Odd-fellowship by Dr. Willis, in our second article on this topic, and see if evil does not lurk in that obligation, evil of no slight degree, of fundamental character, which, though scarcely perceptible at first, is yet capable of vast and horrid and fatal expansion.

First, there is hypocrisy in it. It is a real oath pretending to be only a pledge of honor. It binds to evil while pretending to bind to good only.

Secondly, it is an unjustifiable oath, so that it has in it the moral wrong and leaven of profanity and blasphemy.

Thirdly, it is a rash promise to do good or to do evil without the opportunity of knowing which it may turn out to be. Such blind promising is sinful; a snare to the soul; an enslavement, or utter abrogation of conscience; a renunciation of allegiance to God by trusting to man instead of God, *i. e.*, taking man's word that the thing is right instead of using the means God gives us to learn for ourselves from him that it is right. This is to reject the Lord from being our guide and king.

Fourthly, in all these oaths there is an insidious promise to deceive; or, in other words, to lie. Dr. Willis, to mention no other, has revealed the secrets of the order. The members can not now "CONCEAL" them as they have sworn to do, but by deception or lying. They must do this deliberately and wilfully, and that continually by word or action. Even if Dr. Willis has not given a true expose (which he surely has) yet some one else may truly expose the whole secret, and then the oath "to conceal" comes into full force, and it becomes an oath to be a perpetual deceiver through life, and to go to the judgment with this huge life-long lie in one's right hand.

Fifthly, the acknowledgment of an especial obligation or covenant with all Odd-fellows is contrary to the sound doctrine of equal rights and to the divine law of impartial benevolence towards all men. For, if this obligation requires us to do for Odd-fellows only what the command to love our neighbors as ourselves requires towards every human being, it is not an *especial* covenant unless it is understood to imply that we may do less for outsiders than this universal law of love demands. If it requires more than the law of equal benevolence does towards our brother man, it is evil; if it requires less towards outsiders than that divine law does, it is evil; and one of the two it must imply or it is not an *especial* covenant. Unless, again, you say it implies only the speciality which Christians are directed to concede "to them who are of the household of faith." But if this is the meaning, it is evil, for it is a changing and perverting of a law of Christ. It is taking "the children's bread and giving it to dogs." What have carnal fraternities to do with the divine legacies of Christ to the members of his spiritual kingdom? What relation has the partiality they exercise towards their fellow conspirators to obedience to Christ's law of special beneficence to the faithful, whereby Christians honor God and goodness, and concede to the views of heaven their God-given legacy? None at all. The especial covenant of Odd-fellows we must think means a release in a greater or less degree from the practice of what the law of impartial and equal love requires towards the brother man, who is not a brother Odd-fellow; and the doing for the brother Odd-fellow not merely what this divine law requires, but more than it requires, or rather what it positively forbids: helping him out of dangers *"arising from his own imprudence"* in the way of extricating him from justice; pointing out his advantage, *i. e.*, helping him to take the advantage of other men, as he would not do were his brother not an Odd-fellow. Otherwise the specialty of an Odd-fellow's covenant has no meaning or reality. It requires, in short, a relaxing of God's law to man as such and a work of supererogation, a transcending of that law towards brother Odd-fellows. Not doing for one what God requires, and doing for the other what God forbids. We repeat, therefore, our opinion is unshaken that Odd-fellows are oath-bound to evil, if such a thing CAN BE; bound to do good or to do evil, and it is hid from them. Still the evil exists and tends to a preponderance that is sure in the end utterly to extinguish the good and leave but the final ruin which God links inseparably to the wrong.

But, says Mr. Grosh, "would you consider yourself bound to do evil if you had taken our obligations as you understand them?" No. If I had taken those obligations I should consider them null and void from their very sinfulness, and should feel myself bound by them only to repent of having taken them, and to bring forth fruits meet for repentance by violating them as often as I had opportunity, and to do all in my power lawfully to destroy the fabric that rests on such an evil basis. And I do earnestly advise and entreat in Christ's name every Christian to absolve his soul at once from the unholy bondage of those sinful oaths, and to come out from the fellowship of those who acknowledge their binding authority, and henceforth to worship and obey the only living and true God, who has revealed himself in Christ and him only.

Away with these shackles of profane covenants and precepts of men and deistical worship, this bowing the knee to Baal and paying endless tribute to invisible empires. Away with such robbing of Christ and his cause, such shackles of bondage, from all Christian's feet; that with single eye and purpose you may run your race and be accepted of Him who will have your *all* or nothing. "What concord hath Christ with Belial? or what part hath he that believeth with an

infidel?" Or who is he that can authorize a man to eat at the table of the Lord and at the table of devils? to bear the part of fellowship in the worship of the Father, Son and Holy Ghost, and in the worship of a god invented by men? to meet the demand of deism and idolatry?

GENERAL UTILITY OF THE "ACT TO ENFORCE THE FOURTEENTH AMENDMENT."

We know that the emergency which brought out this "act to protect all persons in the United States in their civil rights" was the outrages committed by the Ku-Klux Klan upon the colored people. Many of its provisions appear to bear with equal force against Masonry, for instance, Sec. 5 of this act is as follows:

"No person shall be a grand or a petit juror in any court in the United States, upon any inquiry, hearing or trial of any suit, proceeding or prosecution, based upon, or arising under the provisions of this act (viz: an act to enforce the fourteenth amendment) who shall in the judgment of the court be in complicity with any such combination or conspiracy: (viz: a conspiracy of two or more persons . . . . by force, intimidation or threat to prevent, hinder or delay the execution of any law of the United States. . or by force, intimidation or threat to influence the verdict, presentment or indictment of any juror or grand juror in any court of the United States, etc.) and every such juror shall, before entering upon any such inquiry, hearing or trial, take and subscribe an oath in open court that he has never, directly or indirectly, counseled, advised or voluntarily aided any such combination or conspiracy."

Do not Masons by "intimidation" and "threat," if not by "force," "prevent, hinder," and "delay" the execution of laws in the United States courts?

Would not any Mason, (if public opinion was set right) be prohibited from holding the place as juror, under this act, because he has "voluntarily" aided the Masonic conspiracy against equal civil rights?

Has not Congress, in the fourteenth amendment, and the act to enforce it, done her part towards prohibiting Masonry from corrupting the decision of United States courts?

Will some of our readers connected with the legal profession write for the *Cynosure* an article on this subject, answering our questions and throwing light on the subject generally?

[From the Chicago Tribune, Apr. 25th]

The Masonic Display.

The opponents of Masonry, represented by Mr. Philo Carpenter, are improving the opportunity of the forthcoming ceremonies attending the laying of the corner-stone of the new Government building in this city to make their stereotyped protest against the Masonic order. Few people, however, will be moved by the protest, as it is not aimed against the laying of corner-stones by Masons, but against the Masonic fraternity itself as an organization. These men base their hostility to Masonry primarily upon the ground that the order ignores religion, and is setting up a school of morals in which religion does not figure, and therefore must be dangerous to the public. We do not fancy that these worthy men will ever be molested by the Masons, or that the community will be harmed by them, or that there is any danger growing out of the establishment of schools of morals, if they are really such, even should they be as numerous as the sands of the sea-shore. The advantage of secrecy in such schools, however, we fail to appreciate.

There are, however, reasonable grounds of complaint in this instance which will commend themselves to people. Why should the Masons lay the corner-stones of public buildings any more than the grangers or other secret organizations? Why should the erection of a public building be made the occasion of glorification of the Masonic order and a processional display? By what authority, except that of past usage, do the Masons appropriate the corner-stones of every public building, and make the ceremonies entirely Masonic, and therefore entirely incongruous with the general character of the occasion and having no reference to it, thereby aggravating a great many people who are not Masons, for it is an undoubted fact that, to the majority of people, these Masonic ceremonies, when forced upon them, are displeasing. It would be just as appropriate for the grangers, the Good Templars, the Odd-fellows, or even a secret society of students in the University of Chicago, to come forward and demand to lay the corner-stone of the new government building, as for the Masons. When finished the building will have no Masonic significance; it will not be occupied by Masons; and will not be devoted to the propagation or spread of their principles. The only point of contact with the order will be the fact that trowels will be used in its erection, and that Masons wear the trowel as a device upon their aprons. We admit, however, that this slight coincidence does not constitute any valid reason why they should summarly appropriate every corner-stone for their own glorification. The new Government building, when finished, will, it is to be hoped, be an ornament to the city, as it will be a great public convenience in affording increaced facilities for the transaction of the postal and commercial business of Chicago. It will be devoted to the uses of the United States Government. It is, therefore, only appropriate that the municipal and Federal authorities, or the architect, should be intrusted with the duty of laying the corner-stone. As an act of strict justice, the stone-masons by whose labor its massive walls will rise are more deserving of the compliment of laying the corner-stone than the Masonic fraternity, who have no claim to it at all, and who exercise this traditional privilege as an advertisement of themselves, and an occasion for an imposing display of banners and regalia.

REPLY TO THE ABOVE.

To the Ed. of the Tribune.

In the *Tribune* of the 25th inst., you say, "The opponents of Masonry, represented by Mr. Philo Carpenter . . . . base their hostility to Masonry, primarily upon the ground that the order ignores religion, and is setting up a school of morals in which religion does not figure, and therefore must be dangerous to the public."

As you do not wish to do us injustice, or intentionally to present a very numerous and rapidly increasing portion of the American people in an absurd and ridiculous light, I beg leave to say, that we base our opposition to Masonry primarily on the ground that it is a false religion, made of the same "stuff" with the religions of Asia and Africa; and so is no system of morals, but subverts the ground of all morality and all true religion.

But we base our opposition to this "order" laying the corner-stones of our Government buildings on the clear and substantial ground that it is itself another government, hostile to every principle of our Republic; that it has its own constitution, laws, courts, penalties, taxes, legislative and executive officers, is governed by its own oaths; and recognizes a foreign allegiance. That, in short, it is what the patriot Samuel Adams, called, "*That solecism in politics*, AN IMPERIUM IN IMPERIO."

Now, if these indictments can be sustained by the authorities and history of the Masonic order (and they can), I respectfully submit that in the language of Webster, while speaking of the order, "It is a cause of jealousy and just alarm," which every patriot is bound to aid in exterminating. The court records, and records of the New York State Legislature abundantly show, that instead of being a harmless system of irreligious morals, it is a system which has once successfully defied the judicial power of that State, and that it can do it again. At all events, this is its true and real character "to the best of our knowledge and belief;" and we are entitled to be properly represented by the *Tribune*.

Meantime we thank the *Tribune* for its frank and manly utterances on the subject, though differing from us.

Respectfully yours,

ONE REPRESENTED BY MR. CARPENTER.

NOTES.

—A preacher of the German Baptists writing from Kansas to his church paper, the *Christian Family Companion*, gives his experience with secrecy. A revival effort was made last winter and a number were converted under his preaching; but before they were proposed for church membership a grange was started in the neighborhood and all the converts united, nor would they give up the unholy alliance when, coming forward for admission to the church, the principles of the Christian religion were shown by the pastor to be opposed to any secret system.

—The "Supreme Lodge" of the Knights of Pythias, met in Pittsburgh, April 23d. It seems that the "Supreme Scribe," C. M. Bouton, is a supreme defaulter also. This organization is very supremely officered, having a Supreme Chancellor, a Supreme Vice do., a Supreme Scribe, a Supreme Banker, and several other "supremes" most important of all being that the whole thing amounts to supreme nonsense.

—Odd-fellows were the glory of the land on Monday, when they celebrated their fifty-fifth anniversary. At Dixon, Ill., ex-Vice President Colfax was the attraction—aside from the Odd-fellows themselves,—but the weather was so bad that he only had time to say that he had been an Odd-fellow twenty-five years; that he was glad of it; that we are living in the most eventful age the world ever knew; that Odd-fellowship was one of the greatest of the events; that it was Friendship, Love and Truth. Then he smiled; then it rained; and then the brotherhood went under cover and danced all night—if the usual programme was carried out.

—The ice once fairly broken, and the lodge will have lively times at law. The decision of a Cleveland court against an Odd-fellow lodge, was lately published. Now we have the following from New York: "NEW YORK, April 23.—Maj. Burrell, who was initiated into the Hoboken Lodge of Freemasons, has instituted suit for the recovery of the initiation fee and interest, because he is unable to take the second degree, and desires to leave the order." Of all the swindling institutions in the country, the lodge is greatest, and when its dupes get their reason, it must disgorge.

Petition.

At the meeting of the Executive Committee on Friday last the following petition, to be presented to Congress in 1876 (Centennial year,) was adopted and ordered to be printed. This will be inserted again, and every subscriber should cut it out and get every name signed to it he possibly can. It has been carefully drawn up and with the best legal advice:—

To the Senate and House of Representatives of the United States in Congress assembled:

We, the undersigned citizens of the United States, believing (in the words of Daniel Webster) "That all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government," respectfully ask your honorable body to withdraw the charter given by Congress in April, 1864, to the Masonic Hall Association of the District of Columbia.

That it be made unlawful to appoint to official positions under the government of the United States, persons who are under and acknowledge the binding character of oaths administered by secret organizations.

We further petition that in United States Courts, in all cases, criminal or civil, the right of peremptory challenge of jurors who are members of any secret society shall be granted to all parties in litigation who are not members of such societies.

And that membership in any secret society by the presiding officer of a court shall be held to be a sufficient reason for change of venue whenever demanded.

The Home Circle.

Sweep Before your own Door.

Do we heed the homely adage handed down from
days of yore?
"Ere you sweep your neighbor's dwelling, clear
the rubbish from your door;
Let no filth, no rust there gather, leave no traces
of decay,
Pluck up every weed unsightly, brush the fallen
leaves away."

If we faithfully have labored thus to sweep with-
out, within,
Plucked up envy, evil-speaking, malice, each be-
setting sin—
Weeds that by the sacred portal of the inner
temple grow—
Poison weeds the heart defiling, bearing bitter-
ness and woe;

Then, perchance, we may have leisure o'er our
neighbor watch to keep—
All the work assigned us finished, we before his
door may sweep;
Show him where the moss is clinging—token
ever of decay—
Where the thistles, thickly springing, daily must
be cleared away.

But, alas! our work neglecting, oft we mount the
judgment seat,
With his failings, his omissions, we our weary
brother greet;
In some hidden nook forgotten, searching with a
careful eye,
We the springing weeds discover—some slight
blemish there descry.

For his slothfulness, his blindness, we our
brother harshly chide,
Glorying in our strength and wisdom, we con-
demn him in our pride,
Ask not why he has neglected, thus before his
door to sweep;
Why grown careless, he has slumbered, failed his
garden plot to keep.

On the judgment seat still sitting we no helping
hand extend
To assist our weaker brother, his short-comings
to amend;
For his weariness, his faltering, we no sweet
compassion show—
From our store no cordial bring him, no encour-
agement bestow.

But, while busied with our neighbor, urging
him to ceaseless care,
Calling to the thoughtless toilers, to their labor
to repair—
Lo! unseen the dust has gathered, weeds are
growing where of yore
Flowers rare and sweet were blooming when we
swept before our door.

Ah! how easy o'er our brother faithful ward and
watch to keep!
But, alas! before our dwelling hard indeed to
daily sweep;
Harder than to share the conflict, "by the stuff"
at home to stay,
Easier far to sit in judgment than to humbly
watch and pray.

—*Christian Work.*

The Cobbler of Hamburgh.

On a fine summer evening in the city of Hamburgh, a shoemaker sat at work beneath an awning in front of his shop-window. Crowds of artisans were passing in the street, and above his head was a starling, which seemed to keep up a busy talk with its kind owner; for while it sang and chattered, he would sing one of his fine old German psalm tunes.

While thus engaged, a young Jewish student stopped, and said: "Well, friend, you seem a merry fellow." Hans looked up, and replied: "Merry! to be sure. I am right merry, my brother; and why should I not be so?" "All are not so," replied the student with a sigh;" "and your poverty might afford a sufficient excuse for sadness. I confess, friend, I am surprised to see a poor man like you so cheerful." "Poor!" exclaimed Hans; "how knowest thou, friend, how my account stands with the bank? Poor! I am richer than thou knowest." "It may be so," said the student with a smile. "I must have heard of thy name in the Exchange, or of thy ships, but I have forgotten when." "Enough," said Hans; "thou hast confessed thine ignorance of me;" and then stopping his work, he said calmly and solemnly: "Stranger, I am not poor; I am a *King's son!*" The Jewish student, with a smile, made a low bow, and went upon his way.

It was even so; though the world knew him not, no more than it knew his Elder Brother, that poor artisan was an adopted son of the Great King; his name was known among the courtiers of the palace of the Golden City, and his prayers and alms had come up as memorials to his honor. He had much wealth laid up where thieves could not break through and steal. He had his Father's will in his hand, which he had read attentively from day to day, and thought often of his mansion, his crown, his titles and his enduring possessions. Like Peter the Great working as an obscure mechanic, or Alfred the Mighty working as a menial in a miserable hovel, this cobbler was fulfilling the good pleasure of his Father till the time to receive his inheritance should come. Dr. Payson said that if Christians realized their relation to God as children, each could not avoid crying in the streets, "I am a son of God! I am a son of God!" So Hans communed as a son with his heavenly Father, and sung because he was happy.

A week passed away, the student came again to the cobbler's door, and making a low bow with his cap in his hand, he said: "Good-evening to your royal highness." "Halt, friend!" cried Hans; "I am glad to see you again. You left me abruptly the other evening. I suppose you thought me mad. I am not so. I tell you again I am a King's son. When you interrupted me I was singing a song about my kingdom. Would you like to hear it?" "Surely, if it pleases your royal highness," replied the Jew, doubting the cobbler's sanity. Hans sung a hymn on "Thy kingdom come," and then asked the student if he understood its meaning. His reply was a shake of the head. Upon which Hans began to pour out his soul in explanation of the kingdom of his Messiah, about the promise in Eden, its fulfilment in the coming, death, resurrection, and reign of Christ, of whose kingdom every subject was a son, and joint heir to all its riches and honors.

The Jew sat as a child at his feet, gazing upon him with his full black eye, and so absorbed with all he heard that he was only aroused as from a waking dream by Hans taking him by the arm, and saying: "Now thou seest I am a King's son, and why I am happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest *thou* the prophets? I know that thou believest. For unless I mistake thy countenance greatly, thy fathers did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God hath sent to perform the mercy promised to thy fathers, and to remember his holy covenant, the oath which he sware to thy father Abraham."

The Jew was silent before the truth of God. Unutterable thoughts passed through his mind. From curiosity he was led to inquiry, and from inquiry to knowledge. Like Moses beholding the miracle of the burning bush, he felt that he must turn aside and examine. "Where," he asked meekly, "can I learn more of this; for I see that *thou* believest and hast peace?" "From this book," said Hans, handing him a Bible. "Go home and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee. I shall, like Moses, pray for thee, and ask *One* to pray for thee whom thou knowest not, but who knoweth thee, and who is greater than Moses." The young Jew grasped the hand of the cobbler, made a respectful bow, and departed.

He had seen something wonderful, and he resolved to know more about it. He had seen a man in humble life happier than any noble or king, and who appeared to have acquired the habits and manners of a new life. His religion seemed to have ennobled him, so that it touched his trade and made it honorable; touched his station in society, and rendered it not unworthy of one holding good rank in the household of God. It was evident that rank with God and wealth with him did not depend upon externals; for the honorables of heaven were often poor, and yet might convey the greatest riches to others. This cobbler enjoyed all the privileges of his Father's house. The shadow of the throne was over him, he communed with the King, received the best society of the court, and was happy in its feasts, music and emoluments. Proving that the life was more than meat, his calling comprised whatsoever things were costly, beautiful, sublime and bliss-bestowing. So the Jewish student read and weighed the evidences of the New Testament in comparison with the Old. He came to Hans and conversed about his doubts and discoveries and expectations; and the poor disciple became the teacher of the lettered student. The result was his conversion to the faith of Christ. He became the Rev. Mr. N———, for many years an eminent and successful missionary to his Jewish brethren in Siberia.

Let every Christian remember his rank; see that he does not dishonor it; but in every way recommend it to the attention of the world. It does not become a king's son to adopt the manners of a clown. The sons of God should be without reproach, and shine as lights in the world, putting always *first* the interests of their Father's house. He whose citizenship is in heaven's nobility, should be above the world's mendicity. It was an old saying in the primitive times of the church: "I am a Christian, and such conduct is not permitted unto me;" and he who remembers God's words, "I will be a Father unto you," should so dignify his calling as to render it the greatest power on earth for the benefit of mankind. When God's children prove by works that their names are enrolled in the heraldry of the New Jerusalem, converts will be everywhere multiplied. —*American Messenger.*

The Only True Home.

The home is never truly home except as the marriage union is sanctified by God and the whole domestic life is ruled and blessed by the law of the Spirit of Jesus Christ. This alone it is that surely exalts and redeems. I care not how bright and beautiful may seem the future that now opens itself to affianced hearts, nor how fine the mansion or elegant the appointments which they may call their own, nor how refined their tastes, how choice their associations, or how abundant their stores—there is no immunity from peril, no realization of the highest bliss, unless the Lord of life and glory abide in the house, its ever welcome and cherished guest and friend. A shadow rests upon every family circle where his name is not known, where there is no open or secret voice of prayer, and where is not inculcated with sedulous care the profoundest reverence for God, for Christ; for Scripture; for the institutions and observanees of our holy religion; and for the mighty, heavenly truths, principles and realities that outlast the perishable and fleeting things of earth and time. This alone it is, I repeat, that truly exalts and redeems, purifying love and strengthening trust, eliminating every discordant element and perfecting every sacred tie, creating in each soul a deeper, tenderer interest for the lasting good of the other, lessening the crosses and glorifying the daily cares of life, giving a juster significance to the marriage union and a loftier elevation to its multiform experiences and allotments, and diffusing every where a gracious atmosphere of "sweetness and light."—*Rev. Dr. A. P. Putnam.*

"Provoke not your Children."

M. I. R., in north-western Ohio, is a confirmed infidel. His father was a deacon. One day in harvest, little M. I. was left at the house after dinner, with instruction to bring a jug of water to the field at the end of an hour. The hour was made to comprise a few more than sixty minutes by the playful boy. As he approached the men, jug in hand, the father, enraged with impatient thirst, picked up a stone and hurled it at the boy. It whizzed close by the lad's ear. He was frightened, as well he might be; for an inch of variation of its course in one direction would have caused his instant death. His fright soon changed to indignation; his indignation to settled hatred; for this was only one of many acts of a like character. Said little M. I. in his heart, "If that is religion I want none of it." From that hour he began to treasure up argument and habitual hate against the Christian religion. No angel hand showed him a better way. Now it is probably too late. How blessed are the influences of love and reason. Oh, for more of that persuasive power in parents which leads the child to do right and yet feel that he is doing as he pleases. To convince a child of the hatefulness of an evil way, and the

loveliness of a good way, is a blessed art. The parent who well considers how much easier it is to lead a child in a bad way that in a good way, how much quicker the mind will grasp evil than it will good, feels the need of divine grace.—*Telescope.*

Mental Stimulants.

It is strictly true that the three intellectual pursuits, literature, science, and the fine arts, are all of them strong stimulants, and that men are attracted to them by the stimulus they give. But these occupations are morally much nearer to the common level of other occupations than you suppose. There is no doubt of a certain intoxication in poetry and painting; but I have seen a tradesman find a fully equivalent intoxication in an addition of figures, showing a delightful balance at his banker's. I have seen a young poet intoxicated with the love of poetry; but I have also seen a young mechanical genius on whom the sight of a locomotive acted exactly like a bottle of champagne. Everything that is capable of exciting or moving man, everything that girds him with enthusiasm, everything that sustains his energies above the dead level of merely animal existence, may be compared, and not very untruly, to the action of generous wine. The two most powerful mental stimulants—since they overcome even the fear of death—are unquestionably religion and patriotism; ardent states of feeling both of them when they are genuine; yet this ardor has a great utility. It enables men to bear much, to perform much which would be beyond their natural force if it were not sustained by powerful mental stimulants. And so it is in the intellectual life. It is because its labors are so severe that its pleasures are so glorious. The Creator of intellectual man set him the most arduous tasks—tasks that required the utmost possible patience, courage, self-discipline, and which at the same time were, for the most part, from their very nature, likely to receive only the most meagre and precarious pecuniary reward. Therefore, in order that so poor and weak a creature might execute its gigantic works with the energy necessary to their permanence, the labor itself was made intensely attractive and interesting to the few who were fitted for it by their constitution. Since their courage could not be maintained by any of the common motives which carry men through ordinary drudgery—since neither wealth nor worldly position was in their prospects, the drudgery they had to go through was to be rewarded by the triumphs of scientific discovery, by the facilities of artistic expression. A divine drunkenness was given to them for their encouragement, surpassing the gift of the grape. —*Hammerton's Intellectual Life.*

—Humble worker, make up for your want of ability by abundant continuence in well-doing, and your life will not be trivial. The repetition of small efforts will effect more than the occasional use of great ones.

Advantages of Temperance in Eating.

The ancient physicians of Egypt ascribed all diseases to the overloading of the stomach, and their Materia Medica was limited to emetics and cathartics; and abstinence from food was their chief advice.

Cheyn said that if we would keep our stomachs clean, we should find our heads clear. The lamentable prevalence of brain diseases is more attributable to the overloading of the stomach, than to overworking of the brain. The brain is weakened by the general prostration of the whole system, and first proclaims the misuse of its powers.

The ancient philosophers, from Pythagoras, all agreed that it was needful to relieve the stomach by a careful abstemiousness, when they desired to make demands upon the imagination or reason for the exercise of all their forces.

Mr. Pitt, when he intended delivering an oration before the House of Commons, dined on cold mutton.

Newton confined himself to a slight diet, while he was composing his dessertation upon colors.

Boerhaave remarked that the oppression of food on the stomach almost extinguishes the active powers of the mind.

A mathematician can resolve a problem before dinner; while after a full repast his mind would be too dull and inactive either to study or demonstrate. A blind man who had learned to distinguish colors by the touch, could do it only when fasting.

Law, the founder of paper credit, and a financier of much ability, was remarkable for his abstemiousness, and ate the smallest possible amount to support life when engaged in subjects of deep calculation.

The newspapers of the day are filled with notices of sudden deaths, attributed to heart disease, when often the verdict should be, "died from over eating." Habitual over-eating produces dyspepsia, nausea, headaches, colics, and many of the other ills so common to mankind.

The quality of our food and its preparation, are often of as much importance as its quantity.

Temperance and simplicity in food will contribute more to our health and vigor than all the medicines or tonics in the druggists' shops.

Sir James Eyre, one of the physicians to Queen Victoria, says, perhaps we might lay it down as a rule that the majority of men eat twice as much as is really required for the support of health and strength, but in most cases the error is to be referred to ignorance of the laws of health, rather than the mere pleasure of over-indulgence. It is a common mistake among all classes that the more we eat the stronger we shall be, and nothing is more fully believed than that our vigor depends upon the quantity as well as the quality of our food.—*S. O. J., in Pure Gold.*

—We make very poor almanacs in religion; we have too much variable weather. God has only one dark day in his almanac, and that is when a man is guilty and impenitent before him.

Children's Corner.

[For the Cynosure]

The Name of Mother.

Oh! how much is in that name—"Mother!" It is the whispering of a gentle voice that rocks to sleep in the cradle of its love every care of life. It has a charm that sustains and cheers us when everything else earthly fails.

Mother! It is the voice that we never tire in listening to, and its sweet tones make us forget life's burdens.

A mother's love! can any one fathom it? Pure, deep, and truthful, springing from no improper or selfish motives, it is always ready to make any sacrifice, however painful, for the pleasure of the object of its affections. We look in vain through the world for another example of such love as hers.

Have you a mother? Cherish her, comfort her, cheer her by your pleasant looks and consoling words; devote the remainder of your life, if you are both spared, to the care and comfort of her "who had thine earliest kiss."

Have you no mother? None to go to in the trying hour? None to share your troubles and to whom you can tell your grief? Do you realize the absence of the hands than all others most gentle and loving? Live then, to meet her above? Let your life be a constant remembrance of her who has gone!

Dear child,

"Be kind to your mother, for when thou wast young,
Who loved thee so fondly as she?
She caught the first accents that fell from thy tongue,
And joined in thy innocent glee."

Youthful reader, thy mother is the best earthly friend. The world may forget you—thy mother, never; the world may willfully do you many wrongs—thy mother, never; the world may persecute you while living, and when dead plant the ivy and nightshade of slander upon your grassless grave; but thy mother will love and cherish you while living, and if she survive you, will weep for you when dead such tears as none but a mother knows how to weep. Love thy mother? Do you love her? What is the proof? Jesus says "He that loveth me keepeth my commandments." Now, if you love your mother it will manifest itself. Every little boy and girl who loves mother will be kind, attentive, obedient, ready to do quickly whatever told, cheerfully, smilingly. A son that will disobey his mother, exhibit a spirit of unkindness toward her, treat her disrespectfully or abusively in the least, is sure to smart for it sooner or later. Nature herself cries out in vengance against it; all heaven gathers blackness. The most fearful, awful judgments are denounced against disobedient, recreant sons and daughters. Hark? "Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen." *Deut.* xxvii. 16.

"The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." *Prov.* xxx. 17.

There are a great many occasions when mothers do not see fit to give their children leave to go where and do what they wish, and how often are they rebellious and pouting in consequence of it! But this is not pleasing to God. The true way is cheerful acquiescence in mother's decision. Trust her, and smooth down your ruffled feelings by the sweet and beautiful thought, "My mother knows best." It will save you many tears and much sorrow. It is the gratitude you owe her who has done and suffered so much for you.

Keep nothing concealed she ought to know; never do anything you would be ashamed to tell her. Be willing always to open the secret recesses of your heart.

Be sure to make your dear mother a *special* friend, a friend above all others, and chief confidant. Conceal nothing from her; but make her acquainted with the company you keep, the books you read, and even the faults which you commit.

Happy the sons, happy the daughters who are not afraid to communicate to their mother their most secret objectionable thoughts. Whilst they remain thus artless and undisguised they are free from danger,

"A mother's love, how pure,
How tender and how strong!
How long it will endure;
How passive bear each wrong!"

D. F. Newton.

To Put Away Faults.

One day I was watching a great Newfoundland dog. He had been told by his master to fetch him a basket of tools that the gardiner had left in the shed. The great dog went to obey his younger master. He took hold of the basket with his mouth, but he could not lift it. What did he do? Give it up? No, never! One by one he took the things out of the basket and carried them to his master.

One by one! That is what we must try to do with our faults. Try and get rid of them one by one. Jesus knows how hard it is for you to do this, and so he has given you a word that will help you to do it, and that word is "To-day."

I will show you how. Take one fault—we will call it bad temper—and in the morning, when you get out of bed, ask God for Christ's sake to help you "to-day" to overcome that bad temper. Perhaps by and by something will begin to make you feel angry; then remember your prayer, and try and drive away the angry feeling, and say, "Not to-day."

If you have learned any bad, wicked words, like some poor children in the street, who do not know any better, then ask God for Christ's sake to help you to-day; then, when you are tempted to do so, remember, "Not to-day; I will not say wicked words to-day."

And do the same with all your faults. Take them one by one, and try for one whole day not to give way to them. It will come easier then.—*Guiding Star.*

—Our brightest moments are frequently those which arrive to us from the bosom of care and anxiety; the gems that sparkle upon the dark ground.

Religious Intelligence.

AURORA ASSOCIATION.—This conference of Illinois Congregational churches, met on the 21st and 22d inst., with the First Congregational Church, in Aurora. Rev. S. B. Goodenow was elected moderator, and Prof C. A. Blanchard, scribe. The sermon by Dr. J. B. Walker was much enjoyed by the Association and audience. Reports from the churches were generally encouraging, though there are several destitute of pastors. Three young men, E. D. Bailey, C. A. Blanchard, and Jno. A. Watterworth, were licensed to preach. The address from the "Pews to the Pulpit," delivered by Dea. Towne, of the New England Church, Aurora, was very able, permeated by the Spirit of Christ, and adapted to do much good. Also the essay on the "Womans' Temperance Movement," was well received. Its author, the moderator, is well-known to the *Cynosure* readers as an able writer. The communion of the Lord's Supper was administered by Rev. L. Farnham and Rev. J. L. Granger, assisted by four dea cons from various churches. After this service, the Association adjourned to meet at Naperville in Oct.

—The forty-ninth anniversary of the American Tract Society will be held in Dr. Crosby's Church, New York, May 13–17.

—The American Missionary for May announces that the receipts for the first three months of 1874, have fallen off eleven thousand dollars, as compared with last year.

—Dr. Adams, of the Madison Square Presbyterian Church, New York, has resigned after a forty years active service in the Christian ministry in that city.

—On the 30th of December last, the Presbyterian missionaries in Japan, organized a presbytery, which will be represented in the next General Assembly at St. Louis.

—Rev. J. E. Roy, western agent of the American Home Missionary Society, has been on a trip to Texas. On his return, he spent several days in Little Rock, the Arkansas capital, and sent several interesting letters on the gubernatorial fracas to the *Tribune* of this city.

—Minnesota has 182 Baptist churches, 5,987 members. There are eight associations. The members are of many nationalities—American, German, French, Scandinavian, Danish, African. They have only fifty-six houses of worship, but are building twenty more.

—The revival meetings at Jacksonville, Ill., have taken a powerful hold on the people. Numerous audiences attend every evening, and 1,000 persons have signed the covenant that with the help of God, they will serve him during their lives. Mr. Hammond went on Thursday last to Hannibal, Mo., for a few days.

—There are in California not less than 550 organized churches of all denominations, and 600 church buildings erected, with an aggregate accommodation for 225,000 sittings. Church property is valued at $7,-500,000. The Methodists lead in the number of local societies, having 190.

—Last year the ministers of twenty-five Episcopal churches of London wore "eucharistic vestments." They are now used in thirty churches. Last year only eight Episcopal churches in London used incense. Now it is used in fourteen. Altar lights are used in thirty-six churches. The practice of confession is increasing.

—An endeavor, successful thus far, is being made to establish a college at Aintab in Central Turkey, 600 miles from Constantinople. One hundred thousand dollars is needed for the object, a portion of which amount has been subscribed in England and by the people of Aintab. Contributions are solicited.

—The revival work in Glasgow, Scotland, does not abate, and it is said that large audiences could be got together every two hours, if the strength of the workers, Moody and Sankey, could bear it. The young men assemble in the city hall on Sunday. to the number of 3,000, and have beside, meetings during the week.

—Rev. Henry D. Moore, the high Mason of Vine St. Congregational church, Cincinnati, has lately been installed pastor over the Congregational church at Springfield, Ill. The efforts of the fraternity in the former, to sustain Mr. Moore and a large church, were neffectual. They probably found the support of one set of religious ceremonies enough.

—The Congregational church of College Springs, Iowa, D. R. Barker, pastor, has been experiencing a wonderful revival, which has raised it up to a self supporting basis. This is perhaps the only church of this denomination in Iowa which sent pastor and delegate to the National Anniversary at Monmouth, and one of the few which have no fellowship with the false worships of the lodge.

—The New York City Mission reports thirty mis sionaries in the field and 5,555 visits have been made among the poor in the month of February. The mis sion has seven stations; five Sabbath-schools, with 1,-500 scholars; four churches, with 627 communicants; ten temperance societies, with 4,000 total abstinence members; two lodging houses and two reading rooms. The Rev. Dr. Hall is chairman of the Board of Management.

—Dundee, Scotland, under the labors of D. L. Moody and Prof. Sankey, is enjoying the same wonderfully glorious revival that followed their labors at Edinburg. The revival at Edinburgh still continues, and for months the one absorbing topic among all classes of society, in the street, the cars and places of business has been the great subject of salvation. Crowds of from three to five thousand attend these revival meetings, yet they are noted for their quiet and order, and the absence of excitment is as remarkable as the revival itself.

—Bishop Edwards, of the United Brethren church, reports the following statistics from the district comprised by the States of Pennsylvania, Maryland, Virginia, West Virginia, and parts of New York, Ohio, and Tennessee: preaching places, 1219; organized churchss, 1,102; classes, 1,173; church houses, 565; parsonages, 56; Sabbath schools, 667; officers and teachers, 6,588; scholars, 34,749; present number of members, 38,547; net increase the past year, 2,056; total collections for all purposes $220,482,01.

—Mrs. Watson, an English lady, for more than thirty years has devoted herself and her fortune to the service of her Master, and has conducted schools in Athens, Candia, Valparaiso, Smyrna, Beirut, Sidon, and Lebanon. In Lebanon she has established a number of schools for the natives, including Roman and Greek Catholics, Druses, Maronites, etc. She has also built a church at Shemlan. Recently three girls' schools have been opened by Mrs. Watson in Lebanon villages, which are taught by native teachers trained by herself. The greater part of the expenses in all her enterprises she bears herself.

—It is said that the Greek Church has been doing an effective missionary work in Japan. Since the Buddhist faith has fallen into decline in that country the Japanese have been greatly interested in finding a new religion to take its place, and missionaries from Russia have taken advantage of these favorable conditions to propagate their faith with great zeal. Their labors have been attended with much success. Not long ago the Bishop of Kamtchatka visited a city of Japan, and received a hundred converts into the church at one time. It is reported that a number of Buddhist priests have been converted, and have assumed the functions of Christian minister of the Greek Church.

News of the Week.

The City.

—Globe Theater, a wooden building on the West Side, was burned on Monday morning. It was a low resort in the midst of houses of prostitution, but was, after the great fire, the largest building of the kind in the city.

—The Straits of Mackinaw are open for navigation at a much later date than usual this year; but lumber craft have for a week or two arrived in considerable numbers at this port from the upper lake region. Several inches of snow fell on Monday night twenty-five and thirty miles west of the city.

—Dr. Thomas, of the First M. E. church, preached a sermon Sabbath before last in vindication of Professor Swing, which did not so much accomplish its avowed object, as to call attention of the public to the doctrine of Dr. Thomas himself. A minister of the Rock River Conference writes that he is ashamed of such "meddlesome discourtesy," and such teachings would land the community in religious doubt and chaos.

The Capitol.

—An appropriation for the Centennial Exposition will be discussed by the House next Tuesday. The Pennsylvania Senate voted 1,000,000 to the building, and not the U. S. Senate as lately stated.

The President's veto has humiliated the inflationists, but exalted him in the eyes of the large majority and the wiser portion of the people. The currency bill will come up again this week. Meanwhile, compromise measures are talked over, and one authorizing free banking and a reduction of the greenback circulation to $300,000,000 is likely to unite the parties.

On Monday, eulogies were pronounced, and formal resolutions of respect were adopted in the House, in memory of the late Senator Sumner, by Congress. The most effective speech was made by Lamar, of Mississippi, who once left Congress to join the Rebellion. His plea for restoration of confidence and good feeling between the North and South, was very eloquent and effective.

The Country.

The number of foreign bound passengers on the ocean steamers is much less than for many years—a wholesome reaction.

The Federal Council of the Internationals at New York resolved on the 26th to dissolve as the organization has proved a complete failure in this country.

—Pres. Mitchell of the Milwaukee and St. Paul road says it will be impossible to run trains at a profit under the new railroad law of Wisconsin, and his road will stop running when it goes into effect.

A little four-year-old boy was found horribly murdered near Boston lately, and the perpetrator of the deed proved to be another boy of 15 who acknowledged the crime, and is thought to be insane.

—The whisky ring of the Pennsylvania Legislature lately gained an important victory in passing a bill permitting manufacturers to sell as well as make liquors. A large number of ladies from different parts of the State were present during the discussion and vote, giving their silent influence to the right.

—It is reported from New Orleans that the Mississippi floods have brought partial or entire ruin upon 25,000 persons in and near that city. Northern cities are contributing largely to their relief. Many of the finest plantations of Louisiana are under water, a number of women and children are reported drowned, hundreds are without food and shelter, and vast herds of stock are dying for want of food.

The Arkansas troubles are lessening since Tuesday last when the Baxter crowd and the U. S. troops had a skirmish in which some of the former were wounded. Amid all the conflicting statements it is difficult to determine which side has most right and which most wrong. If an honest court can try the case, after the combatants have had enough of war, the people may know the truth and justice be done.

—The temperance movement has been quiet for some time in Columbus, O., but on Monday Wagner, a saloonist, invited the public to a grand opening. A band of ladies went to the place and were ejected forcibly by Wagner. There is great excitement, and Wagner is on trial for assault, The District Court at Des Moines, Iowa, ordered all the saloons closed, but has been disregarded. They propose to fight till the last. The Constitutional Convention of Ohio after several days discussion have voted to submit to the people the question of license with restraining laws, or "no license."

Foreign.

—Castelar has written a letter in favor of a Federal Republic for Spain.

—The Emperor William closed the session of the German Reischstag on Saturday with a set speech of little importance.

—Count Chambord has learned wisdom from his former attempt and failure to become King of France, and has renewed his conspiracy.

—The expenses of the British government on account of the famine in India, are estimated at $32,-500,000, and a loan is proposed to meet the bill.

—The remains of Livingstone were buried in Westminster Abbey on the 16th, attended by one of the largest funeral processions ever known in England. Stanley was one of the pall bearers.

—News from Poland gives particulars of the attempt to force the people to accept the Russian national church. The priests of twenty-six parishes in one province have been imprisoned. The peasants refused to recognize the Russian priests, in some places stoning them and attacking the military sent to force them to church. At one village the troops opened fire, killing many peasants. At another village a number of officers and solders were killed and fifty-seven peasants shot down. Superstition seems matched against superstition for self-destruction.

COLLEGE SECRET SOCIETIES.

CHAPTER II.—(CONTINUED.)

There are other customs more or less frequently connected with college fraternities which, from their doubtful or immoral character, cannot be looked upon as useful in forming right character or taste. They will be briefly mentioned.

The stated meetings of the Yale "upper class" societies often continue till after midnight; with some the regular time for adjourning is two or three o'clock in the morning. Special meetings and initiations always continue till near daybreak.

In announcing to candidates their acceptance, the members of Yale societies proceed from room to room at midnight and after singing a coarse song, announce their errand, receive the acceptance of the candidate and dispatch the fruit, cakes and wine provided. They then light fresh cigars, sing another song or two, cheer a little and pass on. "The procession grows more and more hilarious, and its songs hoarser and huskier as to utterance, until towards the last it is little better than a disorderly crowd whose members are apt to laugh when some one smashes a street lamp with a banana, or tosses an orange through a window; and when it has given out its final election, it lingers longingly about the concluding 'treat,' and perhaps is at length obliged to drag away by main force a few of its tipsiest members, who drowsily insist on 'making a night of it,' then and there." At initiation suppers wine is always provided and sometimes stronger drinks, with which the "upper class" men "celebrate" themselves into beastiality after the Freshmen have retired.

Occasionally special meetings are held, and after the close of the literary exercises a sack containing one or two bushels of peanuts is emptied on the floor, and an indiscriminate scramble is made for them by guests and entertainers. This instructive exercise is followed by cigars.

In some societies the sober, substantial students are overborne by the "fast" and "loud-mouthed" party, which gives an ill repute to the whole membership. In others the scant literary exercises are helped out by music and dancing, smoking, card-playing and occasional suppers. One Delta Kappa Epsilon chapter, on special occasions, when a number of guests from other chapters are present, prolongs its meetings until after midnight, and then marches through the streets, to the number of half a hundred or more, singing society songs before young ladies' boarding schools, or shouting them out under the college windows.

Enough has been said of these features of college fraternities to show that much of their energy is spent in practices of a debasing and demoralizing character. That their effect upon the social nature or intelligence of the student is to lower the standard of both no one, who admits the above facts or the many others that could be produced, will deny. It may be claimed that the picture is over-drawn, that a just representation of the system is not given. It may properly be urged in reply that the oaths or pledges of concealment, which cannot greatly vary from those quoted, are a violation of the principles of the Bible; a stain and clog upon the conscience; and introductory to similar forms in the outside world that are everywhere deprecated by right-minded men. The initiations, rowdyism and immoral practices described may be unknown in some institutions where an active and strong moral influence prevails. This difference would in a great measure vanish if opportunities for indulgence were more favorable. The societies are year by year becoming more unified through national conventions and society journals, and acquaintance begets likeness. Membership in a fraternity means responsibility for its acts. Every chapter shares in the moral delinquency of a single one, as every church and member of a religious denomination is scandalized by the misdeeds of any of its component bodies.

But there are unexceptional features of the college society system. Jealousy and strife are its natural and universal companions. President Hitchcock, in his "Reminiscences of Amherst College," (p. 320) says of the societies, secret and anti-secret, of that institution:

"These, at different periods, have been fruitful sources of excitement, jealousy and heart-burning among the students and towards the faculty. The secret societies would of course have little prestige were they not strongly exclusive, so as in fact to leave out a majority of the students, nor unless those selected embraced the elite as to scholarship. But the majority thus passed by, or rather as they would regard it, made the mudsills on which these societies rested, would not be very well contented in such a position, and the same faculty that had granted permission for the formation of the secret societies could not refuse the application for one of a contrary character. But this subjected them to the jealousy of the secret societies. There would be a desperate struggle among the students to obtain the leading men in the classes for the different societies, and they would ere long come to regard this matter as one of the most important interests in college."

This is the uniform testimony from every institution where the secret society has been established. It is always and naturally regarded as a selfish combination to secure privilege and promote clannishness among students. Jealousy and suspicion cannot be otherwise than aroused against those who maintain such obligations as have been given in these pages. If there are two or more societies in an institution the evil is aggravated by ambitious strife, not inaptly termed "college politics," in which is displayed on a smaller scale, but with the same bitter zeal, the intrigue and wire-pulling of a political campaign in the outside world. The fraternities in this respect serve, not as educators of culture and sense, but of finesse and low strategy—an acquisition valuable to the class known as "politicians," but not to the upright citizen. The points of dispute in these contests are of course various, but the open literary societies have perhaps suffered most from them. The "Linonia" and "Brothers in Unity" at Yale were justly among the most celebrated organizations of this kind in the country. But the wrangling of the secret cliques killed them. A graduate of Yale writes of their elections as carried on of late years: "The amount of political intrigue and wire-pulling and log-rolling expended in deciding the first election in these two societies was almost fabulous. The three lower classes were vitally interested in the matter, for each had a share in the spoils, and a vice-secretaryship might be as valuable in taking one man to Sigma Phi as a presidency in taking another man to Bones or Keys. The bargains and coalitions and combinations and cross-combinations made between the six Junior and Freshman societies were therefore all but innumerable." An instance of this contention lately occurred in Chicago University, and is thus described by a student in a letter dated March 10th, 1874:

"At a recent election in one of our literary societies the members of the two secret societies formed opposition parties, and after considerable "pulling and hauling," illegal voting, etc, succeeded in electing a candidate not desired by the majority of the society. An anti-secret party was immediately formed, the election proved null and void, and the proper man elected. Thus it is that these Greek fraternities are breaking up the literary societies in our colleges throughout the United States, but especially in the East; and our college papers, with their eyes closed to these facts, are wondering what is causing the decline of our once so flourishing and beneficial literary societies."

These coalitions have not been confined to students, but have often affected the decisions of faculties, particularly in the assignment of "college honors" and prizes. As an instance, Amherst College had at one time 268 students, of whom 126 were secret society men, 142 were not. Of the forty prizes given, the former received thirty-one,—more than three-fourths of the whole, while they numbered less than one-half. The number and value of such distinctions given to themselves is boastingly displayed by some societies to draw in members. Indeed, an undisputable authority says that the incumbant of a Greek professorship in one of the largest of the State Universities was, before his appointment, a prominent representative of the college secret societies, and is largely indebted to them for his position.

A recent instance of apt scholarship in the peculiar sociality of the college society was lately witnessed at Cornell University, Ithaca, N. Y. Professor C. A. Blanchard, of Wheaton College, Ill., was, on invitation of the citizens, delivering a series of lectures against secret societies in Journal Hall of that city. One of his lectures was on the college "brotherhoods," and the interested students were present. Their behavior is thus described in the *Ithaca Journal* of January 23, 1874:

[CONCLUDED NEXT WEEK.]

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Items for Temperance Workers.

In Pennsylvania where license prevails there are 13,765 liquor dealers, one to every 270 of the population.

The proposition to substitute tea for brandy in the Russian army has been submitted to "specialists," who are to report upon "utility and results produced by brandy and tea."

Bock beer, or what is generally called buck beer, is a brewing of double strength, which is made at this season of the year. The custom is ancient. In olden times the brewers believed that a spirit called "Bock" presided over the spring brewing, and imparted to it more than ordinary strength. In time belief in the spirit was dispelled, but the beer in the latter part of April was made of double strength, and gradually became known as "buck" beer, whence the pictures which ornament the windows of the saloons.

The amount of liquors made and consumed in Austria is very large. The empire is said to contain 2,622 breweries, producing annually 1,136,480,806 liters of beer, or about 249, 150,747 gallons. In addition to this, the wine production amounts to about 243,000,000 gallons annually. The population of the country is about 40,000,000, so that the average consumption of every man, woman and child in the empire is about six gallons of wine and six and one quarter gallons of beer.

The cost of liquors in the United Kingdom in 1871 was $541,000,000, and the liquors drank there in six years, from 1865 to 1870 inclusive, would build 22,000 miles of railroad, 7,000 more than they now have. The quantity of grain used for the six year's drink would make bread sufficient to support the whole population of the United Kingdom for two years, and the amount spent would build a fine house for every family of five persons. In New York city three glasses of liquor are drank for every loaf of bread eaten, the liquor costing thirty cents and the bread ten. If the waste occasioned by drink could be stayed, a national debt would be unknown and taxes would be trifling; if it continues without abatement there is danger that the debt will increase beyond the ability to even meet the interest.—*Carleton Sentinel.*

The Duke of Orleans, who was the eldest son of King Louis Phillippe, was the inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had rendered him universally popular. One morning he invited a few of his companions to breakfast, as he was about to take his departure from Paris to join his regiment. In the conviviality of the hour, he drank a little too much wine. He did not become intoxicated—he was not in any respect a dissipated man. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that one extra glass of wine he would have kept his seat. He leaped from his carriage, but for that one extra glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer shop near by and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

Facts and Figures.

The following is the amount of currency in circulation in Great Britain, Germany and France: Great Britain, $686,421,540; Germany, $557,772 098; France, $1,200,545,441.

In the course of last year, there were published in England five hundred and seven new novels, and two hundred and twenty-one new volumes of poetry. To these may be added, for the year's product, half as many more books of the same sort published in this country. A similar fertility has occurred in previous years. But how many of these books have had any just pretensions to be read or remembered! To be as charitable as possible, it may be asserted, that nine-tenths of the annual crop of novels and poems represent only the waste of human aspirations.

The Chicago Council contains forty members, of whom more than one-third are directly interested in the liquor-traffic; five are manufacturers of intoxicating beverages, and ten keepers of public drinking saloons. The school committee is composed of five members; one is a distiller and two are saloon keepers. The committee on licenses of all kinds, of the same number, contains two manufacturers of liquors and two saloon-keepers. The chairman of two important committees, that more than all others have to do with finance, are men who not long since were indicted by the grand jury of the county for bribery. No one can reasonably doubt that such appointments mean riot and rascality. That schemes are on foot to inaugurate the same style of administration in all our cities and larger towns in the west, is openly proclaimed.

The English *Journal of Science* notes that the stokers of steamers in hot countries, laboreas in steel works, iron mills, etc., can work without visible detriment to health in temperatures of from 100 to 212 deg. To this it may be added, that, in some parts of California, Americans can farm in the sun all day, with the thermometer ranging over 110. In fact, it is the humidity of the atmosphere in heated terms that works detriment to health and life. In a permanently dry air, there are no sunstrokes or congestions at a high temperature.

The most stringent lottery law in the country has recently been passed by the Ohio legislature. The public or private promoters, backers, or venders for or on account of "any lottery, policy, or scheme of chance of any kind or description, by whatever name, style or title the same may be denominated or known, or whereyer located," are, upon conviction, to be "fined in any sum not less than $50 nor more than $100, and be imprisoned in the county jail not less than ten nor more than ninety days, at the discretion of the court." No exception is made for church fair lotteries or newspaper gift distributions. The purchaser of a ticket in a lottery can, if dissatisfied, recover the amount and one half more, together with exemplary damages not less than $50.

Literary Notices.

Lectures and Letters is the fifteenth of the N. Y. *Tribune* extras; containing a letter by Bayard Taylor on the discoveries on the Site of ancient Troy; six lectures by the celebrated physician, Dr. Brown Sequard, on the nerves; four by Prof. Proctor on astronomy; and one by Prof. Chandler on the Germ Theory of disease. This series is bringing a vast amount of current and valuable literature within the reach of all.

The Galaxy, along with considerable lighter matter, has interesting sketches of foreign life and character in Paris and Scandanavia, and brings up some almost forgotten history connected with the Revolutionary war and French treaties of that time. A Spanish writer, Cespedes, writes of the Temperance Crusade from a foreign stand point.—*Sheldon & Co., New York.*

The Sanitarian for May appears enlarged and improved with papers on ventilation, Hygiene of dwellings, the Sewerage Question, puplic Health Reports, etc. of value to intelligent readers. Published at 234 Broadway, New York.

WHEATON COLLEGE.

The *American Wesleyan,* whose editor writes from personal knowledge and honest good will, speaks thus of this institution:

We have a heart full of good sentiments for Wheaton College. Its advantages are suiperior.

1. It is easy of access. It is but an hour's ride from Chicago, with which communcations can be made almost hourly any day, by the frequent trains. Most other points of the State and nation by the same means lie within easy reach.

2. Wheaton College has large and commodious buildings,—not Gothic, nor Doric, nor yet "barnic," but massive tasteful, convenient and well furnished.

3. Wheaton College is located in a healthy region, where the surface is broken into billowy undulation and beautiful hills affording a well drained surface.

4. Wheaton College is an institution of enterprise. It is abreast with the advanced scientific thought of the times. It has a faculty of fourteen members, who are thorough, earnest and profound. They use the same standard text books of science as Harvard and Yale, without the well known infidel creed of the former, or the worm-eaten systems of secretism as allowed in the latter.

5. No hazing is permitted under any pretext; no secret society can breathe its free and generous air and live; no profanity or smoking is permitted; no lounging away the Sabbath is indulged when attendance at church is so easy; but with a genial, joyous, generous life surrounding them, students become enamored of the place, and stand upon its grounds as though enchanted. Every element of usefulness and true manhood has its every opportunity to develope. At larger institutions the professors can spend but little time with each student, and in literary exercises, unless one possesses unusual brilliancy, he is lost in the sea of mind that floats around him. Not so at Wheaton, every one has a part to play in the acts of that mineature but model world.

6. Wheaton College is reformatory from foundation stones to turret-tops. Kneeling in the prairie grass upon that beautiful summit more than twenty years ago, a few Wesleyan Methodists, friends of the slaves, of the country and of Christ, consecrated that spot forever to the service of the Lord. That consecration is still borne in mind, and adhered to by the present owners and occupants of the institution. Though cast out by the majority of Congregationalists from that intimate relationship and cordial support which as brethren they should give this noble college; nevertheless, neither the president nor faculty have a single step to retrace. We know their metal. When the battle is over you will find their bodies in the breach.

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OUR SUBSCRIPTION LIST

was counted on April 27th and footed up 4,028 names. Last week we published the footing for April 17th which was 3,886. This you can see is a gain of 142 in ten days.

From the 27th of April until the 2d of June, the date of the Syracuse Anniversary, there are thirty-five days. If the rate of increase to our subscription list continues what it has been during the last ten days it will number at the date of the Convention 4,525.

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ABOUT COMMISSIONS.

We receive letters occasionally containing two, three, or more subscriptions in which nothing is said about commissions. Some friends write "we take no commission." Others say send the amount of commission in tracts and books. Others say, consider it a donation to the tract fund. We are glad to get workers for the circulation of the Cynosure and pay nothing more cheerfully than commissions. However, our paper is cheap at $2.00 a year and requires a great addition to our present mail list in order to enable us to issue it in this attractive form, so that when money is received and nothing said about commission we do not, as a rule, allow any.

The point of these observations is, tell us what you wish to have done with your commission unless you take it out before forwarding the subscription money.

SUBSCRIPTION LETTERS *received from April 21st through April 27th.*—R T Allison, J Auten, J W Allen, J Baldwin, A Baker, T P Barker, C Bender, G P Bishop, N M Buck, E T Billings, J C Taylor, F F Curry, J Corley, J Cassidy, C Cogswell, L S Cook, J Clapp, M J Cole, J Clayton, E Dickinson, J P Dops, W O Dinius (2,) E V Downey, F J Day, K O Eidahl, H W Fowler, M Gallup. W Gilmore, S M Gates, W Gorden, H H Hinman, A Holt, A N Hudson, P Hurless, J Henry, G W Hall, J E Irish, A E Jenks, W L Kolb, W J Knappen,, S D Kerr. W H Linam, D Light, A Larabee, W Milligan, O Morgan, I S McCash, W Miller, A C Moffat, H N Miller (2), A W Murphy, G Pegler, J G Rownd, D Reed, J D Reed, T Relyea, A Showalter, S C H Smith, J Schimmerhorn, C Stegner, F G Sohman, W H Smith, J Spence, W O Small, J P Stoddard, J W Smith, D B Sherk, J A Talmage, D Thomas, W Troup, B Ulsh, Marlin S Wood, J Wren, B R Willits, A Willets, R G Wood, N B Whetmore, J W Wilkison.

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" No. 2	1 26	1 26½
" No. 3	1 19	
" Rejected	1 10	
Corn—No. 2	64	64½
Rejected	62½	
Oats—No. 2	45¾	46½
Rejected	44½	
Rye—No. 2	91	92
Flour, Winter	7 00	9 00
Spring extra	5 25	6 50
Superfine	4 00	4 87
Hay—Timothy, pressed	16 00	18 50
" loose	14 00	16 00
Prairie, "	8 00	10 00
Lard		9¼
Mess pork, per bbl	16 20	16 70
Butter	25	24
Cheese	10	18
Eggs	12½	13
Beans	1 80	2 50
Potatoes, per bu	1 00	1 30
Seeds—Flax	2 10	
Timothy	2 50	2 70
Clover	5 65	5 80
Lumber—Clear	38 00	55 00
Common	13 00	14 00
Lath	2 25	2 75
Shingles	1 50	3 75
WOOL—Washed	48	55
Unwashed	26	33
LIVE STOCK. Cattle, extra	6 00	6 65
Good to choice	5 00	5 75
Medium	4 75	5 00
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Hogs	4 60	5 85
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Corn	84	88
Oats	62	67
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Butter	24	38
Cheese	11	16
Eggs	19	1

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Topics of the Time.

IMPIOUS JOKING.—The very small wit of an increasing number of popular writers and speakers ekes out an existence by the abuse of Scriptural passages and expressions. These familiar phrases are very convenient to point a joke or turn a low pun with minds empty of decent reverence, and of low intelligence. The latest and lowest instance comes from a reputable organization, the Philosophical Society of Chicago. This is a society of the "composite" order, made up of Jews, infidels, doctors of divinity, physicians, preachers, lawyers, etc., all gentlemen of standing, who have united to become truth seekers. On Saturday evening last this society was entertained with a lecture on the subject: "*Our Father who art at Washington.*" What might have been said is not very material, for a mind that can delight itself in blasphemy of this sort can do nothing but grovel. But what have three D. D.'s of the Congregational, Episcopal and Methodist persuasion,—Haven, Powers and Thomas—to say of such a performance in the society of which they are reputed members?

A RATIONALIST'S OPINION.—Prof. Huxley's scientific promulgations surely have not tended to settle commonly received opinions of the Creator and his works. But he has written a testimony in favor of the use of the Bible in public schools which should cause a blush of shame (if that can be) on the cheek of the self-constituted defenders of theological truth who have joined the cry of infidels and Romanists on this question. Huxley writes like a man accustomed to examine the principle of things, and his well known rationalistic views give him opinion greater weight. He says:

I have always been strongly in favor of secular education in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. By the study of what other book could children be so much humanized and made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

SENATOR SCHURZ'S EULOGY on Hon. Charles Sumner, delivered in Fanueil Hall, Boston, on Wednesday, April 29th, would certainly impress an ordinary, unbiased reader as a clear, historical, truthful and powerful exposition of the life of one of the noblest of nature's offspring.

Mr. Sumner seems to have been all that nature could make him,—a pure, generous, industrious, truthful patriot, whom history, art and travel had enriched with her choicest treasures.

Having gone through the Latin school at the age of fifteen, through Harvard College from which he graduated at nineteen, then passing from the law school through the conditions of lawyer, teacher, lecturer and author, enthusiastic, laborious and successful, exciting the admiration and most honest and cordial endorsment from such men as Judge Story, he spent three years in Europe, enjoying the best possible opportunities which learning, wealth and culture could offer, for becoming acquainted with the politics, science and literature of Great Britain, Germany, France and Italy. At the age of thirty-four years he first came prominently forward into public life in the delivery of an oration at the request of the authorities of Boston on the Fourth of July, entitled "The True Grandeur of Nations." His life seemed to be an earnest, honest effort to promote the grandeur of this nation; and so far as he influenced them of all others. His noble, unremitting toil in the anti slavery conflict is pictured by Senator Schurz, with all the beauty that illuminates truth when displayed by a master artist. His great influence during the days of secession and rebellion in leading the way for the emancipation of slaves is brought out distinctly.

His wise conduct when chairman of the committee on foreign relations in the Mason-Slidell case, in connection with the Alabama Claims and the wanton injustice of his removal from that position, teaches the folly of slavery to party and the depravity of the children of men who abuse merit when it conflicts with transient, personal, selfish interests.

When he withdrew from the Republican party the base ingratitude of politicians and a large number of the people towards their great benefactor, the censure of the legislature of Massachusetts, and added to this a severe attack of the disease which a year later caused his death, shows us the wisdom of remembering the days of darkness "for they are many."

As was said at the outset, Mr. Sumner seems in the portrayal of his life by his discriminating and candid eulogist, to have been all that nature in her best possible conditions could make him. Descended from an upright, courageous English family, enjoying all desirable advantages in early life for the best literary training, with a strong and noble physique, no fierce encounters with poverty for his daily bread, he put forth a majestic and graceful manhood refreshing true hearts as a carefully trained shade tree pleases a correct taste.

He was all that nature could make him. Involuntarily we say how much greater are the triumphs o grace. How much safer are the treasures laid up in heaven.

Imitate Mr. Sumner in his honesty, in his purity, in his industry, in his devotion to truth, in his opposition to the hidden works of darkness, in his generous love of humanity, but make the soul of all this Christ and his kingdom.

Those professing to know, say that Sumner was an earnest Christian. If this is true, Senator Schurz's eulogy, so clear and so complete in other respects, is certainly defective in not showing that the grace of our Lord Jesus Christ sustained and comforted him in the trials of his life.

For the Cynosure.

Family Affairs.

BY A. THOMPSON.

HUSBAND.—Wife put the kettle on, I love to hear
Its pleasant song, and see our smoking cheer,
And while you get the supper, I'll unfold
A plan for getting honor, ease and gold.

WIFE.—Why bless you John I never knew before,
Your mind upon such dizzy heights to soar,
Has mad ambition caught you by the hair
And bound you fast on her deceitful chair?
What would you be? no alderman, I ween;
That for your genius would be low and mean,
And though as governor a while might do,
Yet, John, the Senate is the place for you.
There your great parts all unobscured might shine
And fill the nation with your fame and mine.

HUSBAND.—Ah! your old pranks—there, Nancy, that will do,—
Had ever woman such a tongue as you?
Were you a Senator, I would be bound,
You'd beat old Butler on his chosen ground;
But if you can your ridicule retain
I'll show my plan, and strive to make it plain,
You know our foundry is a large concern,
There full a thousand all their living earn,
And you would think that in proportion due
To what the workmen of the business knew,
Were honesty and soberness combined
That each and all a proper place would find.
It is not so, another force appears,
And into place the oath-bound brother rears,
Sets him on high and bids him grandly ride
O'er worthy rivals cooly set aside.
'Twas but to-day, I heard our boss declare,
My steady habits and my skill and care,
And recommend me as a worthy man
To be a foreman in the place of Dan
Whose drinking habits, long a deep disgrace,
At length have dispossessed him of his place.
What's the reply?—"I would be pleased indeed,
To give to John the place of Daniel Reid,
But he's a 'cowan;' give a hint from me,
And bid him travel through the third degree."
Thus spoke the owner so that I might hear
What was of course intended for my ear.
And now my plan if you declare it good
Is to be numbered with the brotherhood.

WIFE.—Amazing wisdom, oracle of light,
What deep sagacity you show to-night!
Yes, round your neck the Mason's halter draw
And bow the subject of Masonic law,
And humbly sware through all your mortal life
To keep your secrets from your worthy wife.
Yes, join and pay for pass-words and degrees,
For empty titles and for private fees
In one year more than you have given
In any two to spread the bliss of heaven!
And you may be a general or a priest,
A great high something at the very least.
Yes, join the lodge, and every night at tea
I'll read a lecture from a new degree,
Of bleeding throats and organs torn out,
Tongues, hearts and bowels scattered all about,
Of fiery vengeance chasing to the grave,
Of malice's tongue let loose upon the slave
Who dares by any art or plan disclose,
The awful secrets that the order knows,
Of human ashes scattered to the blast,
Of horrid hell when mortal life is past,
The double hell that waits the hapless knight,
Who stains on earth his sacred honor bright.
Yes, join the lodge and I will undertake
To keep you posted up and wide awake
On all the wisdom and the lore profound,
That women never knew nor cowan found.
But mind you, John, as sure as you're a man,
I'll always look as homely as I can;
I'll let the cobwebs gather on the wall
And feed the chickens daily in the hall;
I'll wear the hat you hate so much to see,
And never give you sugar in your tea;
I'll never put a patch upon your clothes,
Nor draw a needle through your holey hose,
But look as crossly sour as spinster Lee
If you prefer the Masons' lodge to me.

OUR COLLEGES ON SECRET SOCIETIES.

EUREKA COLLEGE.

Messrs. Philo Carpenter, J. W. R. Sloan, L. N. Stratton, Esqrs., Committee:

GENTLEMEN:—Your circular letter of Sept. 18th, requesting the views of the President and Faculty of Eureka College upon the subject of "The Influence of Freemasonry on the Social, Civil and Moral Character of the citizens of America" has been received

While, except for the request made, no such article would ever have been written, and while there is not an entire uniformity in our views, I am disposed to state in brief my own convictions and those of my co-laborers so far as I know them, not, however, holding myself responsible for an exact representation of the latter.

No more than two of our number have ever been connected with any of the secret orders, and I believe none with the Freemasons. No member of the Faculty could be called a zealous supporter of secret societies. Two or three are quite earnestly opposed, and the remainder regard the question as of individual application not of serious import in connection with our social, civil and moral well-being.

Perfect impartiality is indispensable in considering this subject, and at the same time it is very difficult. What right has one who has never been connected with a secret order to assume to speak in regard to that of which he can know nothing? On the other hand, how can he who, it may be, overcoming scruples and doubts to do so, has thoroughly committed himself to a movement, present with freedom its defects to his own mind or to others? Whoever attempts to become the champion of one or the other side of the controversy upon this subject, will most certainly fail to be entirely impartial. We may, however, do great good, and such emphatically must be the result of the opposition represented by the *Christian Cynosure.* And yet there is not so great force to the objections set forth in the inquiries just given as is sometimes supposed.

An intelligent citizen is a competent judge of the claims of Freemasonry, though never having been initiated into its mysteries. The system has its fruits which are apparent to all. Its votaries have moved among us in all the relationships and stations of life and certainly its effects must be visible to the careful observer. We cannot suppose that any flagrant immoralities are practiced in the secret conclaves since there is no perceptible baneful influence upon the characters of those who are during a life time participants in them. Nor does it exert any very great influence in politics, since members of the order belong to all parties, often oppose each other, and very rarely, as is true even in regard to religious sects, is membership in the Masonic fraternity a deciding point in the election of officers. Civil freedom has not been jeopardized nor life and property been made insecure. Factious opposition to forms of government has not been observed as a result of Masonry in its entire history, nor has education or progress been impeded. Ministers of the Gospel remain in its membership asserting the entire consistency and propriety of such a course. Since, then, no fundamental evil can be alleged against it, we must institute more careful inquiry to determine what are its tendencies and its character. Admitting perhaps good influences from it, has it any principles of evil whatever? Are there any reasons why it should be abandoned?

As a foundation for proper judgment upon social, civil or moral questions the Bible must be recognized as the standard of right, the revelation in it of Jesus the Christ, the Son of God and the Saviour of the world, must be held as fundamental and the fact must be asserted that no moral principle, eternal and indestructable though such principles are, has come to the world from any other source than the divine. Masonry did not introduce philanthropy and morality into the world, and though it may claim to have practiced them, that is no sufficient argument for retaining the system if there are less objectionable means of doing the same.

What are the evils connected with Freemasonry?

1. Time and means are expended unnecessarily.

2. The attendant upon evening conclaves is drawn away from the family circle when he should be at home, and to that extent the social tie is weakened.

3. The pledge and obligation of secrecy are stronger than required for the legitimate accomplishment of the objects usually set forth as designed by the institution.

4. The candidate for admission is in the most solemn manner initiated into that of which he has not before complete knowledge; and if he shall find anything fundamentally wrong, he is virtually prohibited from denouncing it. A morally responsible being has no right to take such a step in the dark. Being the guardian of his own conscience he cannot so act on the assurance of any other human being whatever.

5. No human institution has the right to exact oaths. Even the church has, formally, none, and civil governments if they require them can only do so because they themselves are ordained of God. Freemasonry has no such right, having no divine origin.

6. Freemasonry gives undue sanctity to that which is not divine; in its regular proceedings, on funeral occasions, etc., it mingles in unhallowed associations its own pretensions with the solemn rites of religious worship.

7. It performs its charitable acts not in the name of Christ; the individual gives the cup of water in his own name or that of his order. Christ does not, therefore, as he justly should, receive the glory of all our good deeds.

8. Many Freemasons openly contrast the church, as a means of good, with their order, and thus injure the influence of God's own organization. Many of them are satisfied with their order and reject the church founded by the Son of God and for which he gave his life and which he requires every free moral agent among men to enter and sustain.

9. Selfishness is an ingredient of the philanthropy of the order, since it distinguishes in its benevolence between its members and other men, and gives rather as a mutual aid society than because Christ, who has commended his own love to us by the infinite gift of himself, requires us to love one another.

Though Freemasons regard these objections as unjust and invalid, thousands are influenced by them who may not openly oppose, but yet cannot conscienciously attach themselves to the organization, and will always regard its influence as detrimental to our civil, social and moral life. A. M. WESTON.

My Conflict and the Result.

MR. EDITOR:—Some years ago, as you know, our "Grand Traverse Conference" passed resolutions against Masonry. (I first started the fight by sending a long essay in Conference against Masonry.) The Masons were enraged, and rose en-mass to crush the Congregational churches of this region.

I was called out to lecture against them, first in Northport, where they had a lodge, then here. All the Masons signed a petition to me requesting me to give them the lecture I gave at Northport. I did so. They were out; had a crowded house, a Mason chairman, and first rate order throughout for two hours or more. But they changed color and turned and scowled, but no one said a word till they got out of doors; then the chairman said, "*It is all a lie.*" But that same man was overheard to say, next morning, to three other Masons, "I watched Thompson *close* last night, but there was *not a point I could deny.*"

But though they could not deny, they resolved to crush me. They said, "We will starve him out;" and they tried it. They would not give anything for preaching, or to build the church; nor would they let their *families* give, who were regular attendants on the preaching. They gave me a good "letting alone;" only they talked against me behind my back, reported many lies about, and tried to prejudice the people against me. I went steadily forward in my work without noticing their lies, and the Lord helped, though they would not. The church was finished; the people stood by me. I *lived* without Masons' money; and THEY FAILED, broke down, and had to leave, while I hold still the field, and the Lord is blessing us and sinners are being converted. Glory to his holy name! The work is his, and his shall be all the praise. Before they left they seemed conquered in their prejudices. They bowed and smiled and spoke pleasantly to me, and one of them (said to be the highest Mason in the State) came to me and *confessed* his wrong toward me, and wished my forgiveness! And again said to me, "For your encouragement, Mr. Thompson, I wish to say that your influence over me has been FOR GOOD. I am resolved henceforth to throw my influence on the side of temperance" (he had been a free drinker.) He since wrote me a very friendly letter from Salt Lake City, saying that my "counsels to him were among his greenest memories." That Mason once said to me, "They talk about Morgan's being murdered by the Mason. It is all a myth." I answered, "It is too late in the day to talk so. The thing has been undeniably proven too often." He said again, "If one who had been a Mason, should come out and tell everything just as it is, you could not believe him!" What nonsense!—first acknowledge he told the truth, and then say you can't believe him! Why? "He is a perjured man." How perjured? "Because he has revealed what he swore never to reveal." Indeed! Then he *has* revealed Masonry or else he is not a perjured man! So, by Masons' own showing, Masonry has been revealed; and why all this ado about keeping it secret?

I once said to a Mason who had just taken the first degree, "Now, my friend, you better come up to my house and I can tell you all about it without your having a rope round your neck and being blindfolded and dragged and bamboozled around so." He replied (without thinking), "O, well, that has all been *gone through with!*" Another seven-degree Mason, who has staid with me—a M. E. minister—preached the funeral sermon of a very wicked man, but preached him straight to heaven, and said, "*Masonry is the highest style of a profession of religion!*" And a wicked, seven-degree man here says, "Masonry is all the religion I want." But this religion does not make them good men.

I have exposed their abominations and nonsense in the hall and in papers, in public and in private. They have threatened, but no violence has been inflicted. Truth has been triumphant.

Now, for years, I have been exposing the needlessness and wickedness of running iron furnaces on the Sabbath; showing that they can be run successfully and keep the Sabbath; and for this exposition of their wickedness the present iron company seem to be "down on me," and refuse to do anything toward sustaining preaching. Very well. Let them keep their money. I will try to be faithful, and trust in the Master for my support. But rebuke their sins I must, though obliged to work hard with my hands to support a large family. The prayers of Christians are invoked, that we may see, in greater power, the glory of God and triumph of truth. Yours for righteousness, GEORGE THOMPSON.

Leland, Mich.

The Newspaper Press.

Why is it that the newspaper press of the country is so silent on a subject that is of such vital importance to our religion and our government, as the one which our Association advocates, viz: OPPOSITION TO SECRET SOCIETIES? Is it possible that Anti-masons are all wrong, and the newspaper editors of the United States, whom we outnumber ten to one, are all right? You will find the average American newspaper editor quite ready to publish the proceedings of Masonic lodges; but if you attempt to get him to publish Anti-masonic proceedings, you will have a cold shoulder turned upon you at once. You will have to pay pretty largely to have the use of his columns, and may not succeed even then; for the lodge is all-powerful, and there is not one press in two

hundred that dare to offend it by publishing the truth against it.

Never was poor Spain so ridden by priests, as the American press is by Masonry. Even editors who pretend to the highest respectability, and whose opinions pass current with Masons and Masonic politicians, have either taken or refused money to allow moderate Anti masonic articles to go into their papers. Anything in favor of Masonry they publish with great facility, giving place in their columns cheerfully to the most stupid, unwholesome stuff that comes from the lodge, thus depraving the tastes, perverting the judgment, and confusing the ideas of moral right of their readers, but not a word will they ever print against Masonry. They will fully suppress the truth, and give only one side—the false side of the question. Let any unbiased, independent man read the *Cynosure*, or any other Anti-masonic paper, only for six months, and he will be surprised to find how completely the American press, both religious and political, has hoodwinked its readers, and prevented them from knowing the truth.

There is hardly a newspaper of high character in the country, whether religious or political, excepting a few Anti-masonic prints of recent date, which has failed to base its interests on the corrupt favors of the lodge. Let us take for example the *New York Tribune*, which claims to be at the very head of all the newspapers of the country, what are the facts in the case? How many articles against Masonry has any one ever seen in that paper during the last fifteen years? A candid answer to that inquiry would have to admit that for one such article there has probably been a hundred of the opposite character. By *Masonry* is meant, of course, a generic term, embracing all secret organizations. Whatever newspaper publishes the proceedings of secret societies, without adverse comment on them of any kind, favors those societies; and whatever paper favors secret societies, favors corrupt influences and false ideas.

Nothing is more dangerous to liberty in a free country, than the newspaper press. While a free, manly, independent, disinterested press is the guardian of liberty, a corrupt press is the utter ruin of liberty; and no press could be more corrupt than that which courts the impure favors of the Masonic lodge.

We are to know the tree by its fruits; and by this simple rule let us again revert to the first newspaper of the country. What did the *New York Tribune* do toward exposing and defeating the corruptions of the "Tammany order," a secret ring which has overwhelmed New York City with such an immense debt? If we are not mistaken, it sought to palliate and cover up that outrage at the expense of the city government. And now that an issue of the first importance arises between importers and the government, the *Tribune* devotes a large part of its columns in favor of the importers against the government. Its columns reverberate with the loudest thunder of indignation against a little secret ring of detectives employed by the government against known dishonest parties; but against Masonry, the worst and most pernicious of all secret rings, one that naturally leads to the existence and support of all other secret rings, the *Tribune* has but little to say. The Grange ring, which is one of the most dangerous aspects which Masonry has yet assumed, finds the *Tribune* better than posting bills and franking privileges, for advertising and furthering its proceedings. To be attending to little rings and give no heed to Masonry, is but tithing anise and cummin, and neglecting weightier matters—matters which must be attended to first and foremost above all others, or our republican government cannot be saved. It may amuse and divert idle readers to see the terriers of the *Tribune* ferret out little nibbling mice, while the real Masonic rats are quietly at work destroying the dikes and embankments of republican government against the desolating floods of fraud and corruption, which, like a swollen Mississippi, are threatening to pour in upon us.

What the American public now needs, is a press that dares to tell the truth; and to assail false principle in whatever gigantic proportions it may appear. It needs a press that adopts HONESTY instead of POLICY for its standard, and which makes plain and straight the paths of truth, in order to lead men out of the mazes into which Masonic indirection has led them.

REFORM.

Secrecy.

BY PRES. SMITH, OF NORTHWESTERN COLLEGE.

Remarks are sometimes made in justification of secrecy which do not seem to be very logical. No just discrimination seems to be made; but it is inferred that because secrecy is justified and demanded by peculiar circumstances, it may with propriety be adopted as a general rule of action.

Secrecy cannot be condemned as always wrong. It has, indeed, of itself, no moral character. Secrets may be committed to us which we should sacredly keep; not because they are secrets, but because to publish them would be an injury to society. If the same things should be communicated to us, not as secrets, but with the intention that they should be spread abroad, we should be guilty of the same wrong in giving them publicity.

It is proper that every individual should keep some things secret—that some of his thoughts and actions should be known only to himself and God. There may with propriety be family secrets. In the present state of society it would be very imprudent to reveal everything said and done in the family circle. But it does not follow that a family is justified in keeping a guard at the door to prevent others from entering. or in putting its members under oath not to reveal anything said or done. The church may have secret sessions, though such sessions are generally of doubtful utility. If they are allowable at all, it is that those who are interested may be more free in investigating wrong doing, and in giving expressions to their opinions, while the results of their deliberations are afterwards to be revealed. This certainly would not justify a church in holding secret sessions as a general rule. The same may be said in regard to the secret sessions of a legislative body. If they are ever justifiable, it is for temporary purposes, and as an exception to the general rule. Secrets are admissable also in war. But this does not justify those who are engaged in benevolent efforts, and who have no thought of waging offensive or defensive war against their fellowmen, in adopting secrecy as a principle of action.

It may truly be said that secretiveness is not a mark of superior virtue. We esteem men, not in proportion to their disposition to conceal their thoughts and actions, but inproportion as they manifest a disposition to act without disguise. The child is free from guile and has no secrets; and, in after life, just in proportion to its purity of heart and life, will it have less occasion for secrecy. So it is with a family or a community. The more exalted its members are in intelligence and virtue, the less tendency there will be to secretiveness on their part. If there was no sin in the world, there would be no need of secrets. There will be no secrecy in heaven. "There is nothing covered that shall not be revealed; neither hid that shall not be known."

In regard to this point, Henry Ward Beecher makes some excellent remarks, as follows: 'Secretiveness is an instinct of our lower nature. It is the result of the law of force, for the most part. The Spirit of Christ is one which refuses to work by principles of secrecy. There is nothing that forbids incidental secrecy, as in the family. There are some things best not to be known. But mostly secretiveness belongs to a state of life where force rules, driving men to secretiveness for protection. As we rise in the scale, however, our true nature is best served by relinquishing secretiveness to the brute creation. Fish taken in the Mammoth Cave are said to have no eyes. There being no function for it, the organ itself remains undeveloped. And so men brought up in secrecy lack that moral sense which otherwise would grow in them by use. Under despotisms, unity for liberty can only be secured by secrecy; and the price paid in demoralization of character makes it very questionable whether it is best. The open testimony of martyrs has done the world more good than all secret plottings. Although in the retreats of the family or in one's own heart some things may be withheld, it may be laid down as a general rule, that, in the operations of society, secrecy belongs to the lowest range of manhood, and not to the higher range and spiritual kingdom." There can be no doubt that when secrecy is adopted as a rule of action, it has a demoralizing tendency.

Let a virtuous man adopt the principle of secreting his thoughts and actions from his fellow-men, or let a body of men do the same, and, however pure their intentions may be, as they are removed from the healthy restraints of society, the tendency must be to lead them to approve of sentiments and deeds which otherwise they would condemn. Moral, political and religious societies are in danger of becoming corrupt, even when their doings are exposed to the criticism of those without. But the danger must be greatly increased when all their acts are hidden from public view, and all are bound under strong oaths not to reveal anything that takes place. How long would a church retain its purity if all that was said and done in its meetings was withheld from the public? What an opportunity would be afforded for hypocrites and unprincipled men to work evil? Who does not see that by acting thus in secret, without a possibility of exposure, the bad would have the advantage of the good, and would be likely to take the lead in the operations of the association?—*Evangelical Messenger.*

Politics as a Religious Duty.

[From the Northwestern Christian Advocate.]

No man has a right to shirk politics. Fat offices exist, and if we do not care for them, rogues will seize them just as thieves steal your stray dollars or diamonds. Worst of all, once in office, the power of office will be used to rob, outrage and ruin. Some governors, congressmen, judges and law makers ought this hour to be in the penitentiary.

Decent people complain about politics; suppose we stop scolding and compel reform. It can be done and if ever done, done by those who now do nothing but listlessly whine about the wickedness of power unsalted by the churches. Let us begin now, and at the right place. Chicago illustrates the comforts of cauterizing the wrong end of an evil. Suppose we begin further back among candidates and platforms. We shall thus properly shape future elections, and at the same time, by healthy fear among the elect of yesterday, may prompt them to serve more faithfully.

Let every good man now promise God that he will put his hand on politics. If caucuses are not abandoned to the tricksters and slumites, primary elections will not be held in saloons, amid whiskey, smoke, and oaths enough to make a careless daily reporter tremble for the country. If necessary, refuse to go to prayer-meetings that night; talk right out on the subject; scan delegates; go at first, even to a saloon caucus; insist on good order; disregard the bullies who try to get all power by repelling you with sneers about "fanatical Christians;" assert your right to shape the state; be your dignified self there just as you are in the crowd about your post office; silence party hacks, and astonish them by the sight of gentlemen doing their duty.

To your astonishment, that very first election will put on new features, and your delegates, nominees and your elect servants will gather strength when they see that you propose to stand by them just as scamps have clung to their companions.

Reformed national politics depend wholly upon *reformed* local politics. National politicians are powerless without the all-prevading support of local managers. Begin at home. Put every local politician on his good behavior, and he will see to it that general issues are shaped to your liking through the machinery he knows so well how to move. Parties are not kept together by devotion to abstract principles with national applications. Poor human nature is not made up after that pattern. If you neglect your local constables, coroners or supervisors, your whole party in state and nation will fall apart. Lesser ambitions and more local desire to get the much for the little create the ward, township and county influence that cements men. There will never be any necessity for attacking a national platform if you hold the reins of decency tightly over your neighbor who wants to carry his election.

The National Christian Association opposed to Secret Societies, Sixth Anniversary in Shakspeare Hall, Syracuse, N. Y., June 2, 1874.

—For the information of inquiring friends brother Stratton of the *Wesleyan* writes that several hundred delegates will be entertained at Syracuse. No special reduction of railroad fare is yet reported. The present rate from Chicago is $17 ; the trip is made in twenty-six hours on trains leaving at 8:30 A. M. and 5:15 P. M.

PLEDGES MADE AT MUNMOUTH should be paid without delay. Those interested will please notice and save being notified more particularly.

Ohio Anti-secret State Convention.

After consulting with the friends of our reform as generally as practicable as to the time and place of holding our State Convention for organization, we have concluded that we can do no better than to appoint it at Flat Rock, Seneca Co., O. This is not as central as we could desire, but all the circumstances indicate that this will be the most successful place for such a gathering on short notice. In this appointment we have the concurrence of Rev. L. Moore, President of Northern Central Ohio organization, and other friends, and hope that it may meet the approbation of our friends generally throughout the State. As the National meeting at Syracuse is fast approaching, and as we hope to be fitly represented in that body, we fix the time for holding our State meeting to commence Tuesday evening, the 19th of May, and to continue until Thursday evening, the 21st. We hope all our friends who can possibly atttend will do so, as the convention will be one of much interest to our cause in this State; and we hope the influence will be healthy on other States. *Come one, come all*, and let us put this State upon a basis in which she can be effectively aggressive against this enemy of God and humanity. We wish to be able to appoint one or more delegates at this meeting from every county in the State to the National meeting in June. Hope the friends will all take an interest in securing funds from each county sufficient to defray the expenses of their respective delegates. We will see that able speakers are present on the occasion. Papers favorable please copy.

D. S. CALDWELL, *State Agent.*

Carey, O., April 13th, '74.

P. S.—Persons from all parts of the State will stop off at Bellview, and will be conveyed to place of meeting.

Is Indianapolis, St. Louis or Lansing the place for our annual meeting next year? Or shall we look still farther? One important work for the National Anniversary will be to lay out the plan of next year's labor, at least so far as to fix the place of the next annual meeting. If this is done it will aid much in making that meeting what it ought to be. Will not friends interested let us know their views on this subject?

Lecture List.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.

State Lecturer for Illinois H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, Carey, O.

State Lecturer for New York, J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Odessa, N. Y.
S. Smith, Charles City, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.
L. M. Andrus, Mt. Vision, N. Y.
J. J. Bishop, Chambersburg, Pa.

THE NATIONAL CHRISTIAN ASSOCIATION,

OPPOSED TO SECRET SOCIETIES.

President—J. G. Carson, Xenia, O.

Vice-Presidents—R. B. Taylor, of Ohio ; Aaron Floyd, of Pensylvania; Luke Thomas, of Ind; Pres. D. A. Wallace, of Illinois; George Brokaw, of Iowa; N. E. Gardner, of Missouri; N. B. Blanton, of Kansas; Donald Kirkpatrick, of New York; J. W. Wood, of Wisconsin; John Levington, of Michigan.

Corresponding Secretary—I. A. Hart, Wheaton, Ill.

Recording Secretaries—H. L. Kellogg, G. L. Arnold.

Treasurer—H. L. Kellogg, 11 Wabash Ave., Chicago.

Executive Committee—J. Blanchard, P. Carpenter, I. A. Hart, George Dietrich, J. M. Snyder, O. F. Lumry, Isaac Preston, C. R. Hagerty, J. M. Wallace, E. A. Cook, J. G. Terrill, A. Wait, H. L. Kellogg.

The objects of this Association are to expose, withstand and remove secret societies and other like anti-Christian organizations from church and state.

The Association originated in a meeting held Oct. 30th, 1867, in the City Hall of Aurora, Ill., attended by persons opposed to secret societies, where a committee was appointed to make the necessary arrangements for a National Convention. This was held in Pittsburgh, May 5th–7th, 1868, when the National Association was organized. Its subsequent meetings have been held : Chicago, June 8th–10th, 1869 ; Cincinnati, June 9th–11th, 1870 ; Worcester, Mass., June 7th–9th, 1871 ; Oberlin, Ohio, May 21st–23d, 1872 ; Monmouth, Ill., May 14th–16th, 1873. Its presiding officers have been in order: Bishop D. Edwards, Prof. J. C. Webster, Judge F. D. Parish, Gen. J. W. Phelps, Pres. J. Blanchard.

The Association employs a General Agent and Lecturer, and has secured State lecturers for Indiana, Ohio and Illinois, whose names appear in the list of lecturers. The support of the Association is entirely voluntary. Funds are greatly needed to carry on the work already begun, and contributions are hereby solicited from every friend of the reform. Send by post-office order, registered letter or draft to the Treasurer, 11 Wabash Ave., Chicago.

Reform News

—Rev. H. H. Hinman, who has taken the lecture work in Illinois, called on Monday last. He lately lectured in Lockport near Chicago. He has been kept from lecturing for a few days by the unsettlement of affairs incident to removal, but will now be ready to correspond with associations or break ground in new localities.

—Elder A. D. Freeman has been chosen delegate to Syracuse from the Greenwood (Ill.) Baptist church; and will attend.

—The Dupage County Association of this State has announced a semi-annual meeting for May 6th in the College Chapel at Wheaton. Delegates will be appointed to Syracuse.

Brother Kiggins writes that the following delegates have thus far been reported from Ind.: "State Association, J. T. Kiggins ; Lower Wabash Conference (U. B.), W. M. Givens ; Jay county, Rev. Aaron Worth , Hamilton county, J. L. Fall ; Cherubusco Circuit (U. B.), Rev. David Holmes ; North Ohio Conference (U. B.), West District, J. K. Atwood. Two or three more are likely to be elected, while some will go on their own account."

Organization and Lectures in Spencer County, Indiana.

On Monday, April 13th, 1874, a county anti secret association was organized in Dale, Spencer county, Indiana, of which Rev. I. Scammahorn was elected President; Rev. A. Brooner, Vice-president; Rev. H. Burr, Secretary; and N. G. Walter, Treasurer. Some of the most prominent citizens of the county, as well as some of the most pious in the churches, are connected with this movement. A committee was appointed to secure additional signers to our constitution, by signing which they become members of our organization.

We expect to hold a meeting at an early day for the purpose of laying out our plans for future operation in procuring and distributing tracts, circulating the *Christian Cynosure*, employing lecturers, etc. We have entered into this work in the name of Jesus, and have already had evidence that God approbates our course. We earnestly beg the prayers of all Christian people that our faith may not fail, nor our zeal grow cold.

In accordance with previous arrangements, Rev. Mr. McCormick, a Congregational minister, was with us and delivered four able and convincing lectures. Bro. McCormick's gray hairs indicate that he is past the meridian of life, and will, in a few more years at most, quit the field and recieve his reward. He is remarkably good natured, always seems cheerful and lively, but never light and trifling. His deportment during the time we were with him gave evidence that he had been with Jesus and learned of him. During the time of his lectures he never seemed angry, petulent, excited, or embarrassed. He entered upon his work so calmly and yet so earnestly, that even his enemies seemed to be astonished; and if an expression that sounded rough and uncouth should fall from his lips, there would scarcely be time for prejudice to arise in the minds of the hearers, until it would be so moistened by the tears which flowed copiously down the furrowed cheeks of the earnest reformer that it would lose its harshness and carry with it a convincing power that would seem to silence opposition.

During his stay among us a prominent Mason was heard to say "McCormick's record is clear, anyhow, for I have known him for years".

His lectures consisted in expositions of, and strong arguments against, Freemasonry, Odd-fellowship, etc. At the close of each lecture he gave opportunity for any person to ask questions, which several persons did, all of which he answered in a Christian manner. In answer to the question: "Have you been a Mason?" He said, "If I should say I had not, I would lie". Having read some in Webb's Monitor and denounced Freemasonry for being a Christless institution, a man who said he had taken fifteen degrees in Masonry arose and said "I wish to ask if the name of Christ is not found several times in that book?" "Find it if you dare," said the speaker, reaching him the book. No search was made for the name, and the audience was left to judge whether or no it could have been found.

During the lectures Masons and Oddfellows were frequently invited to deny anything which they considered false, and as they did not do so we concluded that truth had been revealed. After the lecturer had left, a letter, which had been either accidentally or intentionally dropped by a Mason, was found, from which it appears that two prominent Masons of Dale had written to Dr. Swan, of Rockport, a *Baptist minister*, urging him to meet McCormick at Dale to defend Masonry. The letter found was signed by Dr. Swan at Rockport. Begging pardon of the brethren concerned, (knowing that the hidden things must sometime be revealed anyhow) we will quote from this letter:

"GENTLEMEN: Your note of the 10th inst., is before me, and in response I have to say (*with regret*) that I will not be able to be in Dale on next Monday night, consequent upon imperative engagements in another direction. But, *indeed*, I would love to be there and handle McCormick awhile with *cast-steel fingers, case hardened, and ground to a sharp point.*"

Reader, please bear in mind that this man is a Christian professed !—a miniser ! This grates upon our ears some thinglike the horrid oaths of Masonry.

In conclusion let me say, dear brethren in the Lord, our work is a great one. The enemy is strong. His bulwarks are powerful. The struggle is to be a fearful one. But we know in whom we trust. O let us keep near to God. Let us have the same mind that was also in Christ Jesus, and while we have no compromise to make with sin, let us entertain no hardness towards those connected with the great evil which we oppose. Blessed Jesus, arm us for the conflict. H. BURR.

Correspondence.

Masonry and the Grange.

ST. CHARLES, Minn., April 6, '74.

Editor of the Cynosure :—Some things have lately transpired here which look as though Masonry was seeking to shelter behind the grange. I notice an account of an election last month for town officers in an adjoining town where I lived several years, and know eight of the ten officers elected as follows:

First Supervisor, Mason, granger, Democrat.
Second Supervisor, Mason, granger, Democrat.
Third Supervisor, Mason, granger, Democrat.
Clerk, granger, Republican.
Justice, Mason, Republican.
Constable, Mason.
Treasurer, Mason, Democrat.
Assessor, Mason, Democrat.

This town has at least two Republicans to one Democrat, and I think not one-tenth of the voters are Masons, and the paper correspondent from that town reports it as a "great victory for the Anti-monopoly party" after a "hot contest." Masonry of course was kept out of sight, but you will notice seven

out of ten officers are Masons, four grangers, and perhaps one or two more of each, as two I do not know about. One Mason who is also a granger from that town, said to me that things are changing, for he voted for four Democrats. You will see that they are all Masons, and the election was really a Masonic victory.

Another thing looking in the same direction is the "grange festival." Masonic festivals, Masonic balls, etc., have been in vogue here. This winter I hear of nothing of the kind, except the grange festival, which is so much like the Masonic festivals that I will give some extracts from the newspaper account:

"The long talked of entertainment by the St. Charles Grange of the Patrons of Husbandry, took place Friday afternoon of last week. Although arrangements had been made for a large attendance, and hundreds were expected to be present, for some reason the number fell off by nearly one-half. After being called to order by the "Master and remarks by the State Agent, etc., supper was then announced and about fifty persons repaired to the dining hall where a sumptuous feast was spread." . . . , "The dancing room was next in order. . . . The pleasures of the evening were kept up long into the early hours of the morning, and the enjoyment was supreme. The festival was a complete success."

Possibly Masonry will not find as safe a shelter as it expects. Some grangers own up that the *Cynosure* tra gave them is a true representation of their ritual, and appear about ready to renounce.

On coming to this place a few weeks since I was greatly surprised to learn that a prominent merchant here had lately joined the Masons.

But my surprise was greatly abated on reading a letter dated at this place March 31, 1874, and signed by the initial of the "Grand King" of the State of Minnesota, and published in a Winona paper, saying that this same merchant was elected by the grange as "grange merchant."

Since writing the foregoing, my eye has fallen on the following puff from the "State Agent for the grangers," for the Phoenix Iron Works:

"I take this occasion to say that the above named parties are proprieters of the Phoenix Iron Works in this city and seem to be doing a flourishing business in the manufacture of portable engines for threshing and other farm purposes; also the "Minnesota Seeder," which is becoming deservedly popular, both at home and abroad; also the Hughes Riding Plow, which is coming into general use in those States east and south of us, and bids fair to become a very popular and valuable implement. Messrs Hurlburt & Stevens have seen the error of the old method of doing business on long notes with wide margins for the middle men. And I feel it incumbent on me to urge on my brother Patrons to extend to them as large a share of patronage as is consistent with your wants."

This is the firm that nearly two years ago withdrew their patronage from E. A. Cook & Co. on account of their connection with the *Cynosure*, and gave their "heavy orders" to others, and warned the "gentlemen of the *Cynosure*" that their opposition to the institution of Freemasonry would have the two-fold effect of increasing the number and zeal of the brotherhood, and of diminishing their income tax. But this was done by a member of the firm when he was State Senator, and had the interests of the State and the "public morals" as well as the interest of the order or brotherhood to look after. . . . .

This "State Agent for the grangers" tells me that they design to sell to outsiders at a small per cent. above what they charge "Patrons," and perhaps some will prefer to buy through the "middle men" of the grange rather than pay their money and give up their manhood to the grange and be continually harrassed with "lodge dues," as some of the grangers already are, who would like to be free if it were not for "being forever disgraced by those that were their brothers and sisters."

It would really be a sad thing for the Masons to have the "numbers and zeal" increased very much, for they are zealous, and as a lawyer who had long been a Mason, once said to me, "Masonry is only designed for a few, and if many get into it, it will spoil it."

OREN CRAVATH.

Masonry in the Navy.

YORK, Pa., April 26, 1874.

Editor Cynosure:

During the Rebellion, the vessels of the S. A. B. squadron sometimes sent their cutters with armed crews to lay all night at certain places, as picket boats, to look out for rebel vessels or blockade runners.

One night I was one of a picket crew, sent from the Wissahickon in a cutter, to lay all night at the mouth of a river. (I have always thought it was the Savannah River, but am not sure, as it was dark.) The crew consisted of a master's mate, and seven men besides my elf. The master's mate had a navy revolver; all the rest of the crew had muskets, horse-pistols, cutlasses, and daggers. To a peacable man, we no doubt looked like fierce fellows; and Sir John Falstaff would have felt proud of such warriors. We rowed two miles from the ship, and dropped our little anchor. We then fixed ourselves for the night. One of the men asked the officer if we should load our arms. He said yes. We all drew our pistols and found all of them out of order. Some had broken locks, others bent ramrods. None could be loaded. I had no pistol, caps or cartridges. Next we tried to load our muskets, but found we had no musket caps. Our cutlasses were so dull that all of us could not have cut one rebel. Our daggers were in good order, as it was not an easy task to put them out of order. The officer did not seem surprised at our defenceless condition, but said he could use his revolver if necessary. We had an hour glass and kept up hour watches through the night, all sleeping in the bottom of the cutter, except the sentinel on daty. We were within one-fourth of a mile of the shore which the rebels held. Had armed rebels attacked us, we would have had to surrender without a fight. Our officer knowing our condition would have been a fool to have drawn his revolver on armed rebels. But his orders were to stay all night, and he obeyed. At early daylight we left in a hurry without ever stopping to take a last look.

The gunners' mate perhaps could explain all the mysteries of this picket boat affair, if it would not be "unmasonic" to do so. Why the master's mate did not tell the captain about matters that night, all who are investigating sheepskinism can guess. And what excuse our Masonic captain could give for sending us two miles so heavily armed with all sorts of old scrap iron, to watch his Masonic rebel friends so very closely, for a whole night, I can scarcely conjecture. I am glad, however, that I am not now a United States sailor, on guard with only a dagger, and loaded with a lot of old rubbish that no Jew would buy. Yours for the truth,

E. J. CHALFANT.

Secret Societies and Mutual Insurance Companies.

Editor of the Cynosure:

Orleans county, N. Y., has quite a number who believe in doing what they do openly; these constitute some of our best citizens. While there are others, who are not members of any secret organization, that believe that secret societies are of the same benefit as a mutual insurance company.

Some mutual insurance companies have proved of great detriment to the public at large, not being a mutual benefit but a mutual draining of money from the pockets of those interested, and filling the pocket-books of a board of directors. Said board of directors, after they had got rich out of the enterprise, published to the world that the company had broken down.

Secret organizations can not be compared to companies that are of a mutual benefit. The doings of the former are hidden, and of the latter are known. But they can be compared to those companies that are a mutual detriment. Because what they do is done in secret. Their stealings are hidden from those interested. CLARK D. KNAPP.

[The following letter accompanied photographs of brethren Bishop, Wickey, Weidler and Anthony, who have been lately mentioned as holding in connection a series of meetings in Southeastern Pennsylvania. We are heartily thankful to the brother who sends them, and hope to meet some day in the flesh the noble faces of these brethren. A small collection of such photographs for the *Cynosure* office was destroyed in the great fire. This will begin another. We should be glad of additions.]

YORK SPRINGS, April 20, 1874.

Editor Cynosure:

DEAR BRO.—Several notices have appeared in the *Cynosure* of our glorious meeting of the 18th ult.; and thinking it might be interesting to you to see pictures of our dear brethren who participated in it, and are so earnestly engaged in pushing on the good cause, I have concluded to send you one of Brother Bishop's and one with the four on one card. If they meet your approval, well and good; if not, I trust no harm is done.

Secrecy is pretty strong here; there were only a few of us who boldly took the front ranks in opposition; but we held on through many threats until we secured the lecture, and the end is not yet. More light is wanted. Bro. Bishop secured several subscriptions to the *Cynosure*, and I have since gathered those enclosed. I am determined to do all I can. Though I am but young in years, and in meager circumstances, yet I feel that the Lord is on my side. Thank God for the *Cynosure* and religious truth. Let us continue to battle against these popular evils until we gain the victory. The "Lord is mighty to save and strong to deliver,' and we have the assurance that if we go to him in the spirit of humble and earnest prayer, we will be sure of victory. Let our motto always be, never *despair, but always trust in the Lord.*

Leaving all in the hands of the Lord Jesus, I am in love for truth.

Your brother in Christ,

H. F. SLAUGHENHAUPT.

Our Mail.

Conrad Stegner, East. Castle Rock, Minn., writes:

"With great joy and satisfaction, I received and read your enlarged paper, and my heart goes out for this great work. Oh that I could do for it all I wished. With and through the grace of God, I was enabled to bring my mite in (since 1850) for abolishing slavery. For temperance, that is total abstinence (this is the twenty-fourth year of my household), not a drop of alcoholic drink came into my house, even for medicine. I don't believe in tonics, either bitter or sweet. My wife brought up seven children as hearty and red-cheeked as they could be, in whose veins runs not a drop of alcoholic poison. Then we go with Geo. Trask in the tobacco reform, working the last twenty years, and not in vain, either, even among my own countrymen we have helped to gain victory; and last, but not least, we have set in, since the grange movement begun five years ago, to fight the devil in his own secret holes."

Bro. Stegner promises to write to us again about the grange operations in his locality. We will be glad to hear from him. One step in a true reform naturally leads to another.

A. Baker, Tiskilwa, Ill., writes:

"I am glad to see the powers of darkness falling. I am doing all that I can for the cause."

Wm. Miller, Uniopolis, O., writes: "You may set me down as a subscriber for life, or at least until oath-bound secrecy shall die."

Dr. S. L. Cook, Albion, Ind., writes: "As I travel all the time, I work for the cause."

Rev. W. O. Dinius, Butler, Ind., writes:

"I think the *Cynosure* is the best paper in the United States. I cannot keep house and succeed in the ministry without it."

Anson Larabee, Brown Point, Ind., writes:

"I am well pleased with the enlargement and appearance of the *Cynosure*. It will be easier to obtain sub-

scribers now than before. . . . . Please find enclosed a post-office order for eight dollars. I am trying to do what I can to increase the circulation of the *Cynosure*. I will close by wishing you great success and one hundred thousand subscribers."

W. J. Knappen, Mehoopany, Pa., writes:

"This is a hard place to get subscribers in, for anything as good as the *Cynosure*. But I have found one who is willing to try it."

These hard places are the ones that need the paper, and we pray that God's blessing may go with every copy that reaches one of them, causing the good seed to take root and bring forth fruit a hundred fold.

Frank G. Sohman, Paxton, Ill., writes:

"The *Christian Cynosure* being an anti-secret society organ, will soon find its way to many a hearth, and accomplish a wondrous work."

J. A. Talmadge, Port Oram, N. J., writes:

"I have endeavored to do my best to obtain more subscribers, but have only succeeded in obtaining one, and for only three months, although I think he will continue it longer."

We often undervalue the results of our labors, because we cannot estimate their future influence. It is ours to do our work heartily as unto God, leaving him to bless it his own time and way. Where this question has been discussed, results are apparently greater; as at Little Prairie a friend obtained five subscribers, each for a year, in two hours, and left an agent to see persons that he could not call on, as he was obliged to leave.

C. Cogswell, Deer Lick, O., sends in twelve renewals. We hope our agents will not forget subscribers when their time is about expiring, but gather up and send in the renewals.

Amos Willits, Tipton, Ia., sends the *Cynosure* for three months to four persons, and writes:

"I will soon send you some more subscribers . . . . the *Cynosure* must be circulated and become a great power in the land."

"E. V. Downey, Ava, O., writes:

"I think that every Christian man or woman should be a reader of your paper. I highly prize its principles, and would hate to do without it."

Daniel Thomas, Fairmount, Ind., writes:

"If J. P. Stoddard is passing this way at any time, we would like to have him call at our town; or C. A. Blanchard."

He expresses a deep interest in the work, and has been disappointed about a lecturer, but is determined to persevere in his good warfare.

N. B. Wetmore, Herricksville, Pa., writes:

"I live on the old battlefield of D P. Rathburn, where every inch of ground is warmly contested; but truth is mighty, and must and will prevail."

C. Bender, Geneseo, Ill., writes:

"The people like the paper very much in its present form."

John Cassidy, Charleston, Ia., writes:

"I now enter my seventy-fourth year, and have been connected with the abolition movement from the first. That struggle is over, victory won, and I now rest in peace; no poor slave comes to my door at midnight asking help. I find other work needing to be done now. Through the fall and winter I have been drawing on the *Cynosure* office, and Bro. Wallace, of Senecaville, O., for tracts and papers, English and German. These have been pretty widely scattered and read, and have done good. Have for the most part been well received. . . . . I have certain knowledge of one case. A man of means and influence, who had sent in his application and fee, and was accepted by the lodge, but before the time of admission, some of the tracts came into his hand. He sent the lodge word that he would make them a present of the fee, but would not be admitted. So our labor has not been in vain."

J. E. Irish, Delevan, Wis., writes:

"My health is poor and my age seventy-three, but I have sent you over thirty subscribers since you commenced your paper. I took the *American Baptist* first to last. I have not found any paper that filled its place, as the *Cynosure*."

Through God's blessing, upon the efforts of such friends, the paper has been sustained thus far. and this is in a good degree, our dependence for the future.

Job. W. Gatchell, Ulrichsville, O., writes:

"I have been a reader of your paper for five years, and I assure you that I have never seen its equal for independence and truth."

He has found and put us in communication with a young man who will sell our books and act as *Cynosure* agent. Thanks for this. We want good agents everywhere.

Forty Years Ago.

The Armed Legions of the Lodge.

The following are letters and extracts from letters written at the request of Rev. Moses Thacher of the North Wrentham church.

To the Church in the North Parish in Wrentham, Boston, June 1. 1830.

Brethren:—By request of your pastor, the Rev. Moses Thacher, I relate a statement I made to him in February last, as near as I now remember, viz., that a few evenings previous I heard a gentleman say in a public room, in presence of about fifty persons, that he was once invited by a brother Mason. himself being one, to go with him into the Knight Templar's armory, kept in an upper chamber of the old State House in Boston; that he accepted the invitation and went, and on entering the room was struck with surprise at the number of arms he saw hanging in bunches and standing around the room, all clean and bright, and consisting of spontoons, swords and dirks, commonly called side arms, and sufficient as he supposed, to arm a thousand men; that he also saw standing around the room a number of boxes large enough to contain muskets, but saw not the inside of them, yet thought it not improbable that there were muskets in them. Some one present enquired of him what he supposed to be the object of such an armory? He replied that he did not know, but presumed that the arms were intended for defence in case of opposition (or assault) against the order.

Soon after I made the foregoing statement to Mr. Thacher, I stated it *twice over* to four or five gentlemen, said to belong to your church, of whom was Mr. Anson Mann and Mr. Caleb Sayles, and I informed them I had made the same statement to Mr. Thacher. The same evening I heard Mr. Sayles say that he supposed there were about one thousand Knight Templars in Massachusetts and Rode Island belonging to the Grand Encampment, whose arms were deposited in the old State House. That equipments were. or ought to be, provided for all of them, in order to their being in full dress; but it was not usual for them all to turn out at once, therefore equipments were not probably provided for all. He said he was not certain that all their arms were deposited in the old State House, as he had heard that there was a small armory in some part of Rhode Island, and another in the interior of this State. He said he was a Knight Templar, and that the above-mentioned arms were used by the order.

I am, brethren, your respectful and obedient servant.

George Odiorne.

Boston, June 1, 1830.

Rev. Mr. Thacher:

Dear Sir:—In reply to your inquiries, I will state that at two weekly public meetings of citizens at No. 4 Merchants Hall, in the month of February last, several strangers appeared, and after the meeting was organized, commenced a conversation on the subject of a Masonic armory, when such information was elicited as convinced me fully of its existence, though the arms were not all deposited in the State House, but that most of them were retained by the Knight Templars in their own possession.

Mr. Sayles, a Templar, then present, admitted that the number of Templars in Massachusetts and Rhode Island was about one thousand, and said distinctly that they *were* or *ought* to be armed, and being asked what their arms consisted of, he replied, a sword and dagger each. Mr. Sayles was then asked on his word and honor respecting the custom of drinking wine from human skulls, and if they did so. I understood him to say *no, not in the lodge*, but when the question was put in a more specific form, he gave such an evasive and indefinite answer as left a strengthened impression on my mind that I had been rightly informed relative to that abominable custom in a high degree of Freemasonry. One of the gentlemen qu ted a very violent article in the *Groton Herald* relative to Morgan and all seceding Masons, and said if this was Christianity, he did not wish to have any concern with it. Mr. Mann replied that Freemasonry had nothing to do with Christianity; that it was a good moral institution, but Christianity was a higher order—this person was very anxious to destroy the impression respecting the existence of an armory, although he stated there were about forty arms there which he had examined, that they were used for ceremoneous purposes, and consisted of spontoons, swords and daggers. It was then remarked that a respectable mechanic then in the room, had, within five months, informed one of the gentlemen he had been occupied nearly a whole night in cleaning a part of them. He thinks about three dozen officers' arms taken from two chests in the Masonic room; there were two other chests of the same construction which were not opened, but from the shape and appearance, no doubt existed in his mind of their being used for the same purpose. The strangers, including Sayles and Mann, left the room at about 10 o'clock. This statement is as correct as I can give from memory, not having made any minutes at the time, but I well recollect the correctness of the several items from the circumstance of the last meeting having been held on the evening previous to the tragical death of Mr. Kennedy on the night of the 26th Feb. last.

Wishing you health and prosperity, I am your friend and most obedient servant, Benjamin W. Lamb.

Mr. Caleb Sayles disclosed himself to be a Knight Templar. He was asked how many Templars there probably were in Massachusetts. He said he could not tell, but should think there might be a thousand, perhaps not so many, perhaps more. Are they *all* armed? He could not say. Is it the duty of every Knight Templar to be armed? He said yes. Where is their armory? He said there was one in the old State House in Boston, one in Rhode Island, and he had understood that there was one in the interior or western part of Massachusetts. Formerly he thought the arms were all deposited in the old State House, but he did not think they then were. A Mr. Anson Mann, from Wrentham, was also present and took an active part in the business of answering questions propounded; and more than once advised Mr. Sayles not to answer further questions. Both of the within-named gentlemen made high pretensions to candor, and an *earnest* desire to know and communicate *truth* in this important business.

I was called upon by a relation, a Masonic Knight Templar, whose business was to know if I could clean and put in order a quantity of swords, etc.; he said I must have them done by such a time, as there was to be a great or special meeting on that evening. The work was much and the time short, therefore I was obliged to work late at night to accomplish it, which I did. I was directed to call on Mr. Oliver, keeper of the lodge rooms, at a certain time, who delivered me two chests or trunks containing three dozen swords and, I believe, two banner staffs. These, Mr. Oliver said, were all there were to clean then. By this I thought there were more which were in order, as my employer, anxious to know how my work progressed, called on me the next morning and observed it was a pity I was not a Mason, for they had lost their armorer. "If you were a Mason you might have the care of all our arms," etc. This led me to think they used a great many. My employer observed *he* kept *his* sword at home, not liking to have it knocked about. As to how

many careful ones there are in the fraternity I know not.

EBENEZER SEMAN.

This work was done in the year 1822. Received payment $10 or $12 of John Seman.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XX.—MAY 17, 1874.—THE LORD'S MINISTERS.

SCRIPTURE LESSON.—NUM. iii. 5-13.

Commit 5-10 ; Primary Verses, 9, 10.

5 And the Lord spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And though shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be: I am the Lord.

GOLDEN TEXT.—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 PET. ii. 9.

TOPIC.—"To every man his work."—MARK xiii. 34.

HOME READINGS.

M.	Num. i.	44-54—The Warriors Numbered.
T.	Num. ii.	1-34—The Places Assigned.
W.	Num. iii.	6-22—The Levites Chosen.
Th.	Num. iii.	39-51—The Surplus Redeemed.
F.	Num. viii.	1-26—The Levites Separated.
S.	Num. iv.	1-20—The Service of Kohath.
S.	Num. iv.	21-33—Gershon and Merari.

TOPICAL ANALYSIS.

A Nation of Warriors, chaps. i., ii.
A Tribe of Workers, verse 5-13.
A Family of Worshipers, vrs. 1-4, 10.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

This book opens with a beautiful picture. The Tabernacle has been erected, God has taken his place, and now he counts up his people and places them around himself, under his protection and love. If you draw a figure two inches by four, you will have the shape of the court of the tabernacle. Then mark the places occupied by Moses and Aaron (ch. iii. 38), by Kohath (ch. iii. 29), by Gershon (ch. iii. 23), and by Merari (ch. iii. 35), and you will have the inner guard. Then outside of these, arrange the camp of Judah, (ch. ii. 2-9), of Reuben (c. ii. 10-16), of Ephraim (ch. ii 18-24), and of Dan (ch. ii. 25-31). Be sure to put each tribe in their proper order. This gives the outer guard, the warriors of Israel.

What is the first topic? Who is commander and chief? What must each soldier declare? (ch. ii. 18.) How did he know his place? (ch. ii. 2.) What ought a Christian soldier to know? (1 John ii. 2; Gal. iii. 26; Rom. viii. 14, 16, 31) Then he will find his place. Do you think any one can fight a battle for Christ and not be a Christian? What enemies do Christians have? What do you have? Have you any battles? Do not fight against God.

What is the second topic? Why was the tribe of Levi omitted in this number? (ch. i. 47; ii. 33.) For whom were they substitutes? (verses 40-43.) How was the tribe divided? (verse 17.) Tell the place each was to occupy? Who was in front of the Tabernacle? What was the service Kohath? (verse 31, and ch. iv. 1-20.) What was Gershon's? (vrs., 25, 26, and ch. iv. 21-28.) What was Merari's (vrs., 36, 37, and ch. iv. 2. 9-33.) Did each have his own work? Which was the most honorable? (ask your teacher.) Who *picked up pins* for God? Was that small work? What is our principle topic? What is your work?

What is the third topic? Who was the high priest? (Aaron,) the others were his family. Who is our high priest? (Heb. ix. 11.) Where is his place? Heb. ix. 24.) Who are his family? (Matt. xii. 49, 50; Heb. ii. 11; Eph. iii. 14. 15.) As such what is our privilege? (Heb. x. 19-25.) Who were the Levites to minister unto? (verse 6.) All our services should be to Christ.

Lessons. Christians are soldiers, to fight the enemy. They are workers, to do the will of God and carry on his work. They are worshipers, to come into his presence with joy.—*The National Sunday School Teacher.*

What the Superintendent Can Do.

A Sunday-school is almost always very nearly what the superintendent will have it to be. The *Independent* says:

If he wants punctuality and seeks to secure it, he is likely to have it. If he feels that a teacher's meeting is essential to the life of his school, he will probably be not long without one. If the teachers are not yet up to the standard he counts correct, in earnestness, fidelity, or method of work, he can bring them up to it, one by one. If he feels that the pastor or the church generally ought to take more interest in the Sunday-school, he should never rest until they are duly interested. If more scholars should be gathered in, his determination settles the question of their coming. Whatever is the lack in his Sunday-school, the superintendent should feel it his duty and his privilege, by the Divine blessing, to have supplied speedily.

Of course all this implies that he is intensely in earnest—as every superintendent must be to succeed.

Have You done Anything for Christ.

A lady was teaching a class of ten bright boys in the Sabbath-school. They were attentive and thoughtful, but none were Christians. The lesson was, "Showing our love for Christ." At its close the teacher asked her scholars, one by one, if they had done one single thing for Christ during the week. As she questioned each, some answered, sadly, "No," and others shook their heads in silence.

"Not one deed for Christ!" said the teacher, and she looked sadly at the solemn, earnest faces.

A thoughtful boy of thirteen, at her side, sat a while in silence. Perhaps he was thinking, "I wonder whether any one really loves Christ, if any one tries to please him?" Suddenly he turned his expressive eyes upon the teacher, and said respectfully but earnestly, "Miss M——, have *you* done anything for Christ?" The question was unexpected. Emotion crimsoned her cheek, and brought tears to her eyes. At length she controlled herself, and said in broken accents—

"I hope so, John, but I know I have not done what I ought, or might have done for him."

The question followed the teacher home. In her closet, upon her bed, she saw that enquiring gaze, and heard that earnest question, "Have *you* done anything for Jesus?" It seemed as if Christ himself had asked her, "What *have* you done for me?"

Each day a voice repeated the question, and each Sabbath, as she came before her class, an echo came, "What have you done this week for Christ?"

Home and Health Hints.

LEMONS—in most cases of fever an attack might have been prevented and the patient well in a few days without a particle of medicine, by rest, partial fasting, and free use of lemons and lemonade.

—Sage tea, sweetened with honey, and a small piece of alum in it, is the best gargle for sore throat.

—Chloroform will remove grease spots or stains from the finest silks, and not injure them.

OAT-MEAL.—A most excellent and nutritious pudding may be made by adding to one quart of *boiling* water, one teaspoonful salt, and one-half pint oatmeal. Should boil fifteen minutes if the meal is fine, or twenty if it be coarse. Serve with sweetened cream.

PUDDING WITHOUT MILK OR EGGS.—Soak dried bread in as little water as possible, and squeeze out all the water. Add sufficient sugar to sweeten, and, for a small pudding, half a teacupful of chopped suet or butter, and dried fruit which has been soaked over night, or canned or fresh fruit. Mix well together, adding a little alspice. The pudding is put into a greased pail, a cloth placed over and the cover put on. The pail is set in a kettle containing sufficient water to come half way up the bail; boil for two hours or more for a large pudding. To be eaten with sauce.

In cleaning paint, glass, silver or gold, it is invaluable, as well as for keeping the hands soft and white after cleaning all these other things.

CREAM CUSTARD.—Two quarts of new milk, four tablespoonsful of flour, yolks of seven eggs, one and one-half cups sugar; beat the eggs, sugar and flour together, and stir in the milk; let it thicken, but *do not boil*; beat the whites to a froth, and pour the hot custard over; flavor with vanilla, rose water or dust pulverized cinnamon.

TO IMPROVE FURNITURE.—The humidity of the atmosphere and the action of the gas cause a bluish white coating to collect on all furniture, and show conspicuously on bright, polished surfaces, such as mirrors, pianos, cabinet ware and polished metal. To remove it, take a soft sponge, wet with clean cold water, and wash over the article. Then take a soft chamois skin and wipe it clean. Dry the skin as well as you can by wringing it in the hands and wipe the water off the furniture, being careful to wipe only one way. Never use a dry chamois on varnish work. If the varnish is defaced and shows white marks, take linseed oil and turpentine in equal parts; shake them well in a phial and apply a very small quantity on a soft rag until the color is restored; then with a clean soft rag wipe the mixture off. In deeply carved work, the dust cannot be removed with a sponge. Use a stiff-haired paint brush instead of a sponge.

To varnish old furniture, it should be rubbed with pulverized pumice-stone and water to take off the old surface, and then varnished with varnish reduced by adding turpentine, to the consistency of cream. Apply with a stiff-haired brush. If it does not look well, repeat the rubbing with pumice-stone, and when dry, varnish it again.—*Journal of Chemistry.*

Farm and Garden.

Common Sense in Plowing.

Teams drawing loads on the road get a breathing-spell on the descending ground, while in plowing the draught is the same from morning till night. There is a certain number of pounds that a team can draw day after day and not worry them, but if more be added, even as little as fifteen or twenty pounds, they walk unsteadily, fret, and soon tire. No amount of feeding will keep them in condition. I have seen many plows in use on which it would have been an easy matter to decrease the draught twenty-five pounds, and if men were drawing them instead of horses it would have been done. It must be plain to the farmer that every pound he can take off from the draught of his plow is so much gained for his horses.

It may be done in this way:—For any soil except sand or gravel use a steel plow. Their cost is but little more, and the draught enough less to pay the difference in plowing twenty acres. In plowing sod, the coulter does a great deal of the work, and should be kept sharp by forging at the blacksmith's and grinding every day if necessary. Of course it will wear out sooner, but new coulters are cheaper than new teams. Set the coulter in line with the plow, the edge square in front, with an angle of forty-five degrees from the point to which it is attached to the beam.

When the share gets worn short it is poor economy to use it any longer, but replace it with a new one. Let the traces be as short as will allow the horses to walk without hitting their heels against the whiffletrees, and have just pressure enough of the wheel on the ground to make the plow run steady. If the handles crowd continually one way, the draught is not right, and if the plow is a good one it can be easily remedied at the clevis. To prevent the horses stepping over the traces in turning, fasten a weight of about three-fourths of a pound on the outside end of each singletree—that is, on the right end when you turn to the left, or *vice versa*. Every observing farmer knows that horses are susceptible to kindness and equally so to unkindness. I have seen horses that were working steadily made reeking with sweat in a short time by a sharp word or a jerk on the bit. Let your horses do their work as you do yours, as easily as possible, and be as willing to overlook their mistakes as you would the mistakes of human beings.—Detroit *Free Press.*

The Christian Cynosure.

Chicago, Thursday, May 7, 1874.

"And he may censure who hath written well."—POPE.

Aware that the *Cynosure* shares the frailties of humanity, we commonly accept and bind the smitings of the righteous upon our hearts in silence. But we insert, in this number, a letter from a respectable Scotch Presbyterian editor of Philadelphia, to bring out the fact that the destruction of the lodges of this country, and even the salvation of our Scotch Presbyterian churches from the serpent inroads, requires some sterner weapons than swords incased in velvet. The largest and costliest temple of the American Dagon stands so as to cast its loathed shadow over the churches of Philadelphia; and our correspondent, "W. S. R.," shows what progress the best and soundest of those churches are making against its dark and dreadful worships.

We say to the beloved brethren who criticise us, in the words of a Greek proverb, "It is the easiest thing to find fault, but how to get bad things better is the part of a wise counsellor," and another and wiser proverb still, "He that rebuketh a man, afterward shall find more favor than he that flattereth with his lips." At first, the doctrine that Masonic ceremonies were devil-worship brought us a multitude of reproofs. Now the statement is become so common that it is received as settled ordinary truth, that worship not paid to Christ is paid to Satan.

REFORM POLITICS.

We have published in the *Cynosure* whatever has been sent us, or nearly so, on this subject.

Our minds are settling down after much reflection and some prayer, upon the conviction that our wisdom and duty at Syracuse will be, to nominate candidates for President and Vice-President of the United States and vote steadily for them until election, or until the lodge conspiracy is broken, its oaths forbidden, and its charters revoked. The reasons which have convinced us are:

1. Our next National election comes in 1876, and we need the intervening two years to get out electoral tickets, train ourselves in the details of politics, and bring our forces into the field.

2. The argument for the late nominations is one of policy, but ours is and must be for a while a party of principle.

3. If we wait another year, two great parties based on self-interest will have the field and our own friends will be committed to one or the other, and the eargate of the nation will be closed to us.

4. If we can get out an electoral ticket in but half or two-thirds of the States, supported by men who will not flinch, but who will be found there every year, and especially every four years, the self-interest parties will soon be so nearly equally divided that one or both will keep bidding for our votes, as they did for abolition votes, and thus spread our protest against the lodge.

5. Some say, Let us make our stand in local, town, county and state elections till we are strong enough to be respectable, then nominate for President. But we cannot vote *with* Freemasonry in general, and *against* it in local elections, without stultifying ourselves and losing our moral power.

6. When the Presidential election waxes hot, our men will be terribly pressed to go with one or the other of the selfish parties, and consistency alone can save us.

7. O'Connell wrung Irish emancipation from Parliament by a small squad of voters, when Tories and Whigs were nearly aqually divided. Calhoun controlled Congress and put off emancipation for years, by a small body of members who voted steadily for slavery, irrespective of Whig or Democrat. *Fas est ab hoste doceri.* The lodge which is but one-eightieth of the whole population, controls the religion and politics of the United States, so far as its interests are concerned, by its secret, steady support of Masons. We must succeed by open, fair means as they do by secret and foul means. We must concentrate and stand for the right as they do for the wrong; for light, as they for darkness.

8. We lose nothing, but gain much by an early nomination. If we take our ground now, while there are no parties in fact, others will respect us. If we wait till other parties form, they will hate us for drawing votes from them.

9. The Republican and Democratic parties, if not dead, are moribund now, and our small craft will do best while the political sea is calm.

Let us therefore go up to Syracuse, adopt a platform which every Christian patriot will love, and nominate men to represent it.

DESCENDANTS OF BAALAM, SON OF BEOR.

Numbers, xxii.

These are ministers of Christ who wish for the "friendship of the world" which is "enmity with God."

Rev. David Swing, who is now on trial for heresy and error before the Chicago Presbytery, has, we fear, started on the road with the messengers of Balak, King of Moab. The *Advance* says of him, "A special and noble aim of Prof. Swing is to expose antinomian tendencies in religion, and to assert" (what every heretic begins with) "the necessity of pure character;" and "Presbyterian though he is, he actually puts Calvinism among other *isms*, and has no faith in the inspiration of the Westminster Confession."

And pray who has?—And when did "the necessity of a pure character" become a specialty, of which Rev. Mr. Swing has taken out a patent? We had supposed, since H. W. Beecher, that the game of gaining the world's favor by omitting from religious teaching all truths which the "carnal mind" hates, and ridiculing the gospel under the name of "Calvinism" to hearers who never read one page of Calvin's writings, was about played out.

Rev. David Swing is a writer of some brilliancy and vigor, but, lacking the starry, dazzling eloquenee of Beecher, his popularity is largely derived from the boldness of his attacks on established religious ideas and on the men supposed to represent them.

We regard the slurs and flings at the "Westminster Confession," so common with men of this class, as simply contemptible. The "Westminster Divines," called by Cromwell's Parliament, and prohibited by Charles I., met with halters about their necks, and, with some imperfections, issued a statement of religious truth, the clearest and best outside the Bible. This is that "Catechism" which Beecher suggested to his theological students in New Haven, as a fit substitute for hanging! Yet, this "Westminster Confession" is not more essentially Calvinistic than the English Thirty-nine articles," or even "Wesley's Articles of Religion." This "Westminster Confession" it is, which declares that the Bible, *not itself*, is the sole rule of faith; thus it says:—"The Supreme Judge by whom all controversies of religion are to be determined . . . can be no other but the Holy Spirit speaking in the Scripture." The man who can speak sneeringly of that "Confession" is either shallow or depraved. Its truths are, to-day, the staple of the piety, not only of the English State church and Wesleyan Methodism, but of the Protestant world.

The sin of Baalam was that he wanted the gold of Balak, and would have caused Israel to get it, if God would have let him. He therefore lauded Israel but debauched the Israelites. His decendants evermore come as near heresy as they dare. They laud religion and debauch it. They "help the ungodly and love them that hate the Lord." Prof. Patton, the prosecutor of Swing, may be unamiable and pugilistic, but the justice and necessity of hanging does not depend on the loveliness of the executioner.

A RESPECTED FRIEND of Syracuse. N. Y., corrects the statement of last week that the corner-stone of the Capitol at Albany was laid by Go. Hoffman and not by the Masons. The governor first laid the stone in his official capacity and then the Grand Master laid it with the usual Masonic ceremony. The *Cynosure* spoke from recollection of statements made by the N. Y. press at the time.

TOO GOOD TO BE TRUE.

When the father of lies sought the ruin of the race by corrupting our first parents, he feigned a friendship too ardent and intermeddling to be real. He assumed to be more concerned for their welfare than their Maker. Next he assumed to be more truthful than God, that he might take away all restraint from their minds which God had addressed to their fears. "How delicious this fruit! What pleasure you might derive from it; and not pleasure only, but wisdom; yes, life and immortality! Die for eating this? No; it's the tree of life. Ye shall not surely die. God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil." This was too good to be true. It was vaunting a love beyond the infinite, and adapted to awaken desire in a weak or limited mind too strong for all divine restraints. By this the tempted might have known that the friendship was feigned, the promised good a lure. But excited curiosity grew into cupidity, and this into an easy credulity that determined the dread experiment of eating, and plunged the race in woe.

Ever since then deceivers have abounded, all copying the deceit and subtlety of the first tempter. False promises are made to appear far more valuable and enticing than those of sober truth. And what is most astonishing is that men, though often deceived and swindled, seem to be more slow to learn that a promise that is too good to be true, is a snare and a swindle, than they are to learn any other truth. Indeed they seem to love to be humbugged. They seize an enticing lie that promises an impossible good, and prefer it to sober truth that offers rewards only in just proportion to effort and merit, yet practicable and safe both for this life and that which is to come.

Illustrations of this are to be met with continually in all the affairs of men. Truth declares that man must eat his bread in the sweat of his brow; that health and competence, riches and honor are to be secured only by patient continuance in a course of temperance, economy, integrity and toil. But how ready are the multitude to venture any scheme which promises health without restraining their appetites, wealth without labor, and honor without worth or integrity. The vain hope of buying a fortune with a few dollars makes brisk sale for lottery tickets. But when one offers you a thousand dollars for ten, or promises you a fortune by the throw of a dice, or the shuffle of a card, it is too good to be true. A medicine that is warranted to cure all diseases is pretty sure to cure none. This is too good to be true. When one offers you new lamps for old, on an even exchange, it is pretty certain the old lamps are gold and the new are brass. It can not be that the new are just as good as the old were when new. That is too good to be true. There must be some hidden virtue or defect in one or the other. When a dealer in "queer," *i. e.*, counterfeit bills, assures you that it will pass at the bank and defy detection; that you can use it as safely as you can genuine bills, and then offers to furnish you with any amount at ten cents for a dollar, you may be sure he lies. It is too good to be true. Yet, by just such preposterous lies, men are induced to go with all confidence into the business of passing counterfeit money.

Thus the religion that demands no self-denial, that promises the full enjoyment of the pleasures of the world and the peace of God; that ignores law and justice, and is all mercy, cares nothing for doctrine in its exclusive zeal for practice, and as little for practice in the exuberance of its all-embracing and undiscriminating charity, is too good to be true. And yet how fondly men accept the spurious charity that has no reproof for their loved sins; and how bitterly they hate the true which firmly pursues the only method that can extricate them from perdition, by saving them from the error of the wicked and from all fellowship with the lies of Satan and the works of the flesh.

This principle has another illustration in the pre-

tenses and promises of the secret orders of the day. They are too good to be true. And to us it seems really strange that all thinking men do not, by this criterion, detect and discard them just as they do a medicine that claims to be a universal panacea. They promise too much, and for this reason should unhesitatingly be classed among the shams and swindles that curse the earth, and must be swept away before the blessings of the reign of truth can be secured. What does Masonry profess and promise? To unite in brotherly fellowship "men of the most opposite tenets, the most distant countries and the most contradictory opinions; so that in every nation a Mason may find a friend, and in every climate a home." Too good to be true. But it stops not here. It professes to enable men to govern their passions, to overcome depravity, which only the spirit and truth and grace of God can do; by the use of the mallet to divest the mind of its sins and make it a meet temple for the in-dwelling of God; and, in fine, to raise the Mason by the practice of Masonic virtue to the Grand Lodge above. All that the eternal God by his incarnation, his propitiation, his gospel, his church and his Spirit proposes to do, Masonry, by its mysteries and its fetishes, proposes to do alone. Too good to be true. It can be none other than a tremendous cheat and swindle.

So with its numerous progeny. All have the same mark of falsehood in their foreheads. A correspondent of our county paper takes this method of slyly diffusing the grange leaven. After an high eulogy of two of our wealthy farmers, he adds, "both are active, earnest, intelligent grangers, bound to carry forward to a success the principles upon which the order is founded, viz., to educate the agricultural class up to the standard to which their position deserves, and bring producer and consumer in close relations of interest without the intervention of needless agents and middle men."

So it seems the grange is going to assume the functions of the family, the school, the church, the government, the agricultural paper and the agricultural college, and all open farmers' clubs and associations together, with all commercial agencies and operations that affect the relations of producers and consumers. They not only propose to do all this work of human society, but to do it better than it has ever yet been done by all these natural and established agencies and arrangements. It strikes us this is palpably assuming and promising too much. It is too good to be true.

How is this work of education and changing of business relations to be affected by isolating a portion of farmers from the rest, separating them by jealousy-provoking walls of secrecy, leading them about blindfolded and stumbling over blocks and chairs, and arraying them in finery, and rehearsing to them a long heathenish ritual that may have some flowers of rhetoric but nothing of science or Christianity in it? And what is it going to profit the farmers to displace tried and competent commission men and merchants and put inexperienced farmers into the same positions? Will not these be agents and middle men? Just as likely to seek their own fortunes and to be "NEEDLESS" as those whom they displace? We would think so from the nature of the case. And the next week we saw a statement in the same paper which confirms this impression. It was this:

"The grange store started last fall at Winona, Wis., has failed. Liabilities $13,000, with no assets; and a similar one at Owatonna closed up after a loss of nearly $20,000."

We are lead to ask how much better are the agents and middle men which the grange provides than the old ones which they seek to expel? The fox, in the fable, declined the offer of the swallow to chase away the flies that sucked his blood, because, said he, if these gorged ones are chased away they will be succeeded by a more hungry swarm.

On this ground, if no other, the farmers, if they are wise, will decline the very generous and benevolent services of the grange. Already the National Grange alone is taxing the farmers to the tune of $200,000 a year. The State granges cost them vastly more, and the county and subordinate granges more yet. This order is sucking out the earnings of the farmers by millions. One would think the legitimate governments cost us enough without having to support a dozen invisible empires, which, to the rank and file, are mere leeches and swindles. They promise, to be sure, most ample recompense for all they cost; but they promise too much; they promise impossibilities. Their promises are too good to be true. And thereby the real object of the projectors is proved to be the taxing of the many for the profit of the few.

Notes.

—From Saturday, the 25th ult., on through the next week, Odd-fellows all over the country were celebrating their fifty-fifth anniversary. A very prominent feature of all the addresses on that occasion we have seen is an attempted vindication of the order from the attacks of "bigoted and fanatical enemies." Were the orators pummeling a straw man? going through a lodge drill exercise? or have they really found that the people are questioning the right of secret orders to exist and are forced into self-defense.

—The committee which has general charge of the corner-stone laying in this city referred the programme of arrangements to a sub-committee composed of John McArthur, post-master and great man in the Grand Army of the Republic; DeWitt C. Cregier, Masonic Past Grand Master of Illinois; T. T. Gurney (Deacon), Grand Orator of do.; and J. Ward Ellis, Past Grand Master of Illinois Odd-fellows. This is a committee for efficient work. Their report is awaited. Mr. Gurney reports many letters from lodges outside the State, and expects from twenty to fifty thousand Masons in the parade for the honor of America and Chicago.

—The venerable Moses Thacher, a veteran Anti-mason of the Morgan times, has been spending a few days in Chicago enjoying the hospitality of Mr. Ezra A Cook, our publisher. In 1831 Mr. Thacher conducted the *Boston Telegraph*, a religious and Anti-masonic journal, and was at the same time pastor of the North Wrentham Congregational church near that city. Several articles from his pen have lately appeared in the department "Forty Years Ago," taken from the columns of the *Telegraph*. Though of very advanced age, Mr. Thacher is still quite vigorous, and is greatly interested in the progress of the present reform. He attended the last meeting of the Executive Committee.

—Somebody gives a fruitful hint to the city editors and reporters in a note to the Chicago *Tribune:*

"SIR:—We have had no first-class cases of breach of trust for some weeks. The time must be coming for another batch. In anticipation I wish to make a suggestion I have noticed that many defaulters have been incidentally reported as belonging to this or that church. What I wish to suggest is that it be also reported of them, for the benefit of a discerning and philosophic public, whether they belong to either of the great secret societies—the Masonic and Odd-fellow? Yours, DAVIS."

By all means let these facts be published. Political mountebanks and swindlers of all sorts will be elated over a statistical table showing how well the Masons or Odd-fellows or Knights of Pythias can take care of their members and practice the "virtues" of concealment and protection from public justice toward an unfortunate defaulter or good-hearted house-breaker.

The Censures of the Evangelical Repository.

"A chiel's amang ye takin' notes,
And, faith, he'll prent it:"—BURNS.

Editor Cynosure:—I observe that the *Evangelical Repository* of Philadelphia, for May, while professing much friendship for the *Cynosure*, and excellent wishes for its increased prosperity, lectures it—its "editorial department," its "correspondents," and also its "prominent lecturers",—for the "bitterness and severity manifested in its pages," and the "harshness of expressions" and such like peccadillos of your lecturers. Even "the Association" is included in the pious censures of the editor, who concludes his kind advice thus:

"If the Association and these lecturers are wise, they will make a note of what we here in all kindness say, and they will profit by it." (I have condensed his wise council for brevity's sake and boiled it down to about one-third.)

The chief stress, Messrs Eds., of the Editor of the *Repository's* kind censures bear, it will be perceived, on the "prominent lecturers" of the Association; although every "department" of the *Cynosure*, as the organ of the Association, comes in for an ample share of censure,—although the *Repository* editor is "in full sympathy with the aims and ends of that Association." It is well to be told so, else it might be a little difficult for simple readers to believe it.

Now, let me say, Messrs Eds., that I trust that you, will profit by this avalanche of kind counsel, so far, and only so far, as your judgment and conscience dictate to you to be just. I "like plain speaking," too, as well as the *Repository* editor, and therefore I will volunteer, with your leave, some defense and vindication of your "prominent lecturers", so far as we here of Philidelphia have been favored with listening to them. The writer of this article heard two of the lectures recently delivered by Mr. Charles Blanchard here, and if the other two were "of the same sort" (and he has been assured they came up to or even exceeded the mark by those who heard them,) he has no hesitation in affirming that they were not justly open to the censure of the *Repository* for want of moderation; while their ability, spirit, and moral courage, and high tone and principle by which they were characterized, were felt and acknowledged by the auditors generally, to my certain knowledge.

There is, Messrs. Eds., too much ground to fear, that these censures and counsels of the *Repository* proceed from a lack of moral courage and boldness as a reformer in the writer himself. Those who have access to know the equivocal position of the churches here in Philadelphia in relation to secret societies and their adherents, with which the same editor is related—I mean the United Presbyterian churches—and whose "principles" his periodical professes to represent, will certainly incline to think that a little more of the boldness, and even roughness, of the reformer, applied to the purification of the churches of his own connection from Freemasons, Odd-fellows *et hoc genus omne*, might be pardoned in the *Repository* editor, if he should thus succeed in purging the churches of his connection from such members.

While I have my pen in hand, Messrs. Eds., it may not be amiss to inform your readers, that since the able and effective course of lectures delivered here last winter by Mr. Charles Blanchard, we have been making an attempt to form an anti-secret association in Philadelphia; but I regret to say, hitherto with no successful result. There does not appear to be material or zeal enough here in the professedly anti-secrecy churches all told—amounting to some twenty, mainly United and Reformed Presbyterians—to form an organization or association here, to prosecute the good cause in this great city! We have been trying it, and failed. It took us three months' drumming up of names to a printed call to a "Conference" of Christians on the subject; the meeting was at length, after interminable delay, held of an evening, and seventeen persons were present! The meeting, after some talking, separated without effecting an organization. That I may give full credit and honor to whom due, I will state that the chairman of the Committee appointed to call this meeting was the reverend editor of the *Evangelical Repository*, minister of the United Presbyterian church, and the Secretary was Reverend Thomas P. Stevenson of the Reformed Presbyterian church. Yet, notwithstanding that the united membership here in Philadelphia of these two churches consist of some fourteen or fifteen congregations, with perhaps 3,000 or 3,500 members, we had a meeting, after three month's trial of preparation, which numbered in all seventeen persons, in order to form a local association in Philadelphia in aid of the anti-secret cause—and failed to effect the object! And we have gone to sleep ever since!

This is a humiliating tale to tell, Messrs. Eds., of 3,000 Christians, and some fifteen or more churches which *profess* (but do not) to be anti-secret churches. It is the truth though! And I think your readers will conclude that those editors had better perhaps handle the broom themselves a little more lustily, and even a little roughly, as becomes true and zealous reformers, in order to reform their own churches and people—and then they will see more clearly to pull out the mote of the eyes of the *Cynosure*—its editors, correspondents, and prominent lecturers. W. S. R.

The Home Circle.

On the Last Day.

[Said to have been written during a storm at sea, by Richard Kempenfeldt, Esq., Rear-Admiral of the Blue.]

Hark! 'tis the trump of God
Sounds thro' the realms abroad,
'Time is no more;'
Horrors invest the skies,
Graves burst, and myriads rise;
Nature, in agonies,
Yields up her store.

Chang'd in a moment's space,
Lo! the affrighted race
Shriek and despair;
Now they attempt to fly,
Curse immortality,
And eye their misery
Dreadfully near.

Quick reels the bursting earth,
Rock'd by a storm of wrath,
Hurl'd from her sphere;
Heart-rending thunders roll,
Demons tormented howl,
Great God! support my soul,
Yielding to fear.

O, my Redeemer, come,
And thro' the frightful gloom
Brighten thy way;
How would our souls arise,
Soar thro' the flaming skies,
Join the solemnities
Of the great day.

See, see, the incarnate God,
Swiftly emits abroad
Glories benign;
Lo! lo! he comes, he's here!
Angels and saints appear,
Fled is my ev'ry fear,
Jesus is mine!

High on a flaming throne
Rides the eternal Son,
Sovereign august!
Worlds from his presence fly,
Shrink at his majesty,
Stars dashed along the sky
Awfully burst.

Thousands of thousands wait
Round the judicial seat,
Glorified there;
Prostrate the Elders fall,
Wing'd is my raptur'd soul,
Nigh to the Judge of All,
Lo! I draw near.

O, my approving God,
Wash'd in thy precious blood,
Bold I advance;
Fearless we wing along,
Join the triumphant throng,
Shout in ecstatic song
Through the expanse.

[From our Florida Correspondent].

St. Augustine, America's Oldest City.

ST. AUGUSTINE, ORIENTAL HOTEL, March 27, 1874.

Here I am, overlooking the bay. Our room, just what I like, an eastern room, has three windows, and is in the third story. So it is above and away from the noise, and the air is so soft and clear, and bracing. There is nothing, in my estimation, like a brisk breeze from the salt water. If you are too tired for sleep, come here, and without coaxing you will find plenty of time passed in that way.

This is an old, quaint town, at one time walled. Here are the city gates entire, and the sea-walls will stand centuries yet. The old fort is at once a marvel for strength and security, if necessary. I went into the dungeons and over its barbette. Many stories are told of its cells. There are probably some that will not be discovered. One dungeon was found only a few years since, from the roof falling in. There were twenty of us in our party. The guide, an old Scotch sergeant, took away all my apprehensions at the recklessly stereotyped manner of instructing us. He told us with a great deal of awe, of the two cages found in one cell; also of the bones found identified as human. He has been in charge of the old fort seven years, and says he is quite tired of it. He lighted his torch, and when we were well in one of the cells, suddenly disappeared. We were to follow. Of course stooping was the first thing; the walls being thick and low, we had to carry our heads well down for fear of jamming them. There are eighty feet on one side not accounted for, and in one of the cells where prisoners had been confined, they had tried to make an opening in two places. Hopeless task! There seemed a certain amount of stone and then a space filled in with sand; so as they broke through the inner wall, down came a blockade of sand.

At night I went out and visited the Episcopal burying ground. The place is quite unkept. The lighthouses, both old and new, are in sight, and the little fishing smacks are busy night as well as day. Just now the moon is full, so the place has quite a fairy-like appearance.

Friday evening I went into the old cathedral. Three gross-looking priests, with woman's gowns on, were praying at every station. There were sixteen stations. They would, in a few words, give the number, tell what it represented, adding a few words of exhortation. Then a few moments of silent prayer, then dropping on their knees, and at railroad speed, would go half way through the Lord's prayer, which the congregation would finish in the same unintelligible manner.

This morning we had a most delightful sail on the bay. We went to the Atlantic surf, but did not venture out, as our boat depended on a brisk wind in order to get back for dinner. We went ashore and gathered shells, etc., something that all, I suppose, of the 30,000 people who have visited Florida on this route, have done before me.

St. Augustine is such a quaint city. There are very few houses, except old ones, built of the Coiquino rock, which is quarried like the granite, and becomes quite hard by exposure. The streets are, some of them, five and one-half feet wide; others wider; especially the main route to the station. The inhabitants are well sprinkled from the New England States, and what struck me as quite remarkable, although the Presbyterian church is made up of them, and all come for their health, I heard only one cough during the whole service. Many say, "I have been in almost every place South, also in France, but St. Augustine is the place for me." You get into old houses here, but nothing *nasty* offends you. The oyster shell roads and walks, if fresh, give an odor slightly disagreeable.

Florida needs energetic men. Of course the land will not yield as sure and abundant harvests as Illinois will. The young cypress trees are cut and sent to New York for railroad ties. They do not decay so fast as a harder wood. The Northerners are leaving large quantities of currency here, and the people design starting manufactories of various kinds. So far as I can learn, the present manufactories make palmetto hats. That ugly shrub which becomes a tree in some parts so peculiar to Georgia, and which utterly prevents any other growth, can be utilized. It makes wrapping paper, strong, light and white. It blots, if steel pens and ink are used. The magnolia, date, olive, orange, cypress, pine, and the beautiful live oak or water oak, are found here. So you see there are great inducements for thrifty Yankees and Westerners to come here if they have suspicious coughs, as hot weather lasts generally eight or nine months, and those who desire permanent improvement, should come with the intention of staying, and go into business.

Short Lecture on Church Manners.

Be on time. When an hour is fixed and repeatedly advertised as the time for the commencement of religious worship, no one has a right to disturb the congregation, or interrupt a preacher by being tardy. Men should be as prompt in filling their places in church, as they are meeting their notes in bank. No peril of protest should be invited in either case or place. Punctuality is a grace that should be coveted and cultured. There is an invention by which a buggy-wheel marks its revolutions, and the number of miles it runs. Will not some genius invent an apparatus that can be so arranged as that when the tardy ones enter their pew, a bell will ring, or an index turn, or a little bird hop out of the clock, and "Coo-coo, coo-coo; behind time, behind time?"

Never look around to see who is coming in when the door opens. It is quite as ill-mannered to look around to see who the tardy ones are, as it is to be tardy. It also disturbs your devotions, if you have any; diverts your attention from the sermon, or whatever exercise is under way, and is discourteous to the leader of the services.

Never talk or whisper in church, especially after the exercises are opened. To do this, indicates one of three thing—lightness of spirit, thoughtlessness as to your own good name, and the character of the place and occasion, or intentional disrespect to the subject of religion and religious people. Either and all are alike inexcusable and reprehensible.

Never pull out your watch to see what time it is when the text is announced, as much as to say, "I'll time that sermon, if I don't feed on it," and then exhibit a chronic nervousness and itching restlessness by snapping open your hunting-case a half dozen times during its delivery, to the infinite annoyance and supreme disgust of all who are so unfortunate as to be your neighbor in the church. And then, when the benediction is scarcely pronounced, do not show your lack of skill as a time-keeper, by remarking to brother Jones, with watch in hand, "That sermon was just forty-one minutes nineteen seconds and a half long. A *lee-tle* too long; ought to have left off the last minute nineteen seconds and a half." "But what was the text, brother?" inquires Deacon Jones, whose soul had been feeding on the sermon as manna from heaven. "Wall, really, you see, I wasn't watching that; I was keeping time, you know," blandly replies Bro. Hunting-case. Just so.

Never leave church until the services are all closed. Never manifest your disapprobation of utterances of the pulpit by frowns or groans, or grunts, much less by rushing from the house in a tempest rage, as if the whole sermon was gotten up for, and directed especially to you. Ninety-nine cases out of a hundred the preacher never knew of such a unit as you in the universe. Remain in your seat until you are orderly dismissed, and the congregation will remain in blissful ignorance of your character. Every man who enters a place of worship, loses his individuality and becomes a part of the individual whole. Voluntarily placing himself in that relation, he has no right to disturb the whole body of worshipers by indecorously withdrawing, until all are dismissed. Conform to the usages of the church in which you worship. If the order is to kneel in prayer, kneel; if to stand, stand; if to bow the head on the seat in front, bow your head before God. To ignore the usages of a church, is as unmannerly and indecorous as to ignore the usages of a private house, the hospitality of which you are enjoying. The writer once attended the services of a Jewish synagogue, where the men all had their hats on. But he uncovered his head, according to the custom of Christian people. Presently he was invited by an officer of the synagogue to put on his hat, which he did, although the said hat felt heavier then and there than ever before or since. From thence he went to a Catholic cathedral. With a fresh remembrance of his experience in the snynagogue, he failed to uncover his head in the cathedral. Soon an Irish janitor stepped up to his side and significantly remarked, "All *gentlemen* take off their hats in this place." So did this writer. The lesson thus taught has never been forgotten. We repeat, always conform to the usages of the church where you voluntarily make one of the congregation.

"We will now sing the doxology and pronounce the benediction," says the preacher. Forthwith there is a general upheaval and outstretching of arms, much to the distress of nervous women, and suggestive of dire consequences to bonnets of the latest style. When the last word of the good old long metre doxology is reached, and the familiar sound of "Old Hundred" has died away, it is found that every man has his gloves and overcoat on, with hat in hand, and every woman has her shawl adjusted, ready to run

when the "amen" of the benediction is said. Has not this photograph its original somewhere? Wherever the original is found, it might be well for the minister to close up the service by saying, "We will now sing the doxology, put on overcoats and adjust shawls, and be dismissed with benediction."

"Let all things be done decently and in order."—*Central Christian Advocate.*

M. Y. O. B. S.

There are a great many secret societies which have strange names, and some whose names are unknown to outsiders, but whose members use certain letters as symbols or initials to express their character.

About these societies we know but very little. The men who join some of them are sworn not to tell their secrets, and we have never felt it duty to take such oaths, for our Master said, "Swear not at all." Besides, if we found out anything good, we should want to tell of it, and if it was bad, we should perhaps think it a duty to confess it, and so we prefer to make no promises and tell no lies.

It is very true that many good men belong to such societies, and people say if the societies, were bad, such good men would not join them; but it is just as true that many bad men also belong to them, and if the societies were very good these bad men might not like them so well. But really neither of these arguments prove much, because none of the men knew anything about the societies before they joined them, and all of them are sworn not to tell what they have found out since. So if the men are ever so good, or ever so bad, they are bound not to expose the good or evil they see, or in any way reveal the secrets of the orders to which they belong.

I never like to open my mouth and shut my eyes at the same time. When my mouth is open I keep my eyes open too;—when my eyes are shut I think it is time to shut my mouth also. Rats and mice sometimes get into places they do not know much about, and sometimes never get out again alive. I prefer not to go into a place till I know what I go in for, and how and when I can get out again. And I do not make promises to people till I know what they are. So I do not join such secret societies, and I do not advise other people to join them.

There is one society, however, to which I should be glad to have all my friends belong. All can join it, old and young, male and female, white and black. It costs nothing for initiation, regalia, or show. There are no oaths taken, no pass word, or grips, and no secrets, constitutions, nor by-laws to be learned. This society has among its members most of the good men and great, of all ages. You can join it at any time, no matter where you are. It makes people more happy, their families more peacible, and their homes more quiet, when all belong to this society. It is more ancient than any other. Its members are, many of them, well known and greatly respected.

They are very peaceable, quiet and thrifty. I heard of one man who made a thousand dollars in one year by belonging to this society;—some have made still more, some less. By belonging to this society men keep out of many troubles and difficulties, and avoid a great deal of vice and sin. No good man ever made any objection to belonging to this society, and the best of men have always been members of the M. Y. O. B. S.

Would you like to join it? You can, "Where?" Anywhere—here. "When?" Now. Shall I tell you the full name of the M. Y. O. B. S.? Softly then—let me whisper it in your ear: it is the "Mind Your Own Business Society". Better join it at once.—*The Christian.*

The Giant Planet.

Jupiter has a diameter exceeding the earth's rather more than ten times, and a volume exceeding hers 1,230 times. It is not far from the truth to say that Jupiter's dimensions exceed the earth's in very nearly the same degree that those of the sun exceed Jupiter's. But this mass, though gigantic compared with the earth's does not altogether correspond to his bulk, for it exceeds the mass of the earth only 300 times. So that, if the disc our astronomers see and measure actually represents the true globe of the planet, his substance must be, on the average, much less dense than that of the earth. In fact, while the earth's density is nearly six times as great as that of water, the density of Jupiter (thus judged) would exceed that of water by barely one third.

This vast globe rotates in less than ten hours, on an axis nearly upright or square to the level in which the planet travels. This rapidity of rotation—so great that the points on the planet's equator travel twenty-seven times as fast as points on the terrestrial equator—results in a considerable flattening of the planet's globe; insomuch that the polar diameter is less than the equatorial about a twelfth part or by fully 7,000 miles. And it may be remarked, in passing, that this circumstance, the fact, namely, that the poles of the planet are drawn in, as it were, 3,500 miles as compared with the equatorial regions, or 1,750 miles as compared with the mid-latitubes in either hemisphere, affords a striking illustration of the enormous amount of energy really presented by the rotation of Jupiter. It may also be added that the velocity with which points on Jupiter's equatorial zone are carried around, exceeds the corresponding velocity in the case of all the planets in the solar system, and is nearly six times greater than the equatorial velocity of the sun itself. It amounts, in fact, to about seven and a half miles per second!—*Ex.*

Keep clear of any system of religion which confounds the world and true believers, and makes no broad distinction between those who are true children of God in a congregation, and those who are not. Be not carried away by an appearance of great self-denial and humility. It is far easier to fast and wear sack-cloth, and be of a sad countenance, than to receive thoroughly the doctrine of justification by faith without the deeds of the law.

Children's Corner.

"Happy is He."

A lady reports this little incident:

Mrs. White had been spending the afternoon with me. She was not very cheerful company. Much of the time was spent with the story of her troubles, which, after all, seemed to be of her own making. She complained of her husband, of her children, of her pastor and of herself.

"Oh," said Willie, after she was in the street, "aren't you so glad she's gone?"

"Why, Willie," I said.

"She is so doleful, she makes everything so dark. Is she a Christian, Auntie?"

"She professes to be," I answered; but it was time to go to prayer meeting, and I said no more to Willie then about it. At prayer meeting we heard two or three men talk in a sad, dreary way (as you have all heard persons talk in your own prayer meeting; people who make religion seem a gloomy thing.) As we walked home, Willie said, "Auntie, are Mr. French and Mr. Brown Christians?"

"I think so."

"And do they trust in the Lord? Does Mrs. White trust him?"

"But why do you ask?"

"Because, I read in my *Daily Food* this morning, 'The man that trusteth in the Lord, happy is he.' They don't seem happy a bit, and I thought they couldn't be trusting in God."

Was Willie right?—*Wayside.*

One Drop of Evil.

"I don't see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little. But I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of pure, clear water, and put just one drop of ink in it."

"O, mother! it has changed the color of the whole, has it not? It is a shame to do that." Just put a drop of clear water in it, and restore its purity," said Mrs. Kirk.

"Why, mother! you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."

Six Short Hints for the Young.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers (I John v. 15).

2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules (John v. 39).

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" (Matt. v. 13–16.)

4. If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God's blessing upon it (Col. iii. 17). If you cannot do this, it is wrong (Rom. xiv. 23).

5. Never take your Christianity from Christians, or argue, because such and such people do so and so, that, therefore, *you* may (2 Cor. x. 12). You are to ask yourself, "How would the Lord have me act?" Follow him. (John x. 27)

6. Never trust your feelings, or the opinions of men, if they contradict God's Word. If authorities are pleaded, still "Let God be true, but every man a liar." Rom. iii. 4)

The Direct Road to Jails and Prisons.

First—disobedience to parents; second—using tobacco; third—using rum. In nine cases out of ten parents help children start on one or all of these roads. How often does the child hear his father read the blessed Bible with his mouth full of tobacco! How often does a child see his mother go to communion dressed as John Wesley's women never dressed! The man that uses rum and tobacco may expect his sons to do the same. All mothers that sweep the sidewalk with silk skirts may expect daughters to do the same. "Children, obey your parents," is a large command.—*Wardwell.*

No Little Graves in China.

A missionary writing from China, says: "The babe of one of our church members died. In the morning I went to see the little corpse. The young mother was weeping over it, and the father was standing by silent and sad.

"I spoke about the burial. He looked at me in surprise, and said that, according to Chinese custom, no care would be taken with the burial of little babes. It was now my turn to look surprised. 'Why, what do they do with them?' He replied, 'They wrap them in a piece of old matting, and throw them in the river, or put them away where they will never be found.'

"And sure enough, and strange enough, it then occurred to me I had never seen any little graves in China. Of grown persons and half-grown children, I have seen many; but an infant's grave never yet had met my eyes. If I were sent to-day to find the last resting-place of some little prattler of three or four years old, I do not know where, in all Tie Chin, I should hope to find it.

"I told the father the gospel taught us something better than that; and he should go and have a small coffin made and we should lay the babe carefully away in it, and bury its remains in a Christian way."—*Child's Treasury.*

Who is Little Sunshine?—The child who does not pout, or frown, or say cross words, but goes about the house laughing, smiling, singing, saying kind words, and doing kind deeds—that child is little sunshine.

Religious Intelligence.

Rev. M N. Miles has returned to his former field of labor in Calla, Pawnee county, Nebraska, where, a few years since, he gathered a church. This excellent man and minister, whom the churches of Illinois remember with affection and respect for his usefulness and goodness, has followed his children away where the sun sets, but his letter shows that it is sun-rise at his heart. May his years be many, and his transit triumphant.

—Sarah Hunt, of the Society of Friends, recently preached to the members of the New Jersey Legislature.

—The Seventh-day Baptists in this country report ninety churches, 110 ministers, 8,500 communicants. Most of the churches are close communion.

—The General Conference of the Methodist Episcopal church South assembled in Louisville May 1st. About 200 delegates, including the six bishops, are in attendance.

—Christian workers will find an item for meditation in the fact that there are 5,000,000 children and youth in this country not connected with Sunday-schools.

—A prayer-meeting of converted Chinese in San-Francisco is well sustained and is sometimes attended by as many as eighty persons.

—It is said that seven Baptist churches have been organized in Chicago and vicinity during the past year, and that an equal number will probably be organized during the next twelve months.

—The seventeenth anniversary of the Chicago Young Men's Christian Association was held in the First Congregational Church last Sunday. Dr. Kittredge of the Third Presbyterian Church preached.

—The Baptists on the island of Jamaica are doing a good work. At their last annual meeting they reported 105 churches, 1,277 baptisms—total membership 22,860. Jamaica Baptists are of the liberal type.

—Bishop Simpson, of the M. E. church, has returned from a trip to Mexico in greatly improved health, and with cheering reports of the progress of Christian labor in that country.

—A great work was done in the Northwest during the year ending March 1st, in organizing 327 new Sunday-schools, besides visiting and aiding 777 other schools, making an average of twenty-one schools and 811 scholars for each Sabbath of the year. This was done by the American Sunday-school Union.

—A National Presbyterian Sunday School Institute is to be held in St. Louis on the Tuesday evening prior to the meeting of the General Assembly. It will be under the management of J. Bennett Tyler and Drs. John Hall, Crosby, Duryea, Niccolls and others are expected to speak.

—A large number of additions were made to the different Congregational churches of this city on Sunday: in the First Church there were thirty-one; Union Park, thirty eight; Leavitt Street, thirty-eight; Plymouth, twenty; New England, seven, Tabernacle, thirteen.

—The Boston Young Men's Christian Association reports from 1,000 to 1,200 young men at its rooms and 5,000 or 6,000 persons within the influence of its appliances. It is proposed to erect on the corner of Boylston and Lowell streets, a fine building to cost not less than $250,000.

—Sir Bartle Frere found in northern Madagascar, at a native town. on a Sunday morning, a congregation of 2,000 people devoutly worshiping. This town was 300 miles from the nearest European missionary station, and the gospel had been carried there in 1846 by two native slaves who were sold at the capitol, but who had been under missionary influence.

—The number of clergymen connected with the established church, actually resident in England and Wales in 1841, was 14,618; 1851, 17,621,—increase in ten years, 3,003; 1861, number of clergy, 19,105—increase in ten years, 1,574; 1871, number of clergy, 20,604,—increase in ten years, 1,400. In 1841 there were 1,101 laymen for each clergyman; in 1821, 1,024; 1861, 1,057; 1871, 1,047.

—The following is said to be an approximately correct classification of the adherents of the various churches among English-speaking people: Protestant Episcopalians, 12,500,000; Presbyterians, 11,500,000; Baptist, 10,500,000; Congregationalists, 7,500,000; Methodists, 15,000,000; Roman Catholics, 10,000,000—57,000,000 of Protestants against 10,000,000 of Roman Catholics.

—The new church organization at Marengo, Ill., of which mention has been made in these columns, is composed mainly of Christians who would not fellowship the lodge in the Methodist Episcopal church of that place. Rev. N. D. Fanning, the pastor, corrects the statement that the new church will remain in the old connection. It will be an independent body. J M. Deitz, a member, writes to the Methodist *Free Press*. "Our discipline shall be the Bible; our rule Congregational; and none that belong to secret societies are admitted."

News of the Week.

The City.

—The Masonic Committees, on the corner-stone met in secret cession in the Sherman House on Monday evening.

—The Woman's Temperance Organization continue the work of circulating pledges and educating public sentiment by mass-meetings. At their meeting on Monday it was decided to hold daily afternoon prayer meetings in the Methodist Church Block.

—Between flowers and politics the Grand Army of the Republic manages to exist. Its annual offering over the soldier's graves is being arranged by the organization in Chicago. A wise appreciation of their fallen comrades would be to give up secret chicanery and live like honest Americans, thus honoring those principles for which our soldiers died.

The Capitol.

—A feature of the bill now before Congress to appropriate $3,000,000 to the National Centennial is a recommendation that the duties on tea and coffee be restored until the amount is repaid to the U. S. Treasury.

—The Ways and Means committee reported on Monday to the House on the Sanborn investigation and recommended a bill to repeal the act providing for special tax collectors and to revoke contracts made underit.

—Dawes and Butler have each brought before the House bills on finance. The former provides for the issue of U. S. bonds in exchange for legal tender notes, and both authorize free banking.

The Country.

—Gerrit Smith has written an encouraging letter to the temperance women, recognizing their work as one which God will bless and sustain.

—"The ground is mostly covered with snow and it is still falling. Cattle are dying for want of food and things look '*blue*' in this region," writes a gentleman from Medina county, Ohio, April 29th.

—There is no abatement in the Southern floods, but reports are of more disaster and rising waters in Arkansas and Louisiana. The relief committee in New Orleans are distributing 40,000 rations daily aud say that 50,000 daily rations will be needed for three months.

—A fire broke out April 22d on the steamship Mediator of the Lorillard line, lying in her dock at Philadelphia. She is 1,200 tons burden, and loaded with general merchandise from New York to Philadelphia. The ship and cargo were totally destroyed. Loss. $300,000.

—The Arkansas quarrel has reached blood. Detachments of the two factions met at New Gascony, Jefferson county. Some 200 colored volunteers for Brooks were gathered at that place, and Baxter sent Gen. White to disperse them. In the fight the Brooks' men had twenty-seven men killed and wounded, Baxter's seven wounded. Baxter on Sunday kidnapped and secreted two judges of the Supreme Court to prevent an adverse decision of that body.

—Boston's commemoration of Charles Sumner's death took place in Music Hall Wednesday of last week. The vast hall was packed. The Rev. Phillips Brooks opened with prayer, after which followed a hymn written expressly for the occasion by O. W. Holmes. Wendell Philips introduced the orator of the day, Carl Schurz, who made a glowing and eloquent address on the life and character of his deceased friend.

—The Chicago and North-western and Milwaukee and St. Paul railroads have secured opinions from the best legal talent of the country, Wm. W. Evarts and B. R. Curtis of New York, on the New Wisconsin railroad law. Both gentlemen argue that the law is unconstitutional, as it takes the property of individuals without rendering compensation, and invalidates the obligations of contracts. Gov. Taylor has proclaimed that he will enforce the law.

—A horrible murder was committed on Wednesday of last week in Homestead, Pa., near Pittsburgh. Neighbors discovered the dwelling of Mr. Hamnett in flames, and found in the nearly destroyed building the charred remains of Hamnett and his wife, two children and an apprentice boy, with their skulls crushed in. A German laborer has been arrested and confessed the awful deed. He got drunk, murdered the family for money and fired the house by knocking over a lamp as he fled. He got only $15.

—The temperance work is moving on, though with less excitement. In Ohio the Chicago *Tribune* correspondent reports from those parts of the State visited that there is no falling away of interest. The ladies and gentlemen of Millersburg are very enthusiastic in the war, and are accomplishing much. Crusading parties still visit the saloons at Mantua, some of whom have met with insult and violence at the hands of roughs. It is understood that the saloon men have determined to close their saloons after the expiration of the special tax stamp. The liquor dealers of Bellvue have some of them quit the business and all agree to do so when their licenses expire. A cold-water league has commenced operations at Madison. At Akron, which has been noted for its unscrupulous whisky trade, the women have gained a signal victory, and the Mayor and Council have assisted them so far as to issue an ordinance declaring tippling illegal. Already a number of arrests have taken place of saloon-keepers who have not lived up to the law. All through southern Ohio has the great awakening taken place, and there is every prospect that the temperance work will be carried out more systematically and enthusiastically than heretofore. At Dayton the temperance workers are meeting with success. All the saloons in Albion and Ann Arbor, Mich., are said to be closed.

Foreign.

—It is reported that the King of the Fiji Islands favors their cession to Great Britain.

—A Paris letter says that the Internationals are preparing for another attempt in that city.

—Constantinople, May 1.—Intelligence reaches here that a famine prevails in Asia Minor, and it is stated that in the town of Angora alone 100 deaths occur daily from starvation.

—The Republican forces have been successful in every direction lately in Spain. On Saturday they compelled the Carlists to raise the seige of Bilbao, and delivered the city which was nearly at famine point.

—Another of the murderers of the Rev. Mr. Stevens, in Mexico, has been condemned to death. It is reported that two Guadalajara journalists, who attacked the Catholics on account of the murder of Mr. Stevens, have been fouly dealt with. One has been poisoned and the other disappeared.

Maryville College.—A statement in regard to this institution should have accompanied the letter from the President, P. M. Bartlett, D. D., last week. The college was founded in 1819 by Rev. Isaac Anderson, who presided for thirty-eight years. It is located in a beautifully diversified section of country on the Knoxville and Charlestown railroad, sixteen miles south of Knoxville, Tenn. The college buildings are three in number, of recent construction and accommodate a large number of students, male and female, both sexes sharing equally in the privileges of the institution. The inspiring motive of the founder of this college was expressed in these words to his colleagues and successors: "Let the directors and managers of this sacred institution propose the glory of God and the advancement of that kingdom purchased by the blood of his only begotten Son as their sole objects."

Eureka College.—An interesting paper from the President of this institution appears on the second page. Eureka College is situated in Eureka, Ill., described as a beautiful, healthy and moral town, at the intersection of the Toledo, Peoria, & Warsaw, and the Chicago, Pekin & Southwestern railroads. It is within from twenty to twenty-five miles of Peoria, Pekin and Bloomington, and thus in the center of a near population of one hundred thousand souls. There are two college buildings, of brick, substantial, containing sixteen ample rooms, including a chapel, sufficient for the accommodation of five hundred students. There are extensive accompaniments of apparatus, libraries, cabinets, musical instruments, etc. The property is valued at sixty thousand dollars, and the endowment falls but little short of fifty thousand. Though under the more especial care of the Disciples or Christians, the College has an attendance drawn largely from all classes and does not propose to press religious tenets upon any, trusting that a respect for religion and a regard for morality and truth, will lead all who may be educated within its walls to lives of enlightened usefulness and happiness. The average attendence is about one hundred and thirty, of whom, perhaps, one-third are young ladies.

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COLLEGE SECRET SOCIETIES.

CHAPTER II.—(CONTINUED)

"The lecturer, last evening, had not been speaking longer than fifteen minutes, before he was interrupted by sneezes, hisses, affected coughing, stamping of the feet, groans and other disorderly proceedings. The precaution had been taken to have two policemen stationed in the hall, but beyond ejecting one student upon the order of a gentleman connected with this office, nothing was done to preserve order. Grown bold by this impunity, the efforts to drown the speaker's voice were redoubled. Songs, cheers, swinging of hats, rising and crowding together in tumultuous confusion, so increased the uproar that numbers of ladies, affrighted, arose and precipitately left the hall, while those who remained were nervous and anxious, believing every moment that a movement would be made which would culminate in a general melee. Indeed, at times, judging from the wild surging of the crowd, the cries, shouts and general tumult in the back part of the hall, it seemed almost certain that a battle was in progress among the roughs. The frequent cries from some members of the boisterous crowd of 'Set down!' 'Set down!' 'Set down!' sufficiently attested the truth which, among others, the speaker was trying to impress, that the most active members of secret college societies—the 'politicians'—were invariably the coarsest and most ignorant students in the University. When President White's name was mentioned there was much applauding; at the mention of the name of Dr. Wilder, much hissing Which of these men was honored? We fear President White will exclaim in bitterness of spirit, 'What evil thing have I done that such men praise me?' Red pepper was thrown about the room; frantic rushes were made for the stairway, then equally frantic rushes back again to their position in the back part of the hall. Finally the speaker, who had not for a moment lost his temper or self-possession, was compelled to hastily draw his remarks to a close, amidst a noise and confusion so great that his words were caught only by those sitting very near the stage."

This outrage was charged upon the fraternity students and was not denied by them; on the contrary one of them replied saying that, if the students assisted in breaking up the lecture, "they performed a Christian deed, and one they may well feel proud of."

It needs no argument to show that the practices described in this chapter, or affiliation with them, must produce in persons in the formative period of life, who are "not yet hardened into the bone of manhood," stupid consciences, rough manners and immoral habits; and that vigorous efforts were not undertaken years ago by those cognizant of the facts and empowered to abolish the evil, is a matter of surprise and regret. But attempts have been made by both faculties and students, an account of which hereafter follows.

CHAPTER III.

EFFORTS TO CHECK AND DESTROY THE INFLUENCE OF COLLEGE FRATERNITIES BY OFFICERS AND STUDENTS PREVIOUS TO THE CORNELL TRAGEDY,
OCTOBER, 1873.

Well aware of the glaring evils connected with the secret society system, earnest efforts were early made by conscientious professors and friends of learning to oppose and destroy them. The illustrious names of Hancock, Adams and Everett are recorded as successfully opposing the Phi Beta Kappa. President Hitchcock relates, in his "Reminiscences of Amherst College," of the trials of his faculty with the societies and an effort made to obtain opinions from other institutions. The following extract from an article in the *College Courant*, 1868, presents the replies in a condensed form. The writer, a college president, states that at one time President Hitchcock wavered in his denominational convictions and inclined towards Unitarianism, and ever after he was careful not to press his individual judgment "against the ground occupied by those ministers whom he found in the puritan fold when the hand of God drove him into it from the pastures of Unitarianism." Premising thus the writer continues:

Hence, though his book, Reminiscences of Amherst College, records his deliberate and accurate judgment that college secret societies "have been fruitful sources of excitement, jealousy and heart-burning among the students and towards the faculty," he went no further against these boxes of Pandora than to "address inquiries to most of the Northern Colleges and get answers from them." His independence of *thought* was perfect; his independence of *action* imperfect. After gathering the opinions of Presidents of "most of the Northern Colleges," it never occurs to this good, great man that he is under fealty to God to remove these college "roots of Upas," the secret societies, which nearly every opinion he collected declared to be evils, literary nuisances; the most he ventures to think of is to put these opinions in his book, and leave others to carry them into practice. His word is: "I feel as if the testimony of so many eminent and judicious men ought to be put upon record," and so here they are.

Says one President:—"Could these associations be wholly removed from the institutions of learning in our country, I should think it a result in which the friends of learning, especially the officers of colleges, would have great occasion to rejoice"

Says another President:—"As soon as the Faculty ascertained that such societies were in existence they ordered the students to break off their connection with them, stating explictly that they would not be permitted.". "And I think the co-operation of all our colleges would be desirable in opposing all secret societies not fully authorized by the trustees and faculties.

A third President writes:—'We are unanimously and decidedly of the opinion that it would be desirable to have all these secret societies rooted out of our colleges, and have made up our minds to request the Board at their next meeting to pass laws forbidding their existence."

A fourth President:—"I have made one, nay, more than one, effectual attempt to rid this college of their influence!" Mark this! Is this college then an incurably vicious institution? Such would seem to be the inference, or else that this officer and his faculty are incompetent!

Hear a fifth President:—"I suppose it would be desirable that secret societies should be rooted out of our colleges, and from every place. If all these paltry and rival associations could be at once and forever broken up, there *can be no doubt it would be a great blessing!*" The italics are mine.

A sixth President:—"We have not undertaken to root out these societies; though we have sometimes made the expediency of attempting it a subject of inquiry."

The seventh President writes:—"I am of the opinion that the tendency of such societies is bad of necessity; that is, so long as they have the power, by means of secrecy, to do mischief. They have led to greater unkindness and ill-feeling than almost anything else in college."

The eighth President writes like a Freemason, and probably is one. The sum of his testimony is that good young men belong to the secret society in his college, and it is to be presumed that they would not do wrong; therefore "the only secret society known to exist here is *supposed* to be harmless." The italics are mine.

The ninth college President answers Dr. Hitchcock:—"Their influence not respected at first, but found to be bad." "Nothing but evil results, or is likely to result from them upon members themselves, as students or as Christians; and no good to those who are not members." "We fear the evil will grow, if unchecked, and we are determined to arrest it by law."—*Reminiscences of Amherst College, pp.* 323–4t

In the early part of 1869 the following article appeared in *The Congregationalist*, of Boston, from Howard Crosby, D. D., Chancellor of the University of New York, and Moderator of the General Assembly of the Presbyterian Church at Philadelphia in 1873:

MY OBJECTIONS TO SECRET SOCIETIES IN COLLEGES.

The heart of man loves secrecy, because it is an element of power. The honest heart, which would not seek secrecy as a cloak of sin, may yet rejoice in the necessary secrecy of a superior knowledge or experience. There is a pleasure, too, in having others aware that there is this reserved power within us, but of the high moral character of this pleasure we may have our doubts. Of its prevalence, however, we can have no doubt. The child in the nursery cries out in triumph to its fellow, "I know something that you don't;" and is as proud of its bit of concealed information as a man might be of a golden fortune. The nursery recognizes power in the little boaster, even when the other envious toddlers force their responsive shout of "I don't care." He is known as the possessor of a secret, and the heartlets around are longing to share it with him. Conscious of his power,

he can now safely ask for a piece of candy from this one, or a bite from the apple of another, without fear of a refusal.

Solid, studious men get this power in a legitimate way. By long toiling through the intricacies of expressed truth in any of the departments of science, they grow from neophytes to veterans in knowledge. They are charged batteries of information and wisdom, and are naturally and necessarily hailed as such by the community. Hidden treasures lie within their minds, and the world pays respect to the power that is implied. For power is man's grandest crown, and knowledge (as the adage says) is power.

Where men cannot gain this position of influence in the legitimate way, either from want of capacity, or indolence, or the necessities of youth, there is a very natural endeavor to gain it by trick and assumption. Lying diplomas bought or stolen, flattering endorsements of obligated friends, the whimseys of political chicane will do for them what only hard labor could do for honest men. So are born "quacks," not panoplied from the head of Jove, but like the filthy harpies, from the seed of the hundred-headed Typhon In this wicked world of ours. Minervas are the strange birth of miraculous labors, while the monsters of hypocrisy are the products of the ordinary generation of vice.

We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as the Jove-born. Leave out those secret associations, whose concealment is for safety, as in political crises, and a secret society is a deception, more or less innocent according to the character of its contents.

My first objection to the secret societies of our colleges is founded on the above considerations. They are pretenses, and thus at war with truth, candor and manliness. "*Omne ignotum pro magnifico*" is the principle from which they draw their life. However harmless in their actual operations or undertakings, however well composed in their membership, however pure in their meetings they may be, the fact of secrecy is insiduously weakening the foundations of frank truthfulness in the youthful mind. The Sophomore wears his badge, an emblem of a sham, and feels a glow of pride in supporting a hypocrisy. This language is not too strong to those who are accustomed to trace the great evils of our world to their germs, and who would strangle the tiger when he is a manageable cub. These little (?) divergencies from truth in children and youth become the gigantic frauds of great world life by the simple action of time upon divergent lines of progress There can be no more important instruction inculcated on our young men than the necessity of truthful openness a the very warp of all virtue. Everything that conflicts with this is a poison and will leave its mark upon the character. A sham is not only in itself a mean thing, but it blocks the way to truth. A lazy soul (and I believe all souls in the flesh are lazy) finding a *quasi* success in the sham, gives up the pursuit of the true. The lad who receives honor among his comrades because he wears a mystic skull and bones upon his breast, will proportionally loose so much of his zeal for scholarship and all else that constitutes true worth. He has his fortune (he thinks) and he does not care for new ventures or investments.

My second objection to secret societies in our colleges is in the opportunity given by the secrecy to immoralities I do not speak ignorantly but from a personal experience. Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice. The promise of secrecy prevented all disclosure to parents, and the seclusion was thus perfect. We met in a back room of a hotel, liquor was brought from the bar-room for the company, and, as in all such styles of association, the conversation gravitated to the obscene and sensual. At times the scene became painfully demonstrative. I do not charge all or any of our college secret societies with such excesses at this day. Thirty years may have wrought a change. The very society to which I belonged, I have reason to believe, at this time is perfectly free from these stains. But still they all offer a remarkable opportunity for sins, in which publicity would not allow their members to indulge for a moment.

A man is certainly no better morally for a restraint from any sin, but the *community* is better off by his restraint, and he himself is on a more hopeful road. Youth should be especially a season of restraint for the most obvious reasons, and any secrecy established at this crisis of life is in direct war with restraint.

A third objection I have alluded to above. The confidence between parent and child is broken, and hence destroyed, by these secret societies. How a father's heart sinks as his son, returning from college at his first vacation, reuses, for the first time, to be full and candid in his communications! He has joined a secret society, and his father is no more a confidant. The sacredness of love receives its first blow: its beauty is rudely defaced. A free and entire communion between the young and their parents is both the safeguard of the young and the comfort of the parents. This the secret societies of our colleges overthrow. I have referred to the father because the mother is generally prepared to see her growing son apply to the father in all his growing experiences, and, with the self-sacrifice that has its only home in a mother's heart, she yields that proper and natural inquisition which she has maintained so long. When, however, this new form of the family bond is broken, there is no heart that bleeds so freely as the mother's. The secrecy of the college society renders it peculiarly adapted to be a rival to the family. Now a young man too easily learns the false and sad lesson that it is manly to slight domestic ties, and substitute a species of club-life in its place, and where that club-life takes on the fascinations of secrecy, the danger is greatly augmented.

These are my three main objections to secret societies. They refer to the general principles of morality, and may be applied to all secret societies among the young. But there are other local objections that belong to the college, and these I will briefly enumerate.

I have some experience as a college officer, and for years occupied the post of Secretary of the Faculty in one of our institutions. which post was that (among other things) of chief of police. The delinquents were consigned to my care. It was mine to advise and chide, to visit parents, and to communicate the verdicts of the Faculty, and in this way the statistics of college derelictions came constantly under my eye The observations I now offer are made, therefore, from a double opportunity which I have enjoyed.

Under this praamble I put my fourth objection, that college secret societies interfere with a faithful course of study. The college curriculum demands the whole energy of a student. All that he can reserve from necessary recreation should be given to his studies. This is his great work, on which his whole life depends. Failure here will run as failure in some form all through his decades. There is a tide of practical opposition to this plain truth manifest in some of our oldest colleges. Recreation is made the business (it appears) of college life. Boat clubs and base ball clubs, instead of forming amusements for *tempora subseciva*, demands a course of training that successfully competes with the college curriculum. I object to secret societies that they do this same thing. They absorb the attention. The nucleus of college life is there rather than in the lecture-room or study. I always found the best students were those who either kept out of the secret societies, or who entered very slightly into their operations. Some of the societies strove to gain the best students, it is true, and so to gain a high standing with the Faculty and the college, but these best students were generally figure-heads. The Napoleons of the secret societies were very low on the college record. These societies upset the foundations of honor by making it honorable for a member to neglect his college duties in order to perform the behests of his *Alpha Mu* or *Tau Delta*, and so they shield the offender against academic law, and give to him a sort of glory, where he should be drenched with disgrace.

[Coutinued next week:]

The statistics of Dun, Barlow & Co's Mercantile Agency, show that during 1873 there were 5,183 failures of business firms in the country, whose liabilities were $228,499,000, of which there were in New York city 644 failures, with liabilities of $92,635.000. This shows an increase of 1,114 failures, and of $107,443,000 liabilities over the preceding year, of which one-fourth of the failures with two-thirds of the liabilities, were among merchants in New York

The Dissenters in Great Britain consider it a great hardship that they are compelled to contribute to the support of the State Church, although they believe in the cardinal principles of Christianity. But their grounds for dissatisfaction are light compared with those the Indian subjects of the British Empire have in regard to the tribute they are obliged to pay towards the support of a foreign religion which Englishmen in India fail to sustain. The Hindoos and Mahometans are taxed very heavily by the Indian government for the maintenance of the Christian religion. Nearly one-half of the whole Indian income tax—an exaction which has caused great dissatisfaction among the native population—is spent upon a religion which the people do not believe, but which they regard as quite as erroneous as idolatry is deemed by Englishmen.—*Sun.*

"Especially for the White House."—A correspondent of the *Home Journal.* in a recent Washington letter, mentions many improvements which have been made in and about the White House during the summer and autumn—repainting and reguilding, elaborately carved mantles, elegant mirrors, new and elegantly upholstered furniture, etc. The writer then adds:—

"Two thousand dollars' worth of glassware has been finished at the Corning Glass Works especially for the White House, consisting of goblets, champagne-glasses, hock-glasses, santerne-glasses, claret, sherry and cordial-glasses, finger-bowls, punch-glasses, ice cream-plates, preserve-dishes, bottles, decanters, etc. The engraving is very fine, and the coloring and finish of the best."

This has an ominous look. Is there, then, to be the elegant dissipation which the above outfit would seem to foreshadow? Are the American people to be henceforth joint proprietors of these finely engraved champagne glasses, hock, claret, sherry, cordial, and punch glasses, decanters, etc., as of the White House itself and its other equipage? These questions concern not merely the present occupants of the White House, but the people, especially the friends of temperance, of the whole country.—*National Temperance Advocate.*

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The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers) at the annexed reduced rates.

THE CYNOSURE AND

Christian Statesman	3 00
Methodist Free Press	3 25
Golden Censer	3 00
The Christian (monthly, with map of Palestine	2 75
do without map	2 40
Anti-Masonic Herald	2 25
Western Rural	3 50
Young Folks' Rural (monthly, with two chromos)	2 90
Science of Health	3 25
National Agriculturist and Bee Journal	2 60
Bee-Keeper's Magazine	2 60
Bible Banner	2 50

Chromo with either of last three 40c extra.

Wood's Household Magazine with chromo	2 80
Earnest Christian	2 80

AGENTS.

A friend sends us this week the names of two agents to canvass for the *Cynosure* in Ohio. We want good agents everywhere from Maine to California, and also in the British Provinces. (*See advertisement.*)

RENEWALS.

We hope that those subscribers whose subscriptions expire in May will not consider the notices we send out duns. Very few, if any subscribers who have received such notices in the past have regarded them in that light.

It is reasonable to suppose that at least fifty of the 200 or more subscribers whose time expires in May will be so much occupied with other interests as not to notice the fact that their time is out unless their attention is especially called to that fact. Besides, the blank notices are very conveniently arranged for sending in renewals. We hope that so far as possible each will be accompanied with several new subscriptions.

We have felt very thankful for the renewals for April which have lately been coming in, accompanied usually with from one to four or five new subscriptions. Occasionally they contain expressions like this: "I have been trying to get some new subscribers, but have not succeeded." "Perhaps I can do better next year," or "I hope to send some soon."

THREE MONTHS SUBSCRIBERS.

A friend from Granville, O., who sends us quite a list of three months subscribers, writes that he thinks they will all renew, saying that he will solicit their renewals in due season, and if any fail to continue the paper he will make up the loss with new subscribers. Will others who can conveniently do so, imitate this example?

Will you not get subscribers for three months if you can not get them for six months or a year? We feel more and more anxious as the National Anniversary approaches to have multitudes of new subscribers so that the proceedings of that meeting may be read all over our land.

We again repeat that for $5.00 we will send the *Cynosure* to a club of twelve persons for three months, and for $10.00 to a club of twenty-five persons for that time.

THAT GREAT DAY'S WORK.—We will be glad to announce the accomplishment of that special work which was spoken of last week, as soon as possible. Perhaps you do not recollect what it was, so we quote from last week's paper: "Only 1,972 more subscribers are needed to bring our list up to 6,000. This is one fair day's work if all interested will engage in it. Will you?"

We have just received from one subscriber forty-one names accompanied by $44.00 towards the accomplishment of this work. Who reports next?

TRACTS.

13,760 pages of tracts were sent out by the fund for the free distribution of tracts, last month, besides 123,850 of the Honeywell tracts, and there is money enough left in the treasury to send out 22,800 pages more. We also have on hand a large quantity of the Honeywell tracts. We hope calls for them from persons who will wisely distribute them will continue to come in in great numbers, and consequently we will be glad to receive donations to the fund for the free distribution of tracts.

ABOUT COMMISSIONS.

We receive letters occasionally containing two, three, or more subscriptions in which nothing is said about commissions. Some friends write "we take no commission." Others say send the amount of commission in tracts and books. Others say, consider it a donation to the tract fund. We are glad to get workers for the circulation of the Cynosure and pay nothing more cheerfully than commissions. However, our paper is cheap at $2.00 a year and requires a great addition to our present mail list in order to enable us to issue it in this attractive form, so that when money is received and nothing said about commission we do not, as a rule, allow any.

The point of these observations is, tell us what you wish to have done with your commission unless you take it out before forwarding the subscription money.

ONE WAY TO GET A LARGE LIST OF SUBSCRIBERS.

Make out a list of persons whom you know to be interested in the Anti-masonic reform. Add to this list the names of all the persons who ought to take the paper in your opinion. Carry or send to them a tract which you think would especially interest or arouse them. If possible converse with them. Then solicit their subscriptions for the *Cynosure*.

SUBSCRIPTION LETTERS, *received from April 28, through May 2.*—S B Allen, J A Allen, J Auten, J Baldwin, J B Blank, A C Bauer, C Brown, J M Bryant, C A Blanchard, J Ball, J Barningham, G Brokaw, D Callon, G Cutler, W N Dean, S B Ervin, J J Emmes, Miss G B Elliot, A J Flesher, H Fry, S A Gilley, J Hibbard, J H Hazen, R Hastings, W R Hutchinson, S Harper, A S Hammond, W Heald, J M Hodge, H Jenness, J Kumler, M Kelly, W B Loomis, H H Lingo, J N Lloyd, R Marwick, D R Miller, J Martin, G S Mason, C R Morseman, C P Muller, J D Osmun, J O Prindle, T Perkins, J Remington, B T Roberts, A Southerland, J M Snyder, J P Stoddard, R Small, J Seger, J Stuart, H Slaughenhaupt, P Smith, J W Searing, S Wood, M C Wright, J West, A Willits, T B Wilson & Co, J Winkelblech, C A Webb, C Williams.

MARKET REPORTS

CHICAGO, May 3, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1..	$	1 30
" No. 2	1 27⅛	1 27½
" No. 3	1 21	
" Rejected	1 12	
Corn—No. 2	65¾	66⅝
Rejected	63½	
Oats—No. 2	46½	47
Rejected	45½	
Rye—No. 2	91	92
Flour, Winter	5 50	9 00
Spring extra	5 37	6 50
Superfine	2 75	4 87
Hay—Timothy, pressed	15 50	20 00
" loose	18 00	20 00
Prairie, "	11 00	14 00
Lard		10¼
Mess pork, per bbl	16 55	
Butter	20	28
Cheese	10	18
Eggs	12½	13
Beans	1 75	2 40
Potatoes, per bu	1 00	1 40
Seeds—Flax	2 10	
Timothy	2 45	2 60
Clover	5 65	5 75
Lumber—Clear	38 00	55 00
Common	12 00	13 00
Lath	2 50	2 75
Shingles	1 50	3 75
WOOL—Washed	37	55
Unwashed	25	32
LIVE STOCK. Cattle, extra	6 25	6 50
Good to choice	5 35	6 00
Medium	4 85	5 25
Common	3 50	4 75
Hogs	4 75	6 00
Sheep	5 50	8 00

New York Market.

Flour	$ 5 90	11 00
Wheat	1 48	1 68
Corn	84	89
Oats	64½	68
Rye	1 7	1 12
Lard		10¼
Mess pork		17 00
Butter	24	37
Cheese	13	16
Eggs	16½	18

Agents Wanted!

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Showing the degrees from the first to the thirty-third, entitled

Degrees of Ancient Accepted Scottish Freemasonry,

According to a Manual by Wm. M. Cunningham, 33d Degree.

Designed by *Rev. P. Stoddard*, to explain Freemasonry, as shown by Morgan's Exposition and Richardson's Monitor.

A Handsome Lithograph 22x28 Inches.

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Per dozen colored, varnished and monnted, post paid	7 50
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CAUTION.—Inferior works, *mere compilations*, are being pushed. Do not be imposed on. Mr. Periam's work is full, *authoritative*, and indorsed by the Great Leaders. *None other is.*

3m mar 12

J. L. MANLEY.

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Prompt Attention given to the collection of Claims, settling estates and all other business entrusted to his care. 6 mo Nov. 20.

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A BEAUTIFUL LITHOGRAPH 14 1-4 by 18 1-4 inches. 25 cts each, $2.25 per doz- $15 per 100.

For Sale by Ezra A. Cook & Co.. CHICAGO.

Light on Freemasonry,

BY ELDER D. BERNARD,

with an appendix revealing the mysteries o Odd.fellowship 500 pages Cloth will be sent to any address post paid on receipt of $2. 00.

The first part of the above work, Ligh on Freemasonry, 416 pages *in paper cover*, wil be sent post paid on Receipt of $1.

Address, W. J. SHUEY. DAYTON, OHIO.

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*,

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, MAY 14, 1874.

VOL. VI., NO. 31.—WHOLE NO. 214. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

HAZING FRESHMEN.—On April 25th the faculty of the University of Michigan at Ann Arbor, suspended six students for "hazing." One hundred and ten of their classmates sent in defiant notices, asking to be treated in the same manner. Twenty-nine repented and withdrew their names; the rest were suspended for the remainder of the college year. All four of the college classes are out with cards to the public, begging for sympathy, and a fair estimation of their side of the question. As this is the first instance of the kind at Ann Arbor, the endeavor to make out a "case" against the faculty has the appearance of success. That body makes no defense, rightly judging that public sentiment will sustain them. "Hazing" is a sort of college rowdyism practiced on timorous Freshmen. It is both a nuisance and an outrage, and several institutions have been compelled to pass laws against it. It has been sometimes fatal, often injurious, and always begets ill-will, though carried on, as the Ann Arbor students represent, with "good feeling," and as an "athletic sport." No institution ever gained reputation from allowing the custom.

CENTENNIAL SABBATHS.—The Police Board of Philadelphia have before them a set of resolutions in which it is stated that as a large number of foreign visitors must be entertained and the pleasure of many hard working citizens must be secured, with which ends the present laws for the proper observance of the Sabbath are in conflict; therefore the Legislature is respectfully requested by the Select and Common Councils of Philadelphia to set these laws aside. The struggle over this question, which had been anticipated, has thus early been begun, and its importance must not be under-estimated. Its effect upon the foreign visitors and other nations will be to strengthen the impression with nearly every stranger who sets foot on our shores, that America is a land of *liberty*—the only interpretation to the word to a mind used to the pomp and authority of priests and kings being, *license*; that liberty here is without regulations. It will strengthen the idea, too quickly gained by a resident foreigner, that we are afraid or ashamed to enforce our laws. It would be openly disgracing the memory of the Fathers, who refused not their blood to establish the only liberty under which a true Sabbath is possible. It would be a public repudiation of the idea that our government has anything to do with religion except to kick at its most cherished institution. On the same principle liquor laws may be set aside for the six months during which the Centennial will be held; and at its close Philadelphia will be worse than plague-smitten, a city of unbridled lust rather than of "brotherly love."

MODERN "SCHOOLS OF THE PROPHETS."—The April number of the *Congregational Quarterly* gives the following summary of students in the theological seminaries of the denomination at the present time: Andover, 78; Bangor, 40; Chicago, 42; Hartford, 17; New Haven, 99; Oakland, 5; Oberlin, 46;—total, 327. Of these only thirty-eight graduate this year. With the opinion of the *Advance* that this is a very small number for thirty-five professors and sixteen lecturers, every one will agree. The same paper hints that it is a lack of "professional enthusiasm" on the pastors which is at fault. A very slight examination will probably show that here rests the trouble. "Professional enthusiasm" expends itself on large salries, polished, eloquent and learned discourses, and a very tender handling of popular sins, against which men of sense outside the churches expect some voice to be raised from the pulpit. An enthusiasm for souls, like that of Christ Jesus and his Apostles, is what theological seminaries must have to save them from sinking into contempt.

CHIMERICAL GRATITUDE.—The 26th of April will be for some time remembered as the day in which the following unique thanksgiving proclamation took effect:—

OFFICE OF THE M. W. GR. SIRE,
R. W. G. L. OF U. S.

WHEREAS, It has pleased Almighty God to vouchsafe his benign favor to our labors in behalf of suffering humanity, and to add largely to our prosperity as a brotherhood during the past year:

AND WHEREAS, It eminently becomes us to show forth our deep-felt gratitude for these signal blessings, and to offer up our fervent prayers for their continuance.

Now I, C. A. Logan, M. W. Grand Sire of the R. W. Grand Lodge of the United States, do hereby enjoin upon all Grand and Subordinate bodies under this jurisdiction to take order for the appropriate observance of the fifty-fifth Anniversary of Odd-fellowship in the United States, on the 26th of April, 1874: to which end I fraternally exhort them to set apart that day for thanksgiving and prayer to God, and for a public acknowledgment of his manifold blessings.

Done at the City of Baltimore, State of Maryland, on the first day of February, A. D. 1874, and of our Order, the fifty-fifth. C. A LOGAN,

JAMES L. RIDGELY, *G. S.* *Grand Sire.*

This sorry imitation of a reverential, religious custom is permitted here as a matter of history chiefly. What reasons prompted it, aside from the attempt to make stock from better people's capitol, the inside ring of "Odd-fellows" must explain. Very likely they were greatly thankful for large accumulations of funds obtained on false pretenses of charity. They might have been thankful for an ex-Vice-president returned to the bosom of the fraternity after the trials of Washington life and railroad speculations. They could have been thankful that the fiat of eternity had not smitten upon their impious darkness and broken the yoke of sin from their dupes. No doubt they obeyed the mandate of the "Grand Sire" in their Odd-fellow way, *i. e.*, glorification, speeches, suppers and balls. Churches were found willing to give a Sabbath service to the honor of imposition in Washington, Chicago, Nashville, Memphis, Buffalo, Iowa City, Providence, R. I., Jersey City, Jersey City Heights and Newark, N. J., and several in New York. For general purposes this was enough, but the celebration was seldom complete without supper and ball which occupied the following week. So the fraternity imagined itself thankful for a day,—but will such rejoicing endure?

OUR COLLEGES ON SECRET SOCIETIES.

WESTFIELD COLLEGE.

Since, in respect to secret societies, the position of the church of the United Brethren in Christ is well-known, the world will fairly presume that her colleges are unfriendly to those orders.

Accordingly, as associated with the Faculty of Westfield College, it gives us pleasure to state that she is true to the principles of the church that gave her being. Yet we must not be understood as occupying this position through denominational prejudice, nor yet by servile assent to ecclesiastical peculiarity. By no means. We rejoice in a God-given freedom, in the exercise of which we discriminatingly and heartily take our stand, glad to find a denomination committed to this high and holy, though unpopular, reform.

With the membership of these orders we have no personal quarrel, except as they individually take the war-path. Against their organization and their peculiar principles, however, we are, and desire to be known to be hostile and aggressive. Deeming them (especially those best known), injurious to all the best interests of mankind, and destitute of all moral right to an existence, we cannot but pray and labor for their overthrow.

In the government of the college, we take no further notice of them than to prohibit persons, while students, from attending lodge meetings. This prohibition, while it is *morally* wholesome, is considered necessary to the best intellectual progress of students.

College secret societies do not, and, by the help of God, cannot exist among us.

SAMUEL B. ALLEN,
C. H. KIRACOFE,
A. R. KIRACOFE,
W. R. SHUEY.

Westfield, Ill., 1874.

Personal Recollections of Sumner.

BY SAMUEL D. GREENE.

After discontinuing my lectures, and at the close of the Moore and Seavey trial, I went into the counting room of Mr. Ebenezer Hayward, of Boston, as clerk, and took charge of his books and cash account. Mr. Hayward's business at that time was quite complicated and important, having nineteen vessels employed in fishing and in trade with the French Islands, and in the winter coasting and to the West Indies, and beside he carried on the cooper and shook making business, and was also deputy packer of markerel. Mr. Hayward was a strong friend of mine. I continued in his employ two years, writing all his letters, getting them translated into French (which was done by Hon. Bradford Sumner's daughter), and opening a large French trade with merchants of Bordeau and Milan and other French ports. Mr. Hayward's business in the shook trade during this time greatly increased, and it became necessary to obtain a larger supply of staves than would be had at the North; and in the fall of 1835 he concluded to open a trade with the South, putting up a vessel every week for Wilmington, North Carolina, and I was engaged to go to Wilmington and take charge of the business, sell the goods, buy the staves, and whatever should offer to furnish a full cargo for the vessel back. A vessel was assigned to me from Fall River, the cargo was sold, the vessel loaded to return, and waiting for the black cook, who was in jail (as the custom was at that time to keep all free negroes, that came to the South in vessels or oth-

erwise, in jail at the expense of their employer till their departure). During this delay a Captain Porter missed one of his negro men. Officers were employed and our vessel searched, but no negro found. But as the officers were leaving the vessel, Captain Carter said he had no knowledge of the negro, but there was one place they had not searched, where a negro might possibly hide himself. The place was searched and the negro found. Captain Carter and his crew were all taken and thrust into jail, the Captain fined $500 and indicted for trial. Being consignee, I sought an interview with Captain Porter, and got his consent to release the captain and mate on bail; the captain for $1,500, the mate for $1,100, upon condition that they should return and stand their trial for life; and the rest of the crew were kept in jail as witnesses. I hired a new crew and the vessel sailed for Fall River. The Freemasons learning I was an Anti-mason, went North and sent anti-slavery documents to me; and as it was the year VanBuren was elected President, the Southern post masters opened all the mails and suppressed all anti-slavery documents. I was soon charged of being an anti-slavery man. The Masons also sent on Locke's report of Moore and Seavy's trial for slander, and seventy men were chosen to lynch me in four days. A Mr. Law, a member of the church which I attended, heard of the plot and informed me. I sold him during that night my whole stock of goods, and in the morning, as I had a vessel already loaded, I went aboard and in five days landed in Boston, in September, 1834.

Soon after Charles Sumner called on me and heard my story, the loss of my business and income. He expressed great sorrow and sympathy for me, and said there was no persecution like that of Freemasonry, except the Jews and Gentiles who persecuted the purest man on earth. He said, "Masons pretend that Masonry is the handmaid of religion, and carry the Bible as a sort of evidence of this fact. I have taken Bernard's Light on Masonry, which is true if human testimony can be relied on, and compared it carefully with the Bible, and the religion the Bible teaches and they are entirely opposite. I have been taught the Bible is true and I believe it. Masonry must be false."

I narrated to him the privilege I had at Wilmington of teaching a Sabbath-school of negroes in my back store on condition that I would go to the poor house and preach to the poor one hour after meeting. I did so. I then told him also that the deacon of the Presbyterian church was an executor or an estate and had a number of negroes to sell at auction, which he invited me to attend. I did so, and wept, not only for the poor creatures, but for poor depraved human nature. The negroes were seated along the sidewalk, fifteen in number, for inspection. They were brought into the court house, placed upon a block for better inspection, then sold. What shocked me the most was when a mulatto girl, nearly white, fourteen years old, was brought in the last for sale. She was modest and unassuming. She hung down her head and appeared very sorrowful, as though she knew her fate. She was bid off by a young bully who boasted he bought her for his mistress. She had been brought up by a pious mother and was sold for a prostitute! Mr. Sumner's face flushed with red. He said, "Slavery is cursing our nation. It would be a blessing to free the slaves, if it cost an ocean of blood." He then turned to me again and said, "Mr. Greene, your course of conduct has been right and from good motives. Don't be discouraged. The rod of the wicked shall not rest upon the lot of the righteous," and then bid me a hearty farewell.

More Facts.

BY H. KINSLEY.

The recent representation, by Freemasons, of John Wesley as having been one of their number, though false, need surprise no one. Similar representations of good and influential men have often been made before this, by some Freemasons. As I am in possession of some of these representations, I furnish a few. I take them from "*The National Freemason;* R. Murdy, D. D., L. L. D., Grand Prelate of Grand Encampment U. S., Editor. John W. Simons, Past Gran Master of N. Y., Associate Editor."

Under the heading, "Anecdotes and Sayings of Masons," it says: "Luther when studying, always had his dog lying at his feet," (Vol. VIII., p. 166.)

"The learned and scholarly Melancthon, the devout martyr, Huss, Cardinel Wolsey, and the philosophers, Locke and Newton," are represented as having been Freemasons, "by Bro. Weed, of Wis." (Vol. X., p. 54.) All these, except Newton, died before speculative Freemasonry existed. They certainly were not stone masons in any sense of the term. Newton lived about ten years after the organization of speculative Freemasonry; but I am not aware that there is any evidence that he ever joined the fraternity of Fremasons. Nor have I ever seen him represented as having been a Freemason, except in the article above quoted.

In the "General Assembly of the Grand Orient of France," in a speech, "Bro. Garrison" said: "When Voltaire, the greatest of Masons, blessed the children of Franklin, the most simple-minded of men, he pronounced the words, 'God and liberty,' which were to be the inspiring device of young America, now so powerful, and destined to produce such men as Lincoln, the saint of Masonry." (Vol. IX., p. 43.) The editor remarks: "Our brother is not correctly informed about Mr. Lincoln. He was not a Freemason."

The speaker could have had, of course, no evidence that Mr. Lincoln was a Freemason. But in France it would be so very difficult, if not quite impossible, to prove the falsity of the representation, that it pretty certainly never would be done. Mr. Lincoln's name and influence would, therefore, promote Freemasonry in France just as well as it would if he had been a Freemason.

In all these false representations there is no violation of any principle of Masonic morals. The prosperity of this institution requires that this laxity in representation should be allowed. Strict sincerity and truthfulness would reveal its false pretensions, and be destructive of its existence. It is, therefore, not surprising that the Masonic moral code does not, except in the intercourse of Mason with Mason, enjoin sincerity or forbid lying.

Geneva, O., April, 1874.

Address to Christians In the Lodge.

BY GEORGE ELEY.

DEAR BRETHREN IN CHRIST:—I desire to present a few thoughts to your serious and prayerful attention. And, in the first place, I would remind you that "Ye are not your own. Ye are bought with a price." Jesus died that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He is "made unto us wisdom, and righteousness, and sanctification and redemption." "In him dwelleth *all* the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "And being made *perfect*, he became the author of eternal salvation, unto all them that obey him."

You not only *believe* the above quotations, but you have professed allegiance to Jesus Christ; you desire the prosperity of Christianity; you pray and labor for the conversion of lost sinners; this, all good people do." Permit me then, in the next place to ask you a few plain, pertinent questions: 1st. In your Christian experience have you discovered, within your own soul, a hungering and thirsting after righteousness for which the Lord has not made ample provision in the Gospel? 2d, If so, did you find *that want* supplied in the Freemason's lodge? I once heard a minister of Christ say that he "frequently enjoyed the lodge-room fully as well as the prayer-meeting." 3d. Is Masonry, with its appendages, conducive to piety, meekness and a higher degree of spirituality in Christian life? Now, if the above questions are truly answered affirmatively, allow me to suggest a slight modification in Masonry, so as to admit into its brotherhood all Christians, for I find but few Christians who are not striving for more grace. Poor, fallen, sinful humanity needs all the helps and means of grace accessable to them. None can say that he does not need more of the Spirit of Christ in his heart. If, therefore, you are fully persuaded that Freemasonry is conducive to a higher degree of spiritual life, would it not be well in you, dear brother, to use your influence to so modify the system of Freemasonry as to admit within its embrace all Christ's people, the poor, the maimed, the halt and the blind. I fancy this might be done by simply making the system what its name implies—*Free*masonry. This feature of it, would remove the objections which some squeamish people frequently bring against it. It would throw open the doors of lodgerooms, remove the sentinels from its doors, and then, probably, there would be no need for those tremenduous oaths of perpetual secrecy. However that might be, there is one thing clear to my mind, there should be no *bars* put up between the Lord's people. "For ye are all one in Christ Jesus." All entitled to the same means of grace.

Beloved brethren, permit me, in conclusion, to recommend Paul's motto for your imitation: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv. 21). Many good Christians look upon Freemasonry with much suspicion; it is not of good report. Finally, brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "And the God of peace shall be with you."

Monroe, Wis.

Blindness.

One of the results of over-cunning is moral blindness. The most crafty men often appear to be the most stupid. This was one of the phenomena which was pointed out by the Saviour in the character of the Pharisees. Though pretending to be the keenest men of their day, yet in almost every thing that constituted real moral and spiritual life, they were both deaf and blind. They could not see or understand things that were evident to the simplest comprehension.

And such is the condition precisely, of the modern Mason. Moral truths which are perfectly plain to others he cannot see at all.

Let us take the case of Senator Carpenter, for example. He is said to be a great Mason. He thinks that the franking privilege, with all its frightful corruptions, should be restored, and why? Because, though a bad means, it could be made to serve the good end of circulating information. This is Masonry; Jesuitism, Pharisaism all over. The Senator says that a great government like ours should not suppress information. This man who swears that he will "never sever but ever conceal" the highly valuable information which he learns in the lodge, thinks that the government should not suppress information. The lodge may do it; but not the government.

OBSERVER.

The Granges.

We have been requested by a brother who "stands identified with the United Brethren Church and also with the grange fraternity," to give him this favor, our advice, instruction, and views through the *Telescope* respecting that institution," the grange. . . . .

Our views upon the various aspects of the granges were given in a note in the *Telescope*, February 11th, as follows:

The gullible nature of man is really an astonishing phenomenon. The Indiana grangers have passed resolutions that all corporations which are carriers should be paid for services performed a fair and reasonable compensation, based upon the roads and equipments,—no watered stock, Credit Mobilier, or other modern swindles to be taken into account. In a following resolution they "are in favor of Congress empowering a commission of good and true men to

inquire into and report upon a proper plan to regulate all carrying charges." The Credit-Mobilier swindle was supposed to be composed of "good and true men;" but the temptation offered them was too strong to resist. So this commission to report a proper (?) plan will offer another temptation for one of the grandest swindles this country has ever seen coming from Congress. Why is the National Grange located at Washington? And why has it accumulated a surplus of over $50,000, which it proposes to put into a magnificent building? How many "hard-fisted tillers of the soil" are in Washington? The editor of the organ of the Indiana Grange was recently interviewed by a *Gazette* reporter. He said that grange meetings are secret, but not oath-bound. There is just enough secrecy to give them a charm and strength. This editor has been appointed a purchasing agent for the granges, to buy for them agricultural implements, &c., from wholesale men, and gets three per cent. for his services. He is no "middle-man," forsooth! He does not make any money by getting three per cent. on all he buys for the hundreds of thousands of farmers of the Hoosier State!"

We say that membership in the granges is not consistent with membership in the United Brethren church, for various reasons that may be mentioned. We have some idea of what pressure is brought upon members of the church by these outside popular movements. It must be difficult for many of our brethren to resist the temptation to enter them, especially when even ministers of the church are lightly esteeming and openly opposing some of our regulations. They say that it is not worth while for our members to be so particular about keeping out of these minor secret societies for they will not last very long, they will soon pass away. For this very reason we think that our people should keep out of them. If the short lived nature of a thing is a reason why it may be encouraged by Christians, then a circus of the most foul nature may be patronized by them because it sets up in a town for a day and is soon gone, and so of many other things that are admitted to be improper places for Christians. The most worthless things soonest decay. Gold and precious stones endure for all time. Now can a man afford to unsettle himself in a church connection to run after any wild, unstable movement? We take the admission of nearly every one, that the grangers must soon cease to exist and be nothing but empty shells if anything at all.

After the breeze has blown over, every one having joined this fraternity will regret it, because he will see how he wasted precious time, spent money, mixed with light and wicked associates, and became cold in religion. A United Brethren, if he is not actually dismissed from the church for his lodge connection, will regret that he has lost respect for the church, that he has pained and hurt the conscience of his brethren, and that he has helped to strengthen a movement in the church that looks to the overthrow of our whole law on secrecy.

We want our brethren to believe that we sympathize with them in their temptations to enter societies disapproved by the church. But we sympathize only so long as they resist the temptation. After they have yielded and gone into these societies, they have cut themselves from us, and are really not members of our church. It must be remembered that however much certain preachers apologize for the "minor orders" the church knows no distinction. It has not yet made it more excusable for members to enter granges and Good Templar lodges than Masonic lodges. The church has a principle at stake, and it is as necessary to respect this principle in small matters as in large ones.

It takes some grace to stand aloof from these deceitful institutions. United Brethren ought not to be deceived by them, because they have good instruction. More than this: they are under obligations to respect the church.

For our own part, we could not belong to the granges and the United Brethren church at the same time. If there is a way of doing this we have not yet been able to see it. Our inquiring brother, of course, ought to know more about the granges than we do, for he "has been there;" we have not. We will ask him one question. Can he reccommend other United Brethren to join the grange? If he is satisfied that it is a good institution, so that he can afford to violate a rule of the church to join it, he ought not to ask the advice of one who knows less than he does about the institution, but should go right along and trample upon the church and the conscience of his brethren. The most we can say is that he wounds the feelings of many of his brethren. If he loves the church still, there is no other way for him than to leave the lodge, and say to his associates: My church forbids my connection with any secret society.

—*Religious Telescope.*

The Law of Love the Law of Labor.

One of the most pressing questions of the day is what is commonly known as the "Labor Question." It embraces the whole relation of capital to labor, of employer to the employed. It is a matter that thus far has seemed to give rise mainly to mutual irritation. Labor has thought, and to some extent with good reason, that it has been oppressed. The workingman has thought himself down-trodden. There has arisen therefore a strong tendency—greater, to be seen, in Europe than in this country, but not to be underrated here—to Communism. This is an evil every way to be deplored.

There is no doubt that capital has to often been grasping, hard, unfeeling, unscrupulously making merchandise of the bones and blood of men. Employers have too often, in the very great majority of cases indeed, had no thought for the well-being of those they employed. The governing idea has been to secure the most work for the least pay.

Labor, on the other hand, has not taken into the account the value of brain-work in conducting any business, the experience and skill and thought necessary to make a business successful. It has seemed as if the operative, toiling in the factory, did all the work, and the employer, sitting in the office, got nearly all the pay.

So the controversy has gone on, only gathering in bitterness, until at times it appeared as if society was building over a volcano, whose rumblings are now and then heard, and whose hidden fires may at any moment burst out with destructive violence.

No sure remedy on any considerable scale has been found. Workingmen, too often stirred up by designing demagogues, inveigh against their employers, and demand a general distribution of property. We are told even that it is the duty of the government—municipal, state, national—to provide work for all under its authority at remunerative rates. Capital, in the meanwhile, concerns itself too little with the general well-being of its ally, labor. Instead, therefore, of a drawing together between these classes whose interests are, after all, one, there is rather a tendency to wider separation.

The true remedy for this state of things, bad in its present condition and in its possible consequences, is to be found, we are persuaded, where men have been too little inclined to look for it. Political economy is good in its place; the study of it will doubtless throw some light upon this perplexing question. But it can only go a very little way after all, for it has no power over the motives of men. Trades-unions on the one hand, and combinations of capital on the other, only tend to make matters worse.

The law of love —"Whatsoever ye would that men should do to you, do ye even so to them"—is the only remedy we know of that will bring this labor question to a successful solution. Each party in the matter ought to put himself in the place of the other. It should not be a mere struggle for individual rights. There should rather be a willingness to yield rights the one to the other.

"Masters," said Paul, "give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." But there is an injunction for the employed as well. "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God." The potent law of love, in other words, will control and regulate this matter, if it is allowed to operate. There is no other force that will.

For the application of this principle our hope must lie with the individual conscience. No edict of government, no order of any "Union," can effect the reform of so much need, and bring about the happy day when employer and employed shall count each other brethren. But each individual for himself can see to it at so far as he is concerned this law shall be applied.

Christian employers ought to bring their Christianity to bear upon the relation in which they stand to those whom they employ. There is put into the hands of every such a one the opportunity of doing much towards the final and peaceful and righteous settlement of this grave question of our day.

And on their part, Christian workingmen ought to act towards their employers in the same spirit. The law of love ought to be the law of labor. Until it is, we can hope for no permanent quiet.—*Am. Messenger*

Compulsory Education.

When the early settlers of this country pitched their tents and found that the land was goodly, one of the first subjects that presented itself for consideration was that of education. Their early colleges and the solid work they did is evidence of the value put upon learning. The State papers of that early period, whether we regard the ideas they embodied or the language in which they were clothed, commanded then, as they do yet, the admiration of the people. The foundations were broad and deep. To the minds of those people a lad untaught was a pitiable object, and one seldom met. The New England States have well preserved that creditable characteristic.

With the light of the Reformation began Scotland's parish school system, which has continued to this day to spread its advantages over that entire nation. Liberty encounters no risks where education is universal. Their tyranny dwarfs and dies. The seed which Luther dropped in Germany germed into the Prussian system of education, against which formidable forces have lately been showing their helplessness. Knowledge is power, for it casts back and crushes the efforts of darkness that would give scholarship to the few, with which to rule the masses. Knowledge is power in the nation as well as in the individual.

Ignorance in a republic is the worst seed of decay. What, then, is to be done to keep this pall from overshadowing this nation? Education must not only be offered to the people, but that percentage who reject its advantages must be compelled to place their children under its influence. Ignorance is not only a danger in a free state, because of the facility with which demagogues can use it, but a burden. As a people we cannot afford to have any proportion of the community unable to read and write.

In Russia and the south of Ireland papers and magazines are not as thick as snowflakes; those people are not distinguished for inventions; whole districts of them know not the meaning of the word. Is a republic among such people possible? We think not. Liberty and republicanism come from intelligence; they stand and fall together. For this reason we think compulsory education a national necessity. By the time we have a population of seventy-five millions —and that is not very distant, when we look at the increasing stream of immigration—it is not unreasonable to apprehend that twenty per cent. may be unable to read or write. No patriot regards such a possibility without misgivings for the future of his country.

Without constant vigilance we drift towards anarchy. The church and the school are equally essential to our growth and existence. Our forefathers comprehended this truth. With doubling population the duty is doubly incumbent on their descendants. Already some of our constituencies are selecting men of most questionable morals. Onehalf of their constituents can neither read or write. It is not a day too early to sound the alarm. We must enlarge and multiply our common schools, and use considerate force to get the rising generation to travel on this glorious highway of knowledge and good citizenship. Political quacks die in educated society. When all the people are able to read, to gather the common sense with which our daily and weekly papers are freighted, men like Tweed, Butler and Genet will have no success in bamboozling them. We must gather by law the young into schools. It is a refining and ennobling place.—*New York Witness.*

The National Christian Association opposed to Secret Societies, Sixth Anniversary in Shakspeare Hall, Syracuse, N. Y., June 2, 1874.

PLEDGES MADE AT MONMOUTH should be paid without delay. Those interested will please notice and save being notified more particularly.

TO THE FRIENDS OF LIGHT THROUGHOUT THE STATE OF IOWA:—

DEAR BRETHREN.—I have waited till the last moment for your response to my former request about forming a State organization, or being represented in the Convention at Syracuse. A few have responded promptly; but I am sorry to say the time seems not yet to have come for any further action in this direction. I understand that Bro. D. Platner designs to attend the annual meeting at Syracuse, and as I am assured that he is "a man who will do to tie to always," I hereby appoint him as my delegate. I hope others who cannot be otherwise represented, will endorse this appointment, and address him to this effect at Mount Vernon, Linn Co., Iowa. And, at any rate, keep at work where you are, and keep looking to a state organization. Respectfully, A. D. Low.

THE NATIONAL CHRISTIAN ASSOCIATION,

OPPOSED TO SECRET SOCIETIES.

President—J. G. Carson, Xenia, O.

Vice-Presidents—R. B. Taylor, of Ohio; Aaron Floyd, of Pensylvania; Luke Thomas, of Ind; Pres. D. A. Wallace, of Illinois; George Brokaw, of Iowa; N. E. Gardner, of Missouri; N. B. Blanton, of Kansas; Donald Kirkpatrick, of New York; J. W. Wood, of Wisconsin; John Levington, of Michigan.

Corresponding Secretary—I. A. Hart, Wheaton, Ill.

Recording Secretaries—H. L. Kellogg, G. L. Arnold.

Treasurer—H. L. Kellogg, 11 Wabash Ave., Chicago.

Executive Committee—J. Blanchard, P. Carpenter, I. A. Hart, George Dietrich, J. M. Snyder, O. F. Lumry, Isaac Preston, C. R. Hagerty, J. M. Wallace, E. A. Cook, J. G. Terrill, A. Wait, H. L. Kellogg.

The objects of this Association are to expose, withstand and remove secret societies and other like anti-Christian organizations from church and state.

The Association originated in a meeting held Oct. 30th, 1867, in the City Hall of Aurora, Ill., attended by persons opposed to secret societies, where a committee was appointed to make the necessary arrangements for a National Convention. This was held in Pittsburgh, May 5th–7th, 1868, when the National Association was organized. Its subsequent meetings have been held: Chicago, June 8th–10th, 1869; Cincinnati, June 9th–11th, 1870; Worcester, Mass., June 7th–9th, 1871; Oberlin, Ohio, May 21st–23d, 1872; Monmouth, Ill., May 14th–16th, 1873. Its presiding officers have been in order: Bishop D. Edwards, Prof. J. C. Webster, Judge F. D. Parish, Gen. J. W. Phelps, Pres. J. Blanchard.

The Association employs a General Agent and Lecturer, and has secured State lecturers for Indiana, Ohio and Illinois, whose names appear in the list of lecturers. The support of the Association is entirely voluntary. Funds are greatly needed to carry on the work already begun, and contributions are hereby solicited from every friend of the reform. Send by post-office order, registered letter or draft to the Treasurer, 11 Wabash Ave., Chicago.

Anti-masonic Lectuerers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.

State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, Carey, O.

State Lecturer for New York, J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Odessa, N. Y.
B. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chitenden, Crystal Lake, Ill
P. Hur ess, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls, N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambershurg Pa.

Reform News.

—Bro. Caldwell, State Agent for Ohio, writes hopefully of the prospect for the State Convention at Flat Rock, Seneca county, May 19th, next Tuesday. Although the time for preparation is brief, yet the reformers of Ohio are not laggards. They will have, we hope, a meeting worthy the cause and the men who sustain it in that State. Rev. J. G. Carson, President of the National Association, Bishop Weaver, Rev. J. T. Kiggins, and others are expected. Conveyance will he ready at Bellview, the nearest railroad station, for the Convention.

—Elder Baird writes in a cheerful strain of the reform in Genesee county, Mich. The lodge has not silenced him yet.

—On every hand we he r of delegates to the National Convention One town in Illinois hopes to have five or more of its citizens there. The *Wesleyan* says, "Arrangements are in progress for the entertainment of a large delegation." None need stay at home on that account.

—The interview with Bishop Weaver reported hy Bro Stoddard was propitious. The presence of the Bishop would add power and wisdom to the Convention, as has that of Bishop Edwards, his colleague, during past years.

From the General Agent.

SPARTNSBURG, Pa., May 1, 1874.

After holding a number of meetings in Ohio, with more or less success, I came to this place on Saturday evening, where I was cordially received by Bro. Ketchum and other friends. Our earnest co-worker with whom I had corresponed had been suddenly called to Cleveland and I did not meet him until this P. M., when he returned. The pulpit in the Baptist church was occupied by Bro. Hurlburt, of Springfield, Pa., who is a man of superior ability and I believe of deep piety. His discourses, both morning and evening were plain, practical, and evidently came from a full, warm and loving heart. He showed me much kindness, and cordially invited me to visit him at his home and speak to his people, which I propose to do, God willing.

I preached in the Presbyterian church at 2:30 P. M., and have an appointment to lecture this evening. It is now at 6 P. M., raining, and the prospect is rather forbiding. I may remain in this county most of the week, should the way open faborably. On entering the cars at Russel station, Ohio, on Friday evening, I was happily surprised and much gratified to meet the ganial face and grasp the friendly hand of Bishop Weaver, who was on his way to fill appointments in Canada. It was cheering to meet such a man at any time and all the more when unexpected. The hours from seven to twelve passed rapidly, and when we parted I felt that I was greatly the Bishop's debtor, not only for good company, but for wise counsels. He expects to be at Syracuse, and some of us will be greatly disappointed if we do not hear from him in words to be remembered. I will try and report further of the work and friends in these parts, before leaving for New York.

J. P. STODDARD.

From Elder Baird.

MUNDY, Genesee Co., Michigan, April 27, 1874.

DEAR CYNOSURE:—Having returned home from our conference, which was assembled at Middlefield, Ohio, April 8th to 12th, I adjusted matters and started for Linden, Mich., to deliver a course of lectures against secret societies Bro. J. P. Stoddard had been before me, and left a good, lively and wholesome spirit of agitation on this great and very important subject; and it will be a comfort to Bro. Stoddard to know that his labors under God have been signally owned in Linden in bringing one of the most influential citizens out from the lodge. Bro. Isaac M Ferguson, a member of the Methodist Episcopal church, and also a merchant in Linden, has openly renounced his allegiance to the lodge, and daily, both in public and private, he is denouncing the ceremonies of the lodge room as the most degrading blasphemy. The friends of truth all have such confidence in Bro. Ferguson that it has brought the Linden lodge to dismay and there is no help for the "Widow's Son." The fraternity are fearfully and wonderfully mad; and the more they are spreading Masonic lies, the more they are opening people's eyes.

I delivered a course of lectures in the basement of the M. E. Chapel, to a full house the first evening, April 22, and a good audience on each of the two afternoons following, and had the best of order through all the meetings.

The people in Linden are preparing to organize and send a delegate to Syracuse. Bro. Ferguson feels just as I did after leaving the lodge, that God would hold him guilty if he did not speak out. I am satisfied he will be the man to appoint for State agent and lecturer.

After leaving Linden I was taken to Mundy Centre, by Bro. C. D. Hoyt, an old local preacher in the Michigan Conference of the Wesleyan Methodist connection, and had a good home with him and his kind wife. I also spent one night in the good home of Bro. Nehemiah Countryman; and next morning I preached in the Hill School House, and in the evening at the Baptist Chapel at Mundy Centre. On Monday night, April 27, there was a full and attentive audience. They have but one member in the Baptist church who is a Freemason and he did his best in an underhanded way to keep the lecturer out of the church. Also Mr. Smith, the Baptist preacher, acted the part of a "Jack," although he professed to me to have no sympathy with secret societies, and did not belong to any, yet he acted in sympathy with them and in fear of them; so much so that he expressed himself to me that he did not feel safe to reprove it, as he said it cost Morgan his life; and yet he said that he wished to be on the right side of the question. But still his own members heard him say that if they did allow these agitations to continue the blood will flow down the street yet. Now you may judge of the Gospel courage of this man who preaches to the Baptist church at Mundy Centre, afraid to reprove iniquity, a herald of the Cross, a professed minister of Christ, afraid to rebuke Satan. "The fear of man bringeth a snare." Heaven deliver us from such a snare, and enable us to "stand fast in the liberty wherewith Christ hath made us free!"

ELDER J. R BAIRD.

Minutes of the Hamilton Co., Ind. Anti-secret Association.

The third semi-annual meeting of the Hamilton County Anti-secret Association met in the Wesleyan church, in Westfield, Ind., April 14th, 1874, at 10 o'clock A. M.

The business of the Association was preceded by reading the Scriptures and a season of prayer.

After reading the minutes of the preceding meeting, the following committees were appointed: On programme, J. W. Hiatt, Eber Peter and Wm. Talbert: On nominations of officers for the ensuing year, Peter Rich, George Teter, J. L. Fall and Absalom Ballard.

On resolutions, J. L. Fall, W. M. Givens and H. C. West.

AFTERNOON SESSION.

The committee on programme reported the following order of business:

Report of committee on nominations; Report of committee on resolutions; Election of a delegate to the National Association; Discussion on political action; Report of Treasurer; Miscellaneous business;

The committee on nominations reported: For President, H. C. West; Treasurer, Peter Rich; Secretary, O. C. Lindley; Vice President, E. Teter, of Adams township, Wm. Talbert, of Clay Absalom Ballard, of Washington, Mr. Williams of White River, Arnett Stanford, of Wayne. Joseph Harmon, of Noblesville.

Report adopted. . . . . .

The committee on resolutions reported as follows:

Resolved, 1st, That we are as much as ever convinced of the deistical and anti-Christian character of Freemasonry and other secret societies which are its legitimate offspring.

2d. That we believe the wide-spread prevalence of dishonesty and corruption in society and politics to be the natural product of such organizations as bind their members to favor each other, by secret oaths and pledges; and we unhesitatingly adopt the language of Daniel Webster in saying, "That however unobjectionable may have been the original object of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution, which, in my judgement is essentially wrong in the principles of its formation; that from its very nature it is liable to great abuses; that among its obligations, which are found to be imposed on its members, there are such as are entirely incompatiable with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm; are especially unfavorable to harmony and natural confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under this conviction, it is my opinion that the future administration of all such oaths, and the

formation of all such obligations, should be prohibited by law."

3d. That we hail with gratitude the rapid spread of light and truth on this subject, and the developement of an extensive sentiment against secret orders.

4th. We rejoice in the prosperity of the *Christian Cynosure*, the organ of the National Association; and we will do all in our power to extend its circulation.

5th. That we believe it to be the duty of all good citizens to withhold their support from any candidate for an office of trust or profit, who is bound by such oaths or pledges.

6th. We cannot recognize the authority of a Freemason to preach the gospel.

7th. We demand as our right as citizens that newspaper columns be kept open for the publication of both sides of the secrecy question. And that we unqualifidly condemn the readiness of many papers to become the trowels of the lodge with which to daub "lodge-mud" (slander) upon those who oppose the principles and practice of secretism.

8th. That it is our opinion, based on the authorities of the grange, that it is a trick of Freemasonry to tie the farmers from opposing it, and to swindle them out of money.

These resolutions were taken up seriatim, discussed and adopted. In the discussion of some of them the "Knights of the Lamb-skin," were roughly handled.

Rev. J. L Fall was elected a delegate to the National Association at Syracuse, N. Y. June 2d, 1874.

The following resolution was discussed and addopted. That it is the opinion of this convention that the time for political action, on the subject of secrecy has fully come, and that we call for a convention of the Anti secret voters of Hamilton county, to meet at the court-house in Noblesville, on the 22d of July, 1874, for the purpose of nominating candidates for the several county offices to be filled at the ensuing election.

EVENING SESSION.

Voted that copies of the proceedings of this Association be furnished the editors of the *Noblesville Ledger* and *Christian Cynosure* for publication in their papers. The Association then listened to a lecture from Rev. W. M. Givens on the subject of secrecy.

Adjourned.

O. C. LINDLEY, *Sec.*
H. C. WEST, *Pres.*

Dupage County (Ill.) Association.

FROM THE SECRETARY.

The semi-annual meeting of the Dupage County Association, opposed to Secret Societies, was held in the College Chapel, Wheaton, May 6th. The meeting did not merit the title of a county meeting, and it is to be hoped that before the fall meeting occurs something will be done toward securing the co-operation of all in the county who are interested in the cause.

Mr. H. L. Kellogg, in a short address, gave a number of incidents illustrative of the workings of Masonry. Dr. J. B. Walker pronounced the efforts put forth in Wheaton entirely incommensurate with the demands of the cause. He thought one transaction that had taken place in Wheaton was sufficient to alarm its citizens. The man who for thirteen years had served the public faithfully and satisfactorily as post-master, had been recently removed without the knowledge of more than half a dozen citizens. When the citizens petitioned his reinstatement, the government promised to send a commission to investigate. hTe commission has not come, but it has been reliably ascertained that a few men who believe in working secretly on the square, have written to Washington that they only signed the petition for effect at home, and thus have undoubtedly succeeded in breaking the force of the petition and defeating the only fair means by which the government could ascertain the wishes of the people. Whatever the means employed to accomplish the results may have been, two things are certain, viz: the post-master was *secretly* removed, and the petition of the people was *secretly* defeated, after the government had once promised to send a commission.

The fact that a few men can by secret means defeat the wishes of the people is cause of alarm to every citizen. Rev. I. A. Hart and Mr. H. L. Kellogg were elected delegates to the Syracuse Convention.

Correspondence.

Was John Wesley a Freemason?

KISHWAUKIE, Ill., April 27, 1874.

Editor Cynosure:

Permit me to appear as a denominational partisan for only once. In the *Cynosure*, April 2d, your correspondent, Wm. Pinkney, under the caption, "Was John Wesley a Freemason," gives an affirmative answer from one of Wesley's sermons which he seems to think a confession that he (Wesley) had taken the oath of Freemasonry. On reading the article my mortification was inexpressible. . . . I felt to say this is worse than a blunder. If the writer be Wm. Pinkney, the respected Secretary of the Illinois Conference of Wesleyan church, I hope he will forgive me "without repentance." If he had waited till he had got his *Wesleyan* of April 1st he would have seen the matter forever set at rest by the pen of Stratton. Look for a moment at the confession of J. Wesley found in the sermon referred to: "Yea, are there not a multitude of you that are forsworn, I fear a swiftly increasing multitude? Be not surprised, brethren, before God and this congregation I own myself to be of the number solemnly swearing to observe all those customs which I think now nothing of, and those statutes which I then did not so much as read over, either then or years after. If this is not perjury," etc.

Here is first no mention of Freemasonry. To me it seems probable that, at the time referred to by Wesley, when the oath was taken which gave him pain in after years, speculative Freemasonry was so new that its demerits had never came under his consideration. Secondly; is it not almost certain that his regrets rested on his oath of office? I have read in the life of the Wesleys that John Wesley, the great grand-father of the John Wesley under review, held a disputation with the Bishop about taking the oath necessary to ordination. He would not take it but went to the Dissenters. In early life Samuel Wesley, John Wesley's father, was a Dissenter. Strange to say he was disgusted with the execution of Charles I. and went over to the Church of England. So now his sons, Samuel and John and Charles, found themselves members of that state church, and took in early life the prescribed obligations, so deeply regretted and repented of in after years. Was it not these same oaths of obligation that gave David Simpson, in his "Plea for Religion," so much disgust and sorrow, and were renounced till his dying day? Again, was it not in respect to these oaths that Arch-deacon Paley's loose subscription is so much blamed, that is, swearing to that which they did not believe?

Mr. Editor, for consistency's sake I hope that no lover of truth will believe that the man of God, John Wesley, who wore himself out to advance the cause of truth and righteousness, was ever involved in the wretched crimes of Freemasonry. If Freemasons, who say that the two Saint Johns, and even the great Master, were Freemasons, should claim John Wesley for a brother let them prate. It is of small account.

Yours for the love of truth, especially for the pious dead,

GEO. SOVERIGN.

From Elder Barlow.

BEMIS HEIGHTS, N. Y., May 1, 1874.

DEAR CYNOSURE: Pray make an opology for me to our friends, the United Presbyterians, to whom I have unwittingly given offense in your date of April 16th. I there stated that I had called on a U. P. minister, now pastor of a Presbyterian church, and had been refused his house of worship to lecture in, etc. Since that unfortunate statement I have received letters from Iowa and Ohio from U. P. friends boding no good to the gentleman referred to, or to myself if the statements I made was not true. I am glad our U. P. friends are so sensative on that point; but allow me to correct so far as this in this case, the pastor I spoke of, I have since learned, transferred his membership to the regular Presbyterian body when installed in our town a short time ago, and is therefore no longer a United Presbyterian. Thus much by way of of correction. Otherwise my statement was correct. I hope our U. P. friends will now let me rest awhile; but I am afraid that I shall have a worse story than that to tell by and by. If they fell so badly over the fact that one of their number—who has left them—refused me his pulpit, how will they feel if I should convict a large number of their pastors of the same offense? I fear I shall be compelled to do it. I am afraid there is some backsliding in these parts. Faithfully yours,

BARLOW.

From a Wisconsin Farmer.

We are allowed to extract the following from a letter to the General Agent:

I am hard at work every day of my life, and am working hopefully. I know that my position on secrecy is such that many would rejoice at my failure, but I hope to *live* in spite of my enemies; but I tell you that in a community like this where the churches are all in bondage, and where every form of secrecy is popular, it is a terrible spirit to arouse against you. A man may be angry at you and gradually soften in his feelings or he may possibly die or move away, but this cold gray eye of Masonry when once fixed upon you is never withdrawn; its hate never softens nor does it ever forgive.

I oppose it because I want to be faithful to God's truth, knowing that I must give account at the last great day. I believe that in the churches it poisons the very fountains of salvation, nor do I believe that a Christianity which can live in harmony and fellowship with it, is strong enough to save men. I blame the ministry for unfaithfulness, and I have once given those of my own denomination a pretty thorough handling.

Of course, they will never forgive me, but that does not matter, I believe I told them the truth. I expect the cause to succeed to the extent of casting the evil spirit out of the churches and with that I shall be content."

OUR MAIL.

Benj. R. Willets, Tipton, Ia., writes: "The new and attractive form of the *Cynosure* will assist in canvassing. . . Please send my commission in tracts, as they are of great assistance."

Jacob Schimerhorn, Rockport, Ind., writes:

"The tracts that I sent for came all right. I have distributed them and they caused quite a flattering among the gentlemen of the apron."

We thank you, and hope others who send subscribers for three months will retain a list of their names and, if possible, secure their renewals.

A. Showalter, Vermillion, Ill., writes: "This is a hard place to operate in. So many that profess to be with the cause are afraid to be seen with the *Cynosure* for fear it will injure them in their business. But I still keep trying."

Perhaps what Mr. Gallup, of Minnesota writes will encourage you.

W. Troup, Evansville, Ind., asks: "Is there any truth in the report of a new secret order, The Gentlemen of Honor?"

We have never heard of such an order.

John Clayton, Van Meter, Iowa, writes:

"I have never joined any order or sect. Never swore an oath of any kind, either civil or profane, and think it wrong to do so. The Scriptures forbid it. . . I have found that when men become perverted and wilfully lie, they will swear to it. So it is of no use to swear them on the Bible, or any thing else. I am an old man, seventy-three years old. . . Go on and do all the good you can, for without a reform our republic is about gone up."

A new reader of the *Cynosure*, a young man, writes:

"I was at my uncle's, Dea. Erastus Ellsworth, recently and took with me a copy of the *Cynosure*. He is eighty-four years old, and got his mind settled in regard to Freemasonry in the following manner. He was a merchant in New York at the time. An intimate friend, Leonard Bleeker, or, as he was called, 'old father Bleeker,' a Freemason before the Morgan excitement, said to him as they met on Wall St,

New York: 'I am a Freemason, and know what it is. This is a terrible excitement about the murder of Morgan. It is very bad business. I have no doubt about the murder of Morgan by Masons. I shall never have anything more to do with it.' His opinion was formed by his association with the lodge, previous to this excitement. He had left them. He added, 'You may depend upon it, Bro. Ellsworth, this [Freemasonry] is bad business.'"

Geo. L. Mason, Granville, O., writes:

"If any [of the Granville club] fail to renew I will get other names instead. You are doing a noble work, the extent of which will never be known in this world. Only to-day I learned of a Christian man in southern Ohio, who was saved from the lodge by one of my *Cynosures* sent him by a friend. So I thanked God and took courage."

John Hubbard, Freedom, Ill., writes:

"My heart is in the work, for God is in it."

Betsy G. Elliot, Fisherville, N. H., writes:

"I think it [the *Cynosure*] ought to be read by every family."

She sends her paper to friends to read when she has perused them, and is working for subscribers.

Rev. J. Martin, Lambertville, Mich., writes:

"I think the *Cynosure* a very excellent paper, and fully endorse its principles. I wish to be a perpetual subscriber."

We hope all former subscribers who had their names removed will feel as our friend P. Smith, Cedar Rapids, Ia., does. He writes:

"I have been doing without the paper for some time, but begin to feel the need of it, and I think this is the experience of most persons who read the paper carefully."

Harris Jenness, Bunkerhill, Ind., writes:

"I am for the anti-secret movement and true Christianity."

Jno. Ball, Ulster, Ia., writes a kind encouraging letter which closes with:

"Weary not for 'in due season" ye shall reap if ye faint not."

J. J. Emmes, Hammond, N. Y., writes:

"I am interested in the cause, and shall do all I can for its advancement."

J. Baldwin, Ransom, Mich., writes:

"The Masons say they never saw a paper so down on secret societies before."

T. F. Curry, N. Almond, N. Y., writes:

"I am much pleased with the paper enlargement, and will do all I can to advance the cause."

Martin S. Wood, Woodville, N. Y., writes that he became acquainted with the evils of Freemasonry over forty years ago when the Morgan affair occurred. He shows the importance of the *Cynosure* when he writes:

"Secret societies prevail all around here. It is hardly safe to say anything against them."

How long shall honest people who love equality and fairness be afraid to speak their sentiments? How long could we remain a free people if not allowed to advocate principles that we believe to be right?

John G. Round, Summerfield, O., writes:

"I will do all in my power to increase the [*Cynosure*] circulation here."

Wm. H. Linam, Pine Apple, Alabama, renews his subscription and writes of the *Cynosure*:

"I am well pleased with it."

We have only two subscribers in the whole state of Alabama. We hope they will do what they can to double the number of subscribers there. They have a great field to cultivate.

Wm. Talbert, Carmel, Ind., writes:

"Could you give through the *Cynosure* a political platform for counties to adopt? In this (Hamilton) county we expect to put a full county ticket in the field. I will do what I can to get the additional 5,000 subscribers. I believe the cause will succeed, for God is in it."

The platform of our National Association, which has been published several different times in the *Cynosure* is published again elsewhere. With slight alterations this would be suitable for county political platforms.

H. T. Slaughenhaupt, York Springs, Pa., writes:

"The contest has commenced here and is being crowned with many good results. I am trying to get new fields opened in Maryland, and have bright anticipations of success there."

J. M. Bryant, Bethany, Mo., sends four new subscriptions and two renewals and writes:

"May the very best of success attend your great enterprise."

Joel Seger, Earlville, Iowa, writes:

"I have now sent you seven new subscribers, and wish that I could send you seven hundred. I think I shall get some more. I am poor yet rich in faith, crowding my three score years and ten."

He writes that he had used tobacco for fifty years, but through repentance toward God and faith in Jesus Christ, he obtained a victory over his love for it. Now he has no appetite whatever for tobacco. He says, "I asked and believed and he answered."

H. H. Lingo, Ozark, O., writes:

"I have succeeded in breaking the ice at last. I have got four men to muster courage enough to have the *Cynosure* come to the office in their names. There are dozens who are as eager to read the *Cynosure* as hungry wolves to flay a sheep, if the craft don't know it. I do not think my bread would taste right or digest well without the *Cynosure*."

Solomon Vergason, Candor, N. Y., writes us that he has been sorely afflicted in the loss of his wife. She died after a distressing sickness, of the dropsy.

C. P. Miller, Dewitt, Ia., writes:

"I like the *Cynosure* and will do all I can to sustain it."

John W. Searing, Dover, N. Y., writes:

"Your work is of God, and I am with you, battling for the truth."

Chester Williams, Waterport, N. Y., writes:

"I mean to scatter all the light that I can and shall continue to do so, praying that the good Lord will bless the truth and destroy the works of the devil."

Jas. Barningham, Apple River, Ill., writes:

"Send on my paper as usual, and consider me a life subscriber."

Henry Fry, Grant City, Mo., writes:

"I intend to take your paper as long as I am able to read it. . . . I will also send some new subscribers, as I have the promise of some."

James Auten, Galion, O., sends nineteen three-months subscribers, two of whom will act as *Cynosure* agents."

Merchant Kelly, Bentonville, Ind., writes:

"I am very anxious to hear from Elder Baird."

We received a few words from him written at his home recently.

Joseph Kimler, Jacksonburg, O.:

"I like the tone of the *Cynosure*. I wish its advocates great success through Jesus Christ in waging a constant and effectual warfare against the strongholds of secretism, and all other rings that are engaged in the unfruitful works of darkness. I expect to get more subscribers for the *Cynosure*, as we need just such a paper here in this section of country were Masons, Odd-fellows and grangers are almost as numerous as were the locusts in ancient Egypt."

James West, Albany, Mo.:

"The Anti-masons are very numerous in this part of the State of Missouri. The best and most substantial men in Gentry county are Anti-masons, and the cause is rapidly gaining ground."

Sam'l Harper, New Concord O., writes:

"I will try to get you more subscribers. I think it, (the *Cynosure*) is the most useful paper published."

The following letter shows that one cannot know how much he may be doing to extend the circulation of the *Cynosure* by sending in even one subscriber. The person who obtained Mr. Ulsh's subscription indirectly obtained many more subscribers.

Benj. Ulsh, Silver Lake, Ind., writes:

"I will tell you how I became acquainted with you and your paper. Rev. E. Hover gave me two *Cynosures* and a few tracts. I read them, but could not believe them to be true, as I had some notion prior to this to join the lodge. I read a good deal about the Morgan murder but could not believe it, till old Mr. Elias McClure, (a worthy citizen and neighbor,) came to our house, and in conversation told many things about Masonry, (he is a truthful man.) I was then taking the paper, as your agent, E. Hover, had it sent to me one year. The second year I got S. R. Hoffman to take it, (our old school teacher, a learned man.) The third year I got Rev. W. P. Wells and S R. Hoffman to subscribe for it, and I sent the paper free to Rev. Isaac W. Loman, so there were four of us taking the paper. I liked the sentiments its columns contained, although the paper was small and only come once in two weeks, yet the cause it defended is good, and I thought I would try and get readers for it. I have got the names of sixty two subscribers from December, 1873, to May 1st, 1874. Many of them like the paper very well, and some do not like it so well, but if they all will read the paper carefully for three or six months, and get living witnesses (many can be found), to prove that these things are true, I am satisfied they will all like the paper. It is true there is a strong element against light and truth, but if the people only will read and keep their eyes open, (not blindfolded,) I am satisfied the result will be good. Yours for the cause of Christ."

Samuel French, Chapin, Morgan Co., Ill., sends forty one six-months subscribers, and writes:

"After receiving the blank you sent me wishing me to try and get some new subscribers, I thought I would try my hand a little. I soon found the blank was too small. I wish that every family in the United States had the paper to read. I think we would see better times every way, in the church and State. I would not do without it for the price of a good fat steer a year. It is a dark corner here, although they call it the Athens of the west. I wish we had a good lecturer in Jacksonville, all it wants is to get the ball rolling. We have been stirring it up in Bethel some this winter till we have got it hot in the lyceum. God I am sure will bless this work. All the people want is light on these secret works of darkness to away with them from the land. I could get many more subscribers if I had time. I hope many others will do much more."

John R. Dops, Norton, Kas., writes:

"I live in a very new place, it has only been settled about one year. . . My heart is fully in the cause that the paper supports."

Moses Gallup, Wasioga, Minnesota, writes:

"At first I could not get one subscriber for the paper. But after giving papers and sending books, I began to get subscribers. But for three months only. Yet all say, 'I shall probably continue the paper right along.' I will look after them for you."

Forty Years Ago.

The Boston *Telegraph*, 1831, in remarking on the evils connected with the caucus system, says of another feature of public meetings:

"Allied to this principle is that of choosing officers of any society from the report of a nominating committee. There is no more propriety in this, than there would be to invest a committee with authority to appoint all the officers of a society upon their own responsibility. It is a matter of delicacy to reject a nomination, and any gentleman reported for office by a committee, is, of course, sure to be chosen. Such a choice, therefore, is not the choice of the society, but that of the committee. It is owing to such management as this that the convention of Congregational ministers is now made to throw the weight of its influence in favor of Freemasonry, by chosing a Royal Arch Mason for its second preacher, and one, too, who had publicly averred that he would sooner confide in the justice of Freemasons than in that of the church. The nomination was made, either wittingly or unwittingly, in the Pastoral Association by a committee raised for that purpose; and we presume that not one in ten who voted for the candidate, aside from the committee, was acquainted with the fact. It is owing to a similar system of management in another society, which we forbear to name, that individuals are now pushed forward as its most prominent members who opposed its organization to the very last; while others, who took the deepest interest, and exerted themselves most indefatigably to bring it into operation, are entirely disregarded. We stated these facts, not invidously, but from a regard to justice; and from the firm belief that when the truth and love of the truth universally prevail, mankind will cease to trample upon the rights of others.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XXI.—MAY 24, 1874.—ISRAEL'S UNBELIEF.

SCRIPTURE LESSON.—NUM. xiv. 1-10.

Commit 1-10 ; Primary Verse, 8.

1 And all the congregation lifted up their voice, and cried ; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, Would God that we had died in the land of Egypt ! or would God that we had died in this wilderness !

3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? were it not better for us to return unto Egypt ?

4 And they said one to another, Let us make a captain, and let us return unto Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua, the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes :

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the Lord delight in us, then he will bring us into this land, and give it us. a land which floweth with milk and honey;

9. Only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us ; their defense is departed from them, and the Lord is with us : fear them not.

10 But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

GOLDEN TEXT.—"So we see that they could not enter in because of unbelief." —HEB. iii. 19.

TOPIC.—"He that believeth not is condemned already."—JOHN iii. 18.

HOME READINGS.

M.	Num. x.	11-36—The Moving of the Camp.
T.	Num. xi.	1-35—The Graves of Lust.
W.	Num. xii.	1-16—The Leprosy of Miriam.
Th.	Num. xiii.	1-33—The Mission of the Spies.
F.	Num. xiv.	1-25—Murmuring, Intercession.
S.	Num. xiv.	26-45—Unbelief and Punishment.
S.	Heb. iii.	7-19—Entreaty and Warning.

TOPICAL ANALYSIS.

The Spies Sent, chap. xiii.	17-25.
The Evil Report, "	26-33.
The Night of Weeping, vrs.	1-5.
Caleb and Joshua, vrs.	6-9.
The Sin of Unbelief, verse	10.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

When did the Israelites arrive at Sinai ? (Ex. xix. i.) When did they leave ? (Num. x. 11.) How long were they there ? Where did they next stop ? (ch. x. 12.) How long did this take ? (ch. x. 33.) What happened there ? (ch. 11. i.) What was the name given to the place ? (ch. xi. 3.) What happened at Kib-roth-hat-ta-a-vah ? (ch. xi. 34.) Where did they go next ? (ch. xi. 35.) What happened at Ha-zeroth ? (ch. xii. 1-16.)

What is the first topic ? What is the name of the place from which they were sent ? (ch. xiii. 26.) How many spies were sent ? (verses 4-15.) How long were they gone ? (verse 25.) What did they bring back with them ? (verses 23, 26.)

What is the second topic ? What kind of a land did they say it was ? (verse 27.) What difficulties did they see ? (verses 27, 28.) How did they contradict themselves in verse 32 ? What did their fears cause them to think of themselves ? (verse 33.)

What is the third topic ? How many cried ? What was their wish ? (verse 2.) What did they propose ? (verse 4.) Who had been their leader ? What had they chosen once before in the place of God ? (Ex. xxxii.) Where was God leading them ? Where did they think of going ? Was not this rebellion ?

What is the fourth topic ? What had they said, chapter xiii. 30 ? What did they say of the land ? What of the people of the land ? What of the children of Israel ? What of the Lord ? (verses 7-9.)

What is the fifth topic ? What did the Israelites decide to do to Caleb and Joshua ? (verse 10.) What happened ? What did God say ? (verses 11, 12.) What punishment fell upon the people ? (verses 29, 30.) What upon their children ? (verse 33.) What upon the spies ? (verse 37.) What about Caleb and Joshua ? (verses 24, 30. Who else entered the land ? (verse 31.)

How to Keep Big Boys in the Sabbath School.

The girls are not so likely to slip out as the boys. Account for it as you please, this is a conceded fact. Now, what can we do to keep the large boys in the Sabbath-school? There are many other means which may be suggested, but we shall, in this article, only advert to four things:

1. Seek their conversion. Let us have more faith in the conversion of little children, and labor for this result. God will bless such efforts, and then we shall not mourn over the departure of the big boys. They will all stay in the Sabbath-school, if they are true disciples of Jesus.

2. Make all the exercises intensely interesting. Let superintendents, in the opening and closing exercises, and in the entire conduct of the school, keep their eyes upon these youth. Let teachers study to illustrate the lesson, and in every way to interest these restless but very important people who are just entering manhood. Never ridicule them. This they cannot endure. Don't treat them like children. This they regard as an unpardonable offense. A little effort may keep them in school, and thus, perhaps, secure their future welfare and usefulness. But let the efforts be very easy and natural. These big boys require effort, but they don't want to *see* you put forth a special effort to interest them. The truth is, no one relishes this.

Talk to them about reading. Recommend to them some good book. Draw out their knowledge. Ask them occasionally to come and see you, and be sure, when they do come, to receive them cordially. When you meet them in the street too, or elsewhere, recognize them, and give them a real hearty shake of the hand.

3. Give them something to do. This is a very important injunction, and it is not easy to say just what the work should be. This each teacher or superintendent must determine for himself. Some of the manly boys may do good service in the library. One might be secretary. Each class should have a treasurer, and the most restive boy in the class, perhaps, could fill this office efficiently. There is nothing like work to sober fractious horses, or fast growing young men.

4. Not forgetting the other points, let us add a fourth. Every church school should have an adult department. There is very much in a name. The word adult is small, but it represents a large thing. It means grown up. It is true the boys are not mature in mind, but they are large in body. Their voices are changed. They are strong and active, and it is as well to encourage them in their reaching out to manliness, as to put a stone on their heads and try to keep them back in their boyhood. The Bible class does not always attract these young men. The fact is, all the classes in the Sabbath-school are Bible classes. Even in the primary department, the children who cannot read are taught the Bible, and, in the intermediate department, the Bible is the great text-book. So, to distinguish the older ones, let there be an adult department.

In our church school we have about one hundred persons connected with the adult department. They hold their session in the body of the church. One of the best teachers in the intermediate department lately informed the superintendent that his big boys were getting very restless. They liked him, but they did not like their surroundings. The fact was they felt that they were among little people. So we had them transferred to the adult department. Now they are quite contented, and the class of six or seven has increased to twelve, and will very likely soon roll up to twenty.—*S. S. Times.*

Farm and Garden.

Making and Managing a Cistern.

I have for many years made the supply of pure water a specialty, and I have not sunk a well during the past thirteen years, though I have supplied a large number of places with water in that period.

The cistern, when properly constructed, I consider the most reliable, and the most desirable, everything considered, of all means of supply. Certain precautions are, however, as necessary to observe, in the arrangements for obtaining the water, and for preserving it in purity, and to maintain in it a proper temperature, as other precautions are in obtainieg water from other sources of supply. Prominent among the former are the following:

Water should not be collected for drinking or culinary purposes from painted wooden or painted metal roofs, nor from such as are frequented by birds of any kind. I prefer, first, the slate roof, next the shingle, Water from a tile roof, would, no doubt, be good, but there are none in use in my field of operation, which comprises nine States.

The foliage of trees should not be allowed to collect and remain in gutters of buildings from which the water is to be collected and used.

In localities in which the roof is liable to collect much dust, from excessively traveled earth, or even McAdam roads, the spoutings should be supplied with what I call a waste shoe, which is an ajustable section of the pouting near the ground, which is to be set during a drouth, so that the first rain-fall succeeding a dusty period will waste, and not flow into the cistern.

I have, however, some among my numerous patrons, who may be considered rather fastidous, who will have the filter.

There are circumstances where the filter is necessary, and in such cases I supply them of my favorite kind—in fact, the only kind I build of late. I will briefly describe my filter: I build up in cement mortar a brick wall of soft, or "salmon bricks," the width of a brick in thickness, which bisects the cistern, and is securly stayed in place. Neither face of the filter wall is plastered with cement, as the principle of the filter consists in causing all the water to flow through the brick wall, which it will do if the surface is that of a cross section of an ordinary cistern, with a rapidity equal the amount drawn in a given time by an ordinary pump. A filter more perfect is not desirable.—*Canada Farmer.*

How to Make Grafting Wax.

Thomas Matteson, McKean county, Pennsylvania, writes: "Take two parts mutton tallow, three parts beeswax, melt tallow first, and put the beeswax and resin into it. When it is all melted, stir it all up and pour it into cold water and work it over. If there are lumps in it, mash them with your thumb and fingers. The longer you work it the more sticky it grows. When it begins to stick to your hands put some tallow on them. Put it in a tin pan with a cover to it, and it will keep for a number of years. I think it is as good as sticking salve to put on any sores. Some put in more tallow than they put in resin or beeswax, to make it softer to work in cold weather; but if there is too much in it, it will melt and run out in warm weather. I have had about forty years' experience in grafting, and used a number of sorts of grafting wax. Some people put it in hot water, and make more trouble than there is need of I wet my finger with my tongue, and do not find any difficulty in putting the wax on the graft.

Rolling the Ground.

A correspondent of the Germantown *Telegraph* writes: "On dry or wet ground the effect of the roller in found to be salutary. Ploughed and prepared for sowing, dry land is much helped by the roller. The blades of grass spring up sooner and retain a firmer hold in the earth. In a season of drought, rolling has saved the crop, when without it the seed would have never sprung from the ground. In wet and heavy ground it is believed the roller smoothing and hardening the surface, will leave the soil immediately beneath the surface in a better condition to generate the seed. On grass ground that has been heaved by the frost, the roller has an excellent effect in fixing the roots. Rolling the ground is also good when the land has been laid down unevenly the previous year. If the land is too dry, wait till just after a soaking rain, and it will work capitally. It is a good idea to roll ploughed sowed ground before harrowing. as it presses down the furrows that would be turned back, and makes the surface less uneven and the harrow pulverizes it much. We find that on an average not one farmer in four has a roller."

The Christian Cynosure.

Chicago, Thursday, May 14, 1874.

Reform Politics again.—Since in last week's number we advocated national nominations at Syracuse, three persons whose judgment we greatly respect have urged reasons why we should not nominate till another year. The *Cynosure* will on all questions of mere method, go with the majority when that shall be fully and fairly ascertained. It is urged that no good man wishes to stand as a national "target" longer than is strictly needful; that after the nominations are made, the enemy leaves the principle and assails the man; and that when we have put our candidates in the feld, we lose our influence over the hopes and fears of politicians. Still, the preponderance of argument seems to us in favor of the views presented last week. But in this war "Our help cometh from the Lord, which made heaven and earth."

OUR CORPORATE NAME.

The National Committee had a long and most earnest discussion over the name of our incorporation than on any other topic. All were agreed that there must be nothing done to tone down the National organization or temper it to the taste of trimmers. We all thought our wisdom and duty was to put ourselves forever out of the fellowship of adhering Masons, precisely because we intend to put them eternally out of our fellowship, both in church and state. No one wished to soften the features of our association toward the resolved minions of the lodge.

But a majority of the committee finally thought, that we had better omit "*opposed to secret societies*," from the title of our association, and put it into the first article of the Constitution, because it seemed desirable to avoid the long title, *National Association of Christians opposed to Secret Societies*;" because that long title did not define the character of the Association aright, we being as Christians opposed to other evils besides secret societies; and because we are, and mean to be, "the regular line," while all other bodies harboring those fundamental evils which are sure to subvert society, are and ought to be regarded as limited, local, vicious opposition and dissent.

If the Bible be not a cunningly devised fable, the establishment of a religious order or worship, which leaves out Christ, is a clean and utter subversion of the constitution of society ordained of God. As there is, or can be no way of access to God but through Christ, though ignorance may be pardoned, purposed insult cannot; and omitting Christ from the lodge to take in his enemies is purposed insult,—is anti-Christ. The lodge, therefore, has in it no true basis of moral obligation, and no reason why one thing should be done or omitted more than another, but force or terror. Christianity is its antagonist.

THE CHICAGO TIMES ON OUR INCORPORATION.

"The National Christian Association of 'Cook county' has taken out a certificate of organization at Springfield, and is at once going into operation. Its business is the somewhat extended one of putting down secret societies. Of course, church business meetings can no longer be held, for they are secret. The Presbyterian council engaged in trying Swing can no longer go into secret session without bringing down on it the wrath of Philo Carpenter and that of the N. C. A. of Cook county. Politicians can no longer meet in conclave; families must hold their consultations in public; and even the N. C. A. of Cook county must always meet with open doors in order to be true to its own intentions. Now is about to dawn that happy period when everybody will know everybody else's business, and Philo Carpenter will find all things serene."

The above paragraph, clipped from the Chicago *Times*, reminds us of the remarks of Kossuth, the Hungarian patriot, or one of his critics, who, he said, "manifested the superficiality of an immense ignorance." If the "Presbyterian Council" had summoned Mr. Swing to a secret trial before men sworn to have their throats cut if they revealed what was said and done to him; and sworn, not by the oath of the merciful God, but by oaths of vengeance and mutilation; if they had exacted his consent to be thus butchered and mutilated, not as a trial for crime, but as a term of membership in their clan; if they had sworn him by these cut-throat oaths into a religious "order" which is not Christianity, to obey laws which are not those of our Republic, binding him to abject submission to a "Master," to be taxed without limit except the discretion of this "lodge," and to be punished without known redress; and if, believing himself swindled and imposed upon, he should dare to resent their insult and assert his manhood, to be haunted to his grave by more than Spanish vengeance; if such a Presbytery were trying Mr. Swing, then the *Times'* parallel would hold, and Mr. Story would have known nothing of the trial unless he was one of the gang: and in that case he would be sworn to say nothing about it in his paper, though he knew Mr. Swing to be unjustly tried, sentenced and executed!

But the impudence of harlots is proverbial; and Freemasonry is a harlot. Neither Mr. Carpenter nor any of his associates in the National Christian Association ever condemned the lodge because, like the family, it conceals its own affairs; but because its affairs are crime like. Because, whoredom, concubinage and banditti, it conceals crime; is itself crime and imposition. There are men alive to-day who knew when Morgan was murdered, and contributed money to help off his murderers, though the worst of them died soon and ignominiously. These are concealers of his murder to day, and accessories after the fact. If Masons kill another Morgan they must conceal that also. And the brethren of low degree, who know but little of Masonry and care nothing but for the selfish ends it serves, are yet part and parcel of the great secret conspiracy against the Christian religion and popular government, as truly so as the *Times* was party to the slavery rebellion when Burnside issued his order to suppress it; or the Tory cotton loan of England which gave that rebellion character and money, though with only the motives of buzzards, namely, prey.

OUR SECRETS ARE THE COMBINATION LOCK AND KEY TO OUR SAFE.

One of the most taking apologies of secret orders, for their secrecy, is the comparison of the lodge to a bank or an extensive joint stock company, and their secrets to the combination lock which protects the common treasure. "We have common funds," say they; "Our secrets are the key or the combinations of the lock which protect those funds, from them who have no right to them, while they enable the rightful owners to gain access to that which is their own."

This comparison is entirely fallacious. It confounds social with individual secrecy. No one disputes the right of the individual to keep his private thoughts and business which interferes with the business and rights of no one else, to himself. And yet even that secrecy has its limits, beyond which neither God nor society allows the individual to go. When men meditate in their hearts, and practice even secretly that which is lovely and useful to their fellows, it is natural that they should be more than willing to have all the world know it. When they meditate or do that which is injurious and disgraceful, it is just as natural that they should spare no effort to keep it a profound and perpetual secret. Hence society demands of every individual member credible evidence that his intentions are innocent and kind, sufficient evidence to allay all reasonable suspicion of evil intent. Unnecessary secrecy is always regarded as a good ground for suspicion. Hence when a man hides his means and his business so that no means of an honest livlihood are visible, he is often compelled to disclose his secrets or be declared a vagrant, and treated as a dangerous character. If in his attempt to show that his secrecy covers no evil he is found to equivocate, or falsify, or deal in subtle sophistry, suspicion at once ripens into settled conviction that he is one who shuns the light because his deeds are evil. Let us then examine this plea of the combination lock and see if it is not indeed a subtle sophistry and nothing else.

First, the lock with its key and combinations is not intended to conceal any secret from the community touching the operations of the corporation to which it belongs. It rather reveals to all men the fact that in the safe or room so guarded, the money and valuables of the company are kept.

Again, the members or stockholders are usually as ignorant of the whereabouts of the key and the combinations of the lock, as anybody else. Neither do they ever draw their dividends by means of any such secret knowledge; nor by any secret whatever. The very reverse of this is the truth. Neither the key nor combination numbers are given to them, but to the special individual custodian or custodians, to protect the treasury against all the world, stockholders as well as others. This is a personal secret therefore, and not a social one. Instead of having access to the moneys which belong to them by secrets, held by the shareholders in common, they are debarred all such access to the funds as from a method fraught with danger and ruin of the whole concern. Such a method would be one of corruption adapted to turn shareholders into thieves and the richest corporations into bankrupts. The funds of monied associations and the rights of the shareholders are secure in proportion to the openness in which all their business is transacted. In honest and safe business associations all disbursements are based upon some recorded action of the proper authorities, such as is accessible to whom it may concern, and would furnish sufficient evidence to vindicate the transaction in a court of justice. Here is open and reliable dealing; a written order recorded in an open book, making all the parties amenable to puplic sentiment, and amenable to public justice. Does any such amenability pertain to the key and combination lock of secretism? a curious method truly to secure the funds of an association by making half a million duplicates of the key and attaching the combination numbers to it and putting one into the hands of half a million men of every shade and grade of opinion and character. What sort of protection to the funds in the safe would keys and combination numbers thus distributed furnish?

But such is the protection which Masonic and Oddfellow secrets give to their funds. Their "black books" are the proof of this. Knaves get their key and appropriate their funds. Some of them are detected, and posted in their journals, to say nothing of the grandees who are allowed free access and no questions asked; or of the innocent men whose names are inserted in their black book from the spirit of Masonic vengeance. The pretence that their secrets are necessary for the protection of their funds, if it be not designedly false, is manifestly a perfect fallacy, and itself justifies us in feeling that we have assurance that those secrets, instead of securing to their orders and their members their pecuniary rights, do but conceal from the eyes of men things which cannot bear the light. Instead of protecting rights, they cover wrongs.

NEGATIVE HERESY.

The Great Condenser of truth gives the ground and sentence of the final utter ruin of the lost in the sentence, "*In as much as ye did it not.*' This is as true of teaching as of acting. The omitted truths ruin the Gospel, and omitted discipline the church. When once a brood of religious teachers creep into the church by retailing the ideas which holy men have established by toil, self-denial and suffering, having no depth in themselves the people tire of the weak platitudes which they vent, and then invention is put on the rack to solve the problem how to keep up an excellent appearance of instruction with nothing to teach, and how to keep people supporting a ministry who do them no good. Then comes swarming the tricks and contrivances of ecclesiastical montebanks: fishing rods and red plush vests, jockey caps, fast horses, base denunciation of the fag ends of old "confessions," "*et id omne genus.*" These attract

the gapers and starers, and the full audience pleases trustees. Then a prosecution for heresy is a God-send. Christ is sold; souls made merchandise of, and Rev Mr. Byends is "The pulpit sensation of the day." What of the end?

REFORM PLATFORMS.

What Political Action Should be taken at Syracuse?

Dr. Leonard Bacon is highly commended by a leading political paper for a letter addressed to Hon. W. W. Phelps, of New Jersey, in which he stated that both the Democratic and Republican parties are dying, and calls for a consultation of men of both parties on the currency question, broadly intimating that this will be the fundamental issue of the future.

A correspondent sends a political platform to the *Christian Statesman* saying, "What we insist upon, therefore, is that the millions of Christian people shall cease to vote for candidates simply because they are nominees." He draws up the outline of a platform for Christian voters as follows:

1. The Religious Amendment of the Constitution should be adopted by the people, and its principles clearly incorporated into the body of that fundamental law.
2. The State constitutions must be made to correspond in these respects to the Federal.
3. There should be such moral or religious constitutional tests that no man can be eligible to office who is not possessed of those qualifications which are undeniably required by the divine law.
4. There must be radical reform in the legislation and administration of the government.

As illustrations, or rather instances of these, mention may be made of the following:

(1.) Pagan idolatry shall be forever prohibited. No Joss-house, with its pagan idols, shall ever be tolerated.
(2.) Wholesome Sabbath laws, based upon the law of Christianity, preventing the desecration of the Sabbath day, should be enacted and enforced by the Federal Government and by all the States. Congress and the legislatures should strictly forbid Sabbath violation by the post office department, by railroads, steamboats, or any chartered companies or institutions.
(3.) The exclusion of the Bible, or the divorce of religion from the schools, shall never be permitted.
(4.) An anti-Scriptural form of oath of office, or in the courts, must not be substituted for that of divine appointment.
(5.) The elective franchise should be secured to woman:
(*a.*) As a matter of right.
(*b.*) For her own education and good.
(*c.*) For the sake of the country, which needs her help.
(6.) The manufacture and sale of intoxicating drinks for common use shall be forever prohibited by law.
(7.) Arbitration by a Congress of nations should be substituted for war; and any nation resorting to the sword should be outlawed by all civilized nations.
(8.) The Scriptural law by which capital punishment is justly inflicted upon the murderer, should be rigidly enforced. Legislatures have no right to revoke or suspend any divine law. But the divine Lawgiver says: "The murderer shall surely be put to death."
(9.) The laws of Christian marriage shall be strictly enforced by all the States, and by the Federal Government, in all the territories, *i. e.*, to Mormon marriage and unchristian divorce, no license must be given.
(10.) No charter must be given to secret oath-bound societies, such as Jesuits and Freemasons.

In connection with this read the platform on which Anti-masonic candidates were nominated in 1872 which Prof. J. R. W. Sloane said, substantially, that it would be a platform of the future:

We hold: 1. That ours is a Christian and not a heathen Government, and that this fact should be recognized in its organic law.
2. That God requires, and man needs, a Sabbath.
3. That the prohibition of the importation and sale of intoxicating drinks as a beverage is the true policy on the temperance question.
4. That charters of Masonic lodges, granted by our Federal and State Legislatures must be withdrawn and their oaths suppressed; and
5. That all secret lodges, orders, or clans affecting independence of our Government, and practically claiming that their principles and rules are more sacred and binding than the laws of the land, are treasonable, dangerous and destructive of our liberties, Legislatures and Courts.

We hold also to the following condensed collation and synopsis of the various platforms now before the American people, viz:

1. The civil equality of men secured by our amended Constitution.
2. Peace and arbitration of differences with nations.
3. Reciprocal free trade with nations, modified by a discriminating revenue tariff, until our national debt is paid.
4. No repudiation; maintenance of the public credit.
5. Protection and justice to Indians.
6. Protection to loyal citizens, whether at home or abroad, and amnesty to rebels when they cease to be such.
7. Abolition of the franking privilege and reduction of postage, and elections of postmasters by the people.
8. Discouragement of land and other monoplies.
9. And, finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-President of the United States.

[Signed.] DAVID EDWARDS, Chairman.
O. F. LUMRY, Secretary.

Shall we not be prepared to adopt a platform ta Syracuse, nominate candidates and then work as efficiently as we can in organizing the States for a strong campaign against secret conspiracies which defraud citizens of just rights?

MONMOUTH COLLEGE, A CORRECTION.—In the *Cynosure* of July 10th, 1873, and in the second chapter of the College Society series now appearing, it is implied and stated that the "Kappa Phi Delta" fraternity had an organization at Monmouth College. We are glad for the institution and the truth's sake, to publish the following from Pres. Wallace on this point. In the information originally given to Prof. C. A. Blanchard there was probably some misunderstanding:—

MONMOUTH, Ill.

DEAR BROTHER: In the last issue of the *Cynosure* in the second chapter respecting "College Secret Societies" appears the following sentence: "At Monmouth College, Moumouth, Illinois, the Kappa Phi Delta administers two oaths." In relation to this statement I desire to offer two or three remarks:

1. There is no society here by the name of "Kappa Phi Delta;" and, to the best of my knowledge and belief, never has been.

2. There is no oath-bound fraternity in Monmouth College, and has not been for years; of the correctness of this statement I am well assured.

3d. I believe that attempts have been made to establish two (2) oath-bound fraternities here, and possibly more, but they failed because they were oath-bound. The oaths which you quote may have been used by one of these. Yours fraternally,

DAVID A. WALLACE.

The Articles of Incorporation of the National Christian Association.

Whereas, The undersigned citizens of the United States, Philo Carpenter, J. Blanchard, Archibald Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. P. Stoddard, H L Kellogg, E. S. Cook, Jesse B. Blank, propose to form themselves into a corporation, not for pecuniary profit, under the act of the General Assembly of the State of Illinois, entitled an act concerning corporations; approved, April 18th, 1872.

Therefore, This is to certify that:

First; The name of said corporation shall be the *National Christian Association.*

Second; Its business and object shall be to expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption.

Third; The number of its directors shall be eleven.

NOTES.

—It is said that Lorenzo Dow, the eccentric preacher, was a Freemason, and was buried by the fraternity in Georgetown, Maryland, in 1834.

—It must be announced with great satisfaction that Mr. Charles W. Green, Secretary of the National Agricultural Congress has consented to be present at Syracuse and address the National Convention on the grange question. Few have had better opportunities for investigating the nature and working of the "farmer's order," and few are more determined and faithful in their opposition to its swindling operations. It will be worth taking some trouble to hear him.

—The articles of incorporation of the National Association published this week, were obtained by the Executive Committee after long waiting and patient labor. After all was got in order and the document sent to the State capital for official endorsement, Secretary of State, Harlow, turned it over to the Attorney-General, in doubt whether he had "power to issue a certificate." Very likely his uncertainty lay in the direction of the lodge, of which it is believed he is a member. His scruples were overcome, however, and the papers are made out.

—Beside Mr. Green, mentioned above, the following well known speakers are expected at the National Anniversary: Elder David Bernard, President J. Blanchard, Bishop Weaver, J. P. Stoddard, John Levington, A. Crooks, L. N. Stratton, J. L. Barlow, B. T. Roberts, J. T. Kiggins, I. A. Hart, C. A. Blanchard, D. P. Rathbun, Z. Weaver, J. K. Atwood, W. M. Givens, and we hope numerous others who have not yet reported. The Ohio State Convention, to meet at Flat Rock, Seneca county, May 19th, will send one or more, and a number of auxiliary associations and churches of New York, Pennsylvania and the New England States will be represented.

—The New York *Witness* has been doing good service lately, in publishing letters upon the various phases of the secret orders. Of course some of the unwise of the secretists, that is, those who knew not enough to be quiet, have replied; so both sides have a fair hearing. But the arguments are so much against them that the society men are backing out in the following crawfish style:

DALLAS CENTRE, Iowa, April 21. '74

JOHN DOUGALL—*Dear Sir:*—I shall not want the *Weekly Witness* after the time expires for which it is paid. If you would let Odd-fellows, Masons and other good societies alone, your paper would have a good circulation here. As it is, we don't want it. With respect, T. W. FERGUSON.

Corner-stone Laying.

BY J. L BARLOW.

DEAR EDITORS:—So the plot is hatched; the fiat has gone out, and the nation is to be disgraced; the feelings of all true republicans outraged, and the hearts of all true Christians wrung with shame, that an order may be honored and exalted above all other in the land, whose very existence is a conspiracy against the rights of all who do not wear its livery—a menace to our republican institutions, and a spreading poison to our common Christianity! How dare a United States Secretary insult a whole nation by lending his sanction, and thus compromising the authority of the government? *The corner-stone of the Chicago post office to be laid on St. John's Day by the Grand Master of Masons!* Bah!!

Will freemen and Christians never stop to ask themselves, Why do we thus allow ourselves to follow the lead of a set of men whose enormous pretensions, gorgeous insignia of rank, foreign to our republican ideas and surroundings, and military array, thus *assume* superiority to all others? Are they, indeed, by any Divine or human right our masters, that they thus come to the front on occasions of this kind, elbowing aside National and State, as well as religious officials, who, if any one, should lead at such work? What *is* this institution which claims the place of honor at such times, and to place *its* insignia and *its* illegal and anti-Christian date on the corner-stone of public buildings erected and paid for by the money of all the people?

These are pertinent questions, and should have an answer in the minds of the people while yet the people retain the power to act intelligently and safely upon the matter. By every such affair as that contemplated in Chicago, our public officials, and the people, so far as they fall in with and consent to it, are helping to build up and sustain this illegitimate and aspiring religio-political power, and soon, if they do not stop, will enthrone it as a despotism over them which they can shake off only at the cost of a bloody revolution.

Let Chicago and all the Northwest protest against the contemplated insult. Where are the petitions in circulation last fall? Send them out again all over the land. The whole people are concerned. Let them have a chance to protest. Bring them up to our National meeting and let us do what we may to put a stop to the encroachments and flaunting displays of this make-up of heathenism, perverted Judaism and travestied Christianity. We, at least, who know what is is, cannot with innocence remain silent, when Masonry thus do us its uniform and arms itself for such a purpose before the public. Let no conviction of our weakness or impotence prevent our doing our duty. Public opinion is yet a power in the land, and is itself subject to influences. Let our influence be brought to bear upon it in every legitimate way and at every favorable opportunity. This is what Masonry itself is doing by just such displays. She comes before the eye of public opinion covered with tinsel and glittering array, clad in robes borrowed of benevolence and piety, with which to cheat and delude the unwary. Be it ours to strip off the usurped garments and show the grinning skeleton beneath.

The Home Circle.

He Remembereth.

Dear Lord, of all the words of thine
Which for our comfort ring and shine
Through sacred air, on sacred page,
From sacred lips in every age,
No one has brought such blessed cheer
To me,—no one is half so dear,
No one so surely cometh home
To every soul, as this which from
A pure heart wrung with sorrow came,
"For he remembereth our frame."

Not merely that he can forgive,
And for his love's sake bid us live
When we in trespasses and sins
Are dead—but that our weakness wins
From him such pity as alone
To fathers' yearning hearts is known:
Such pity that he even calls
Us sons, and in our lowest falls
Sees never utter hopeless shame,
"For he remembereth our frame."

Dear Lord, to thee, a thousand years
Are as a day, with contrite tears
One prayer I pray! My little life,—
Its good, its ill, its grief, its strife,—
Oh, let it in thy holy sight,
Like empty watches of a night
Forgotten be! And of my name,
Dear Lord, who knowest all our fame,
Let there remain no memory
Save of the thing I longed to be!

—*Christian Union.*

Card-Playing Christians.

Hannah More, describing the assemblies of one of her friends, says, "She keeps out dunces, because she never has *cards*." Considered simply in the light of a pastime, card-playing seems the pettiest and most contemptible of occupations; while as a means of gain it is one of the most dangerous agents of evil. To be an expert card-player requires no exertion whatever of intellect, only a certain sort of sharpness which is the very reverse of intellectual. The most illiterate boatman on the canal, or the most ragged *gamin* in the alleys, may shuffle his pasteboard as deftly and profitably as the keenest politician or the finest lady of fashion. The only difference is, that while the former gamble with coarse and grimy implements, the latter do their spiritings with gay and fanciful toys.

Cards are probably an invention of the fourteenth century, as in 1373 three packs were ordered to be made for the amusement of an insane king, Charles the Sixth, of France. Thence they soon made their way to other countries, carrying with them an ever-evil influence; and from the time of Henry the Seventh, of England, "cardes and dyce" were mentioned as being a great blot on the manners of the English people. Some of the German Reformers complained that this love of gambling had caused people to forget all honorable pursuits.

Cards were a delightsome resource to the Romish monks in their rookeries, where, in the diurnal toil of telling their beads over, the goodly fathers, amid the surroundings of toothsome viands and costly wines, would play, and feast, and fight, and riot through the long idle hours. To elude the animadversions of the more zealous brethren, who were so devoted to the service of Mother Church in the torturing of heretics or the concoction of Jesuitical plots as to scowl on tamer pleasures, the jolly friars (such of them as could read) adopted the clever plan of labelling their dice and card boxes as missals and books of pious learning. In an old book entitled, "*The Nicker Nicked*, or the, cheats of Gaming Discovered," printed 1669, play is thus described: "Gaming is an enchanting witchery, begot betwixt idleness and avarice, which has this ill property, above all other vices, that it renders a man incapable of prosecuting any serious action, and makes him unsatisfied with his own condition; for he is either lifted up to the top of mad joy with success, or plunged to the bottom of despair by misfortune: always in extremes, always in a storm."

After the theater, which is the chief nursery of vice, card-playing is the most perilous of all amusements; it is the lure of the gambling saloon, and the employment of the lawless and dissolute. These facts being patent, is it not surprising how persons endowed with any powers of thought can consume their precious hours in a practice so vulgar and demoralizing? Hannah More, in another instance, remarks of a party which she attended, "Our hostess very wisely put two card tables in the outer drawing room, which weeded the company of some of the great and *all the dull*, to no small accommodation of all the rest." She stated of the famous actor, Garrick, (who won brilliant laurels by his personation of a drunkard on the stage,) "I never saw a *card*, or even met (except in one instance) a person of his own profession at his table." Cards do indeed seem to be a refuge for vacuity. Like the loud laugh of Goldsmith's village bumpkin, a love of cards speaks "the vacant mind." Bad as it may be for the worldling, or the ignorant, it is absolutely disgraceful to behold members of churches, and even the children of ministers, engrossed in this seductive species of time-killing. Engaged in this pursuit, the fairest face loses its attractiveness, every sordid desire is awakened, tracing with unlovely lines the strife of passions. What a wretched character is that of a gamester! all love of the beautiful is extinguished in the soul; flowers no longer charm, music no longer elevates, family delights are insipid, the heart becomes callous, the mind is in a fever of restlessness, a craving greed clutches the soul, one frightful infatuation enthralls its victim, drawing him on, until at length he is plunged into the vortex of perdition. So impressed was Thomas Jefferson with the evil both to mind and estate caused to many of his friends by playing and gambling, that it is stated, he never permitted a card to be in his house. Had the inhabitants of his native State but profited by his example, the slow growth of religion in Virginia, and especially the decadence of the Episcopal church, would not have called fourth from the venerable Bishop Meade the lament that the prevalence of card-playing had so pervaded all classes as to sap the vitals of piety and prove a stumbling-block to the progress of religion.

A gentleman traveling on a steamer one night, was much annoyed by the conversation and boisterous conduct of a party of card-players who had appropriated to themselves the only lighted table in the cabin. So he walked over, and drawing up a chair to the table, in a very courteous tone requested leave to rest his Bible on a corner of it while he read. The permission was accorded; but the game was spoiled: glancing askance at him, the incongruity of pursuits struck the gamblers so uncomfortably, that they quietly shuffled their "Prayer-books," and skulked away.

If you wish your children to be ignorant, idle, and dead to religion, permit them to play with cards. If you desire your sons to be spendthrifts and defaulters, and your daughters to be triflers, vain and godless, let them witness your triumphs on winning a few dimes, or your mortification on losing them But, if you shudder at the prospect, just gather up your cards this moment, and also your dice box, and put them all in the fire. If you are a professing Christian, reflect that the spirit of our holy religion forbids every thing tainted by the breath of the Evil One; and if you are not, I beg you not to place yourself in the ranks of the insane king. The counsel of the eminent Locke is wise to follow: says he, "As to cards and dice, I think the safest and best way is never to learn to play upon them, and so be incapacita- for those dangerous temptations and encroaching wasters of time." May the day come when it will be deemed disreputable for a church member to even know the name of a card!—*Episcopalian.*

Principles of Ventilation.

Ventilation is based upon the movements of air at different temperatures, but we cannot get rid of foul air, or supply fresh air in the same manner as we would free a house of foul water or supply it with that which is pure by exact measures, allowing just so many cubic inches for each occupant.

The conditions are entirely different. In studying the movements of the air, if we would compare them with the movements of water, we must imagine ourselves at the bottom of the ocean with the ground underneath us heated as the fire would heat the bottom of a pot. By watching the motion of the water in a glass globe with a fire under it, we can form some idea of the constant and immense agitation of the external atmosphere.

Inaccurate, unscientific as the idea may be to the mathematical mind of the architect, that we should depend in a great measure upon the mere agitation, or mixing up of the fresh and foul air, for our chances of getting pure air, I think, notwithstanding, this is just what we have to submit to. This is what nature teaches us, and although we may be to a certain extent artificial beings, and live in artificial houses, half of the lifetime spent in trying to work in a more precise and accurate manner than Old Dame Nature does, has about worn out my patience in that direction, and I confess that her hurly-burly way of mixing the oxygen, nitrogen, hydrogen and carbonic acid, and all other gasses together in one grand mass, and scattering them around promiscuously, is better than any arrangement I have ever been able to devise. The more we study the subject the more evident it becomes that agitation is the natural method of ventilation—it is Nature's great purifier.

Now, if we accept agitation as the true principle of ventilation, we find ourselves far more likely to get our share of pure air by it than by the mathematical cubic-inch programme. Nature does not dole out pure air by the cubic inch, but if unrestrained, supplies every living thing abundantly. She scorns every attempt to measure it, and if we adopt her method of warming, it will be about as easy to supply a hundred cubic feet of cold, invigorating air per minute to every individual, as we now find it to be to dole out a pittance of ten cubic feet per minute of warmed, debilitating, nauseating, hot air. I have spent a great deal of time and money in getting up patterns and taking out patents for warming contrivances. But I have done with them. We have been running air heating to such extremes that I have become perfectly disgusted with it. If we inhale air at the same temperature as the blood it quickly kills us. Nature never ruins the air for breathing purposes by overheating it—she leaves such miserable business to the managers and warmers of railroad cars, asylums, hospitals, and, not unfrequently, our homes.—*Sanitarian.*

Treatment of Servants.—In how many instances do servants, though living under the same roof with us, share none of our feelings, nor we of theirs; their presence is felt as a restraint; we know nothing about them but that they perform certain set duties, and, in short, they may be said to be a kind of living furniture. There is something very repugnant to a Christian in all this. Surely there might be more sympathy between masters and servants without endangering the good part of our social system. At any rate we may be certain that a fastidious reserve toward our fellow-creatures is not the way in which true dignity or strength of mind will ever manifest themselves in us.—*Arthur Helps.*

Suggestions.—Children should be taught to the use of the left hand as much as the right. Coarse bread is much better for children than fine. Children and young people should be made to hold their heads up and shoulders back while standing, sitting, or walking. From one to one pound and a half of solid food is sufficient for a person in the ordinary vocations of business. Persons in sedentary employments should drop one-third of their food, and they will escape dyspepsia. Young persons should walk at least two hours a day in the open air. Young ladies should be strictly prevented bandaging the chest. Reading aloud is conductive to health.—*The Dial.*

Christians can never want a praying time if they possess a praying frame. In the morning this is a golden key to open the heart for God's service, and in the evening it is an iron lock to guard the heart against sin.

Business Maxims.

After the feast the giver shakes his head. The sleeping fox catches no poultry. Creditors have excellent memories. Caution is the father of security. He who pays beforehand is served behindhand. If you would know the value of a dollar, try to borrow one. Great bargains have ruined many. Be silent when a fool talks. Give a foolish talker rope enough, and he will hang himself. Never speak boastingly of your business. It is hard for a hungry man to wait when he smells the roast meat. An hour of triumph comes at last to those who watch and wait. Speak well of your friends—of your enemies say nothing. Be careful how you take back a discharged servant. If you make your servants too familiar with your affairs they may sometime cause you to regret it. No man can be successful who neglects his business. Do not waste time in useless regrets over losses. Systematize your business, and keep an eye on little expenses. Small leaks sink great ships. Never fail to take a receipt for money paid, and keep copies of your letters. Do your business promptly, and bore not a business-man with long visits. Law is a trade in which the lawyers eat the oysters and leave the client the shells.

THE MAGNET.—Some literary connoisseur has furnished the following on the subject of the magnet: "In the reign of Queen Elizabeth the book of Shakspeare's plays had its origin, and nearly every one who has read that book (and who has not?) remembers the curious sayings in it, 'I'll put a girdle round the world in forty minutes.' But how many are there who have read another great book of the same reign, entitled 'De Magnet,' or are aware that at the time when Shakspeare was writing his now familiar phrases, the author of the book on the magnet, the queen's physician, one William Gilbert, when his daily toils of waiting on the sick were over, was working with his smith in the laboratory at his furnace, needle, and compass, was writing up for the first time the word 'electricity,' and was actually forging the beginnings of the very instruments that now, in less than forty seconds, put the girdle round the globe!"

Present appearance and vulgar conceit ordinarily impose upon our fancies, disguising things with a deceitful varnish, and representing those that are vainest with the greatest advantage; whilst the noblest objects, being of a more subtle and spiritual nature, like fairest jewels enclosed in a homely box, avoid the notice of gross sense, and pass undiscerned by us. But the light of wisdom, as it unmasks specious imposture and bereaves it of its false colors, so it penetrates into the retirements of true excellency and reveals its genuine lustre.—Dr. Barrow.

—We have no right to speak evil of any man, or to report any harm of him, no matter how true the report may be unless we have a just and benevolent end in view.

Home and Health Hints.

How to Purify the Blood.

It is pretty generally understood that health depends much upon the purity of the blood. And it is supposed that certain drugs and medicines possess a sort of magic power to purify the blood. It is supposed to be the peculiar office of these medicines to purify the blood; but somehow little is thought of the effect of the food which is eaten, as having a tendency to the purity or the impurity of the blood. Food is taken for another purpose, to sustain life; hence it is not intended, or expected, to have any effect upon the blood.

But is not the blood formed from what we eat? And would it not be better to eat such food as will make good blood than to eat such things as must make impure blood, and then depend upon drugs and nostrums vile to purify it? We say, then,

1. Eat such food only as you are sure will form pure blood. If you do not want scrofulous blood, stop eating scrofula. Leave off taking into the system the impurities contained in animal oils, earthy salts, and indigestible condiments; and let your food be of the purest grains, fruits, and vegetables; and let your drink be the purest, softest water you can get. Thus you will cease to add impurity to impurity.

2. Take in large quantities of pure atmospheric air, such as abounds out of doors; not of the kind that has been shut up in the house, heated by stoves, and breathed over and over again. Pure air is the best purifier of the blood. It is brought in close contact with the blood in the lungs, and quickens it and speeds it in its proper course.

3 Keep the skin, by bathing and proper clothing, in the best condition to throw off by natural perspiration the impurities that are already in the system. Nature, unobstructed, has a way of her own to cast out impurities. She will do the work well, if not hindered.

Let these rules be followed, and the blood will be purified, if it is not too late to purify it.—*Health Reformer.*

WHEN a carpet is taken up to be cleaned, the floor beneath it is generally very much covered with dust. This dust is very fine and dry, and poisonous to the lungs. Before removing it, sprinkle the floor with very dilute carbolic acid, to kill any poisonous germs that may be present, and to thoroughly disinfect the floor and render it sweet.

THE *Herald of Health* significantly says: "We repeat, for the benefit of new subcribers, what we have said so often before, that the more a young lady's waist is shaped like an hour glass, the sooner will her sands of life run out."

A SMALL PLUM PUDDING.—Pour a cup of milk over one pound of fine bread crumbs, and let them lie half an hour; then beat in four ounces of sugar, half a pound of suet, chopped fine, half a pound of raisins, chopped, and half a teacupful of grated lemon-peel; beat all well up with four eggs, and boil five hours.

Children's Corner.

A Beautiful Prayer.

We hope many little children will learn the following beautiful prayer:

Father, now the day is past,
On thy child this blessing cast:
Near my pillow, hand in hand,
Keep thy guardian angel band;
And throughout the darkling night
Bless me with a cheerful light;
Let me rise at morn again,
Free from every thought and pain;
Pressing through life's thorny way,
Keep me, Father, day by day!

Let go that Bush.

A young man was walking with some gay companions in a dark forest. They were not sure that they knew the exact course they were going, and yet the laugh, the story and the song beguiled their way. They hoped to come out of the woods at the right place, and thus get home safely.

But suddenly the sky grew dark, the birds ceased their singing, and in the distance they heard the howlings of the hungry beasts of prey. Soon one of the young men stumbled over something, and down, down he fell, with a piercing cry of horror. His companions saw him as he fell down the steep and fearful precipice. Their fears soon gave place to joy; for they saw that, instead of going to the bottom, he had caught hold of a bush half-way down. They called out to him; "Hang on, and we will save you!" They soon made a long rope, which seemed very strong, but, alas! it was made of a material which may be called "*self-righteousness.*" and had no strength at all. It *looked* as if they could never break it, and so, as they let it down to him, he seized it with all his might. They called to him from above: "Hold on, and we will draw you up!" But they did not lift him an inch before it *broke all to pieces.*

"Oh," he shouted, "the rope is broken; give me something stronger. Be quick, for my hands ache dreadfully!"

Then they made another. It seemed very hard, and they said it must hold. It was made of "*morality.*"

"Now," said they, "take hold of this rope, and we will draw you to the top." But they scarcely moved him before it snapped like the other.

Again he cried: "Give me something stronger, or I shall fall and be killed!"

While they were making a third rope, the poor fellow turned his eyes downward, but could see nothing but darkness. Suddenly he heard a sweet voice saying: "Fall, fall; I will save thee. My arms will catch thee. LET GO THAT BUSH."

His friends on the brink above did not hear this sweet voice, and so they kept busily at work till they had finished a third rope, made of a very common material, which they found near at hand, twisted together, and called "*good resolutions.*"

"Now," said his friends, "we have a rope which you can never break."

No sooner had these words sounded in his ears than he again heard that calm, mysterious voice from below: "*Fall into my arms! I am mighty to save.*" But like many with proud hearts, he again seized the rope, though with almost nerveless hands. He was at the same time greatly frightened at what *should* have rejoiced his heart; for he thought he saw a sword ("the sword of the spirit") cutting off the roots of the bush.

"Hold on! we will soon get you to the top. It's the last rope we can give you!" And so they pulled with all their might, but, like the other three, it broke as if it were a cotton thread. There he hung, with but little strength left, and yet again he heard that pleading voice: "*Fall, fall, and I will save thee!*" "But it's dark, and I cannot see you; I am so heavy you cannot hold me." "*Trust my word, and see. Let go at once!*" And yet again his foolish companions shouted: "Hold on, hold on!" but the bush at last gave way, being cut entirely by that strange sword. And as he felt his strength all gone, he faintly cried: "*Lord, save, or I perish!*" What was his joy, when suddenly he found himself firmly clasped in the mighty arms of Him "who is able to save unto the uttermost all them that come unto God by him!"

Now, my dear young friend, is not this a picture of the way you have been trying to climb up to heaven? Have you not often felt that you could by your own good works merit a home in the mansions above! This you can never do. Give up every other hope, and trust only in Jesus. "Let go the bush," and fall into Jesus' arms, and you will be as happy as this young man and the little girl who was led by this simple story to see the only way of salvation through the Lord Jesus Christ.

—*Rev. E. P. Hammond.*

A Pleasing Experiment.

An amusing experiment at home is that of the electrical sheet of paper. Take half a sheet of thick foolscap, and after wetting it thoroughly, dry it over the register, or on top of the stove. While it is still warm, lay it on a varnished table or a dry woolen cloth, and rub it briskly with a piece of India rubber. It will soon be electrified and will stick to the wall or a looking glass, or bits of paper will adhere to it in a funny way. Set a new japanned tea-tray on three dry goblets and lay paper in it. On touching the tray you will get a smart little spark. Take the paper out of the tray, and on touching the tray you will get a spark of the opposite kind of electricity. Replace the paper and you will get another spark, and so on.

Children can do much toward making their parents happy, or they can bring down their gray hairs with sorrow to the grave. I trust all children will be a blessing, and not a curse to their parents.

A LITTLE girl of eight or ten summers being asked what dust was, replied that it was mud with all the juice squeezed out.

Be always frank and true; spurn every sort of affection and disguise. Have the courage to confess your ignorance and awkardness. Confide your faults and follies to but few.

Religious Intelligence.

—St. John's Episcopal Church, Jersey City, meets its annual expense of over $6,000 by voluntary offerings.

—Sixty-five persons have recently united with the Presbyterian church of Batavia, Ill. The church has been established about forty years, and has never before had such a revival.

—The police authorities of Constantinople have forbidden the sale of Scriptures in the Turkish language, which the government has allowed for fourteen years.

—Rev. J L Andrus, of Mt. Vision, N. Y., wishes us to notice that he is at liberty to become pastor of any Baptist church which does not fellowship the lodge.

—The Congregational church at Oak Park, near Chicago, adopted, with some misgivings, the weekly contribution plan with envelopes, and after three month's trial finds it successful.

—The various yearly meetings of the Friends, report large accessions and an earnest spirit in the cause of Christianity. In Ohio and Indiana Quaker ladies were most active, and their prayers most fervent for the overthrow of intemperance.

—300 persons were baptized during the past winter by the Baptist pastors of Pittsburgh, Pa, and three new churches have been formed through their instrumentality within the last twelve months, and $70,000 raised for church building, notwithstanding the panic.

—The Methodist Episcopal churches are becoming restive, it is said, under the expense of their bishops and presiding elders. It is reckoned that the annual cost is from $60,000 to $70,000 for the former and half a million dollars for the latter.

—Rev. Geo E. Hathaway, of Coventry, N. Y., is a pastor who preaches against every evil—the lodge included, and finds that his efforts are not forgotten by the fraternity. He has, nevertheless, been blessed in seeing six score persons seeking pardon under his labors, and at this work his enemies are dumb. Such must always be the work of God-fearing faith.

—The statistics presented at the Burmese Baptist Missionary Convention show that there are 18,546 baptized Christians in 356 churches, with eighty-two ordained and 329 unordained preachers. There are eighty-five schools with 4,874 pupils, some of them in a theological college. The annual contributions, chiefly of the Sgau Karens, amounted to the large sum of $25,000. The number baptized during the year was 777.

—The *Baptist Weekly* relates a curious incident which occurred at the Warren Avenue church a few Sabbaths since. The pastor, Mr. Pentecost, having exchanged pulpits with another of the Boston pastors, a lady in the congregation deliberately walked into the pulpit and placing her hands on the minister's head, offered a brief prayer of consecration, in which many of the congregation seemed to join by reverently bowing their heads. The good woman then returned to her place and the services proceeded as usual.

—Hitherto the Waldensian missionary churches throughout Italy have been dependent upon the Synod at La Tour. Now they are to be reorganized on a Presbyterian basis and will practically form the Presbyterian church of Italy. There are thirty-eight of these churches in Italy and Sicily, supported at an annual cost of $40,000, which is mostly supplied from England. The so-called Free Church of Italy is nearly as large as the Waldensian.

—The number of native ministers in India has largely increased since 1861. In that year there were 319 mission stations and 97 native ministers. In 1871 there were 423 stations and 226 native ministers. During this period the number of foreign missionaries has risen from 478 to 486. There was therefore, only an increase of eight foreign missionaries to an increase of 129 native ministers.

—E P. Hammond, the evangelist, writes to the N. Y. *Witness* a brief account of his labors and victories during the past month. The letter is dated Jacksonville, Ill., Apr. 29th, and says: "I believe that through the reports of the revival meetings in St. Louis, multitudes have been directly and indirectly, led to see Jesus as their Saviour. I do not know whether you have heard of our visit to Texas or not. It would be safe to say that through the earnest labors of those accompanying me, four or five hundred souls in the different places were converted. We first visited Galveston, where a great work was accomplished; thence to Austin, and I believe that meeting held in the Capitol building at the latter city will be remembered by those Senators and Representatives as long as they live. It was a most solemn meeting, when the Spirit of God was bountifully poured out. En route to Texas was over the Iron Mountain road, through the courtesy of whose President, Hon. Thomas Allen, we were passed all the way to Galveston. We returned through the Indian Territory. Texas is indeed a noble State. It is larger than all New England, New York State, and Ohio. I saw some fine lands there as I ever did anywhere. We passed there one man's farm that extended for many miles in all directions, on which were 100,000 cattle. When we arrived at Galveston, in March, we found the ground covered with flowers and the orange trees laden with ripe fruit. Upon my return to St. Louis, 29 Christian workers came with me to Hannibal, Mo., a town of 15,000 inhabitants, located on the west bank of the Missouri River, 150 miles above St. Louis. A great work has been inaugurated thus, upwards of 700 persons having signed the covenant.

From Hannibal one hundred and four went with me on the cars to Palmyra, Mo., and the glorious work of the Holy Spirit has begun there. It has been my privilege for ten days or more to labor in Jacksonville, Ill., an educational centre of much importance, where Illinois College is located, and some five seminaries. The president, professer, and ministers have taken hold of the work with a great amount of interest; no building will hold the crowds who are in attendance from day to day, and the multitude unable to secure seats inside the church, attend out-door meetings which are held from day to day in the public square. No less than 975 people have signed the covenant, after having been carefully examined by ministers or Christians. This covenant expresses the belief that the signers have passed from death unto life, and promise, with God's help, to live his loving and faithful children all their lives.

Theo. Smith, a converted prize fighter from England, has been with me for several weeks, doing valuable service for the Lord. He reminds me continually of Richard Weaver, a prize fighter in England, who was the means of converting thousands. I used to hear him speak over twelve years ago in Scotland. I am in hopes Mr. Smith will attend Talmage's college in Brooklyn, fit himself for a lay evangelist, and prove to be one of the missing links to reach the "outstanding masses." Yours in Jesus,

E. P. Hammond.

News of the Week.

The Capitol.

—It was rumored last week that E. B. Washburne, now Minister in France, was selected to succeed Richardson in the Treasury.

—The marriage of Senator Stewart's daughter on the 4th inst. to Lieut. Tatten, of the Navy, was the occasion of great display of the wealth of Washington. Miss Nellie Grant's wedding is announced for the 21st.

—Judge Wright, of Iowa, has bought the carriage purchased for Attorney General William's private use with public money, and proposes to drive through the country with four horses attached, and thus show the people how their official servants parade at Washington.

—Charges have been made, in the House, of frauds in letting postal contracts and referred to the Post-Office committee, who seem unwilling to investigate. Mr. Stone, of Missouri, has presented a long list of flagrant abuses, such as bids accepted for a few thousand dollars and finally contracted for twice, thrice and even fifteen times the original bid.

The Country.

—A great riot has occurred at Nelsonville, Ohio, between the union and non-union miners. Three men were killed, and further trouble was apprehended.

—A conference of Catholic Archbishops, sitting in Cincinnati, have decided to form archbishoprics of Philadelphia, Milwaukee, Boston, Peoria and Santa Fe, if the Pope approves.

—The afternoon train on the Pittsburg & Ft. Wayne railroad, which left Chicago on the second of May, was thrown from the track by a misplaced switch, sixty miles from Ft. Wayne, and several cars burned, but no lives lost. The post-office officials state that three pouches from Milwaukee, and one each for New York, Philadelphia and Pittsburg were destroyed; also, nine from Chicago, and one each for Pittsburg, Baltimore, New York and Ft. Wayne, and miscellaneous checks and drafts, amounting to more than two million dollars, are believed to have been destroyed.

—The forests of Michigan are threatened with a conflagration equalling that of 1871. Fires are raging throughout the Saginaw district and in Gratriot and Tuscola counties. Muskegon was surrounded with burning timber on Saturday, and the city was threatened with destruction. The railroads traversing the region are considerably damaged. Forest fires are causing great destruction, also, near Bothwell in Canada. A fire in St. Louis on Sunday destroyed property worth from $60,000 to $70,000. At Oshkosh, Wis., twenty-eight dwellings and a dozen barns were burned on Saturday.

—The war on the saloons is quite as vigorously prosecuted in Michigan as anywhere in the west. A woman's alliance in Detroit is doing its work. A committee of twenty was appointed to wait on the Governor, Mayor and leading citizens. In Adrian great activity prevails Legal prosecutions have been commenced, saloons watched and visited. Allegan has no open liquor selling. The Hudson House, Hudson, has abandoned its "bar." Two hundred Scandinavians signed the pledge in Manistee. The National Hotel at Flint has become a temperance house. In Charlotte, meetings have been held, and all places closed but one, and every lawyer in the city has signed the pledge, and will not clear the guilty in any liquor suit. At Lansing, 1,800 were present at one meeting. Other towns are moving all over the State.

—After considerable hunting for the kidnapped Arkansas judges, they escaped on Wednesday last through the aid of the officer guarding them, who believed they would be murdered. On their arrival at Little Rock the Supreme Court gave a decision in favor of Brooks. The friends and attorneys of both parties in Washington have entered into an agreement to issue a joint call for a meeting of the Legislature, and abide by the decision of that body. In the meantime, an ad interim Governor is to be named by the President, and both contestants are to disband and send home all their troops except a body-guard, and are to refrain from any warlike demonstrations. A fight took place in Little Rock on Saturday but no one was hurt. Another account states that one negro was killed. Capt. Welch's company, who escaped from the steamer Hallie, had arrived in Little Rock. The Federal troops were intrenching themselves in front of the City Hall, and still further strengthing their position.

Foreign.

—The Carlists, under Don Alfonso, have been defeated again in an engagement with the Republican troops. The Carlist loss was heavy. Castelar has congratulated Serrano on his success at Bilbao. The question of re-organization of the government is the absorbing one at present. Serrano wishes to form a better cabinet.

New York, May 8.—The *Diaro*, of Nelanila, has details of a fire in the Phillippine Islands, on the 28th of January. Two children, who were left to themselves, set the house on fire, and the conflagration extended so rapidly that in the course of four hours half the houses in town, nearly 2,000, were destroyed. Not a fruit tree remained. Thousands of weaving frames were destroyed, and multitudes of cattle perished. Fifteen persons, including six children, were burned to death.

—Rev. Geo. Trask, of Fitchburg, Mass., publishes a large number of able tracts against tobacco, which are having a wide and useful circulation. This work is sustained by voluntary contributions which may be sent to Mr. Trask.

Westfield College.—This institution is generally well known to the readers of this paper through the presence of members of its Faculty at the annual meetings of the National Association. It is under the charge of the Illinois, Central Illinois and Lower Wabash Conferences of the church of the United Brethren in Christ; is pleasantly located in the healthy and retired town of Westfield, Clark county, Illinois, in daily connection with the Indianapolis and St. Louis railway. Expenses are quite moderate, the tuition being $24.00 a year. The number of students during the last College year was 224, made up of both ladies and gentlemen, who share equally in both the classical and scientific courses. The patrons of this institution may put confidence in its Faculty with respect to the moral care exercised toward the students. The ruffianly sports of older and wealthier colleges are unknown, nor are those pledges of secrecy which sever the student from the control of parent and officer, ever permitted.

—Some one has attempted to turn aside the shafts that reveal the weakness and folly of the grange by a sham description of the institution. It is traveling the rounds of the lodge-bedizzened press, but will attract the attention only of the idle and the prejudiced. A similar labor has been undertaken for the Knights of Pythias, and published by a New York firm.

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Notices of the Press.

SECRET SOCIETIES, Ancient and Modern: An Outline of their Rise, Progress and Character with Respect to the Christian Religion and Republican Government. Edited by General J. W. Phelps. Chicago: Ezra A. Cook & Co.

The author traces back the origin of Masonry and its evil influences, particularly as seen and felt in our own country; the Tammany Ring, Credit Mobiler, &c. He shows the subserviency of some of our public men, such as Fillmore and Webster, to its dominating power. If read dispassionately it will do good.—*United Presbyterian.*

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COLLEGE SECRET SOCIETIES.

CHAPTER III.—(CONTINUED.)

A fifth objection is found in the natural use of these societies for disturbance of public order. Absurd initiations (either real or pretended), rivalries, and conspiracies find their home and nature in these hidden communions. Out of the darkness dark deeds grow. An enmity against a student or a Professor is systematically fostered into persecution in these favoring caucuses of secrecy. A young man who would never have thought of violence, is led by the false sense of honor which reeks in secret societies, to join hand with others in a crime against the State. Of course this is not the universal and inevitable issue of secret societies, but this has frequently been their history, and they are naturally fitted for such results The minor disturbances of college order, of which they are the causes, are legion.

The sixth objection I have to offer is their evil influence upon the regular literary societies of the college, which are instituted as adjuncts of the curriculum. The secret societies are more fascinating. They assert themselves in the literary societies by the quarrels of rival factions, and literature flies out of the window. I believe that I am right in asserting that in most of our colleges the literary societies (most important helps to the student in composition and oratory) have been utterly ruined, except as alumni centers, by the secret societies.

My last objection is their expensiveness. The great majority of students are poor. They need to live with a strict economy. The secret society asks more of them, oftentimes, than their education asks. Even buildings are put up for the societies, and extravagantly furnished, and for these the students are taxed. To refuse payment would be to suffer disgrace. Debts are incurred, and mental agony sown broadcast by these inflictions of a bastard honor, which are throwing obstacles in the way of the education of the poor, while good men throughout the country are laboring to open college education to all.

I know that many excellent men, long after they leave college, support these societies. Ministers of eminence are their chaplains (save the mark!) and statesmen wear the mystic badges. But for all that, I cannot but believe that the principle on which they rest is pernicious, and nothing is gained by them which might not be gained far better by open dealing. The principle is not only pernicious, but childish, an anti-climax which may have weight with some who would prefer to do wrong than to be reckoned as lacking wit.

Other arguments and opinions based on actual experience of like import were published from other eminent educators; but it will be sufficient for the immediate purpose to present a paper read by Professor J. R. Jacques, of the Illinois Wesleyan University, before the Central College Association, met at Bloomington, Ill., August, 1868, which was published in the journal of proceedings. This paper is a concise statement of the reasons for banishing the fraternity system from the institutions of the country. It is herewith presented:

SECRET SOCIETIES IN COLLEGES.

Secret societies in colleges being a historic fact rather than a theory proposed, cannot well be discussed without prejudice, nor disturbed without commotion. Among nearly all "college men" there is an evident tendency to touch this theme delicately and tenderly, as if a bold, outspoken discussion would precipitate some vague and unknown peril. And this general reluctance to speak in downright earnest—in bold, blunt words—is not without its significance, implying, as it does, an abridgment of liberty of speech, which is itself already ominous of evil.

While it is a difficult task to emancipate our minds from all personal prejudices and partiality it may not be impossible nor unprofitable to ascertain the natural tendencies of college secret societies, viewed intrinsically and apart from particular instances that might seem to prove or disprove their advantages.

Secret or "Greek" societies, as such, in college, are liable to certain objections, *a priori*, which, in the absence of any experienced effects, or *a posteriori* arguments, would go far to discourage the formation of such societies. Among the objectionable features which belong essentially to secret societies in college, some may be mentioned as most prominent and most obvious.

1. Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous and magnanimous character.

2. Such societies necessarily give opportunity, and therefore stimulus for stealthy planning and plotting to accomplish whatever ends may be proposed; and thus, by logical necessity;

3. Such societies tend to divert the attention and confidence from honest work, manly measures, eternal right and triumphant truth (which need no disguise), to the tricks of temporizing and compromising policy which need the secret conclave and sleepless cunning—thus tending and tempting to substitute policy for principle, stealth for strength, plotting pusillanimity for patient magnanimity, and, in fine, lurking meanness for lofty manliness.

4. Whatever may be the advantage or necessity of secret meetings or societies among citizens, as such, to guard church, state, society or home against political plotting or other peril, such advantage or necessity cannot be pleaded in defense of college secret societies—where trustees and faculty are the official and legal guardians of the peace and good order of the institution, and where the responsibility of governing in no degree and in no sense belongs to the students.

5. Secret societies in colleges must naturally tend to embolden students in insurrection against good government whenever their inclinations are thwarted by faculty or trustees; and thus

6. Such secret societies must naturally tend to lower the discipline to a laxer standard by warping, blinding and influencing the faculty with a vague dread of rebellion against stringent yet wholesome discipline.

7. Such secret societies cannot provide for any real need of the student which is not already amply provided for. Does he need literary culture and fraternal sympathy? He finds these already in the well regulated literary society. Does he need social culture and refinement? This he finds in the social circle where all is natural and real, offering a far higher social culture than the rollicking laxity of manners which the well-locked and well-curtained society hall must needs provoke. Does he need moral and religious culture? This is abundantly provided in all the departments of the Christian church; and he shall seek long who shall find a substitute for the nurturing care of the church of God.

8. Secret societies in college must necessarily take time from other duties more important. The prescribed exercises of college life, in the preparation and recitation of lessons, in essay-writing and general reading; social duties, religious duties and literary society duties together with the multitude of nameless calls arising from our oppressive and complex civilization, leave little room for the promised and possible advantages of secret societies. Omitting and ignoring such assemblies, the student, emulous of high success, will find the regular duties of college life, literary, social and religious, engross all his time and energies, leaving none for the secret societies. Any attempt to meet all these frivolous calls will prove fatal to painstaking study and concentrated exertion of mind.

9. Secret societies, controlled by inexperienced, impulsive young men, from the necessity of the case, will be likely to consume more money than prudence would dictate. This might be confidently predicted without knowing the history of a single society in existence. The principles of human nature alone furnish sufficient data for this conclusion.

These will be the tendencies of such secret societies which, in an atmosphere of healthy moral sentiment, may be checked and suppressed, but nevertheless the tendencies will remain the same, requiring perpetual moral pressure to prevent the uprising of evil.

And now let it be remembered and remarked that all these *a priori* probabilities have become accomplished facts:

1. Secret societies have fostered a secretive disposition and tendency among students.

2. They have been the scene and source of untold mischief in our colleges, and some of the most distinguished presidents and professors in our American colleges have recorded their convictions that these societies—while sometimes beneficial—are generally pernicious to good order and good morals.

3. They have instigated, stimulated and maddened the morbid appetite for office, trickery and wire-working, which, in the American mind, is the feverish vice most needing a sedative and the poison most needing an antidote.

4. They have supplied no real need of the nobly ambitious student. The student busy with his secret society during his college course, on subsequently viewing his college life from the standpoint of real, earnest life, generally finds his secret society activities dwindling in his own estimation more and more as time advances; while the student using all legitimate means of improvement, yet outlawed and tabooed by misguided class-mates for his lack of appreciation of secret societies, rises in the world just as well, not only without the offered help of the fraternity, but in spite of their persistent opposition.

5. They have wasted the time of students, and, in some cases, hastened the process of dissipating both mind and character, by triflingly employing young men capable of better things.

6. They have become in many cases a school of prodigality and extravagance. Already we hear of a general complaint among the patrons of our Eastern colleges, that the secret societies are breeding habits of extravagance among students, which are exhausting both the purse and the patience of parents and guardians, and prompt measures are suggested as a remedy.

The advocates of such societies tell us there are some unquestionable advantages in these fraternities.

1. It is said the secret society is a "bond of union." Be it so; but does this prove anything for or against the moral advantage of a society? Any secret conclave, whether good or bad, is a bond of union. It is called a bond of *union*—union of *what?* Does not the class organization furnish a bond of union? Does not the literary society furn-

ish a beautiful bond of union? Is not the alumni society a bond of union? Is not the college itself a bond of union? And in the case of many of our college students is not the society of the church a holier, dearer bond of union than all beside?

And this is the appropriate place to give utterance to a long suppressed suspicion that this "bond of union" among the religious and the irreligious, the serious and the trifling, in such intimate and secret association, accords neither with sound philosophy nor Christian ethics. In such assemblages, where so many restraints are removed, the young Christian is more likely to be debased than the unchristian young man elevated.

2. Again, it is said the college secret society is a mutual help and protection. "Help" for *what?* For anything that cannot be provided by the legitimate institutions and faculties of the college, the church and the society?

We wait to ascertain this promised help, the possession of which is pronounced a blessing, but the loss of which is found to be no cu se. Is it a "protection?" A protection against *what?* Are our students in our Christian colleges in such peril that they must needs league together for *protection?* Protection against each other? No! Against the *faculty?* What? Do our noble students need fortification and protection against the faculty, who are by their very office devoted to the interests of the students? The historic origin and present attitude of these secret societies in America, forces the suspicion upon the mind that their animus, though sometimes most honorable, is often rebellious and restless.

And now we may understand the present status of this controversy by honestly answering a few questions:

1. Is not the secret society, as such, a defense against wholesome discipline?

2. Is not the secret society generally a source of vague terror or uneasiness to the faculty?

3. Are the ruling spirits of secret societies generally, or as a rule, our best students and noblest young men?

4. Do our most devoted Christian young men generally find the performances and pastimes of the secret society con genial with their tastes?

5. While the secret or Greek society, in a pure moral atmosphere, may be not only free from evil, but promotive of good, do not college men generally acknowledge their tendency to be toward mischief, and would not professors and trustees vote such societies out of existence if they could do it without collision or catastrophe?

In view, therefore, of all the facts of the case, we would suggest the propriety of expressing on all fitting occasions our disapproval of the whole system of college secret societies as now generally conducted—at the same time attempting no coercive measures, as the experience of the past has proved that any measures other than moral suasion aggravate rather than mitigate the evil.

At the annual meeting of the Association to which the above was presented, held in Oberlin, Ohio, in the fall of 1870, the subject was again brought forward in a manner promising a vigorous effort for the removal of the secret societies. This body was, moreover, fully competent to discuss the question and put in execution any plan which might be adopted, being composed of college presidents and professors from the central or lake States, who had all more or less knowledge of the societies, either as students or officers. At the meeting of 1870, Dr. J. P. Gulliver, then President of Knox College, Illinois, suggested that there be some plan to unite the faculties in this much needed reform; it having been conceded generally among college officers that no institution could alone begin the struggle with much hope of successfully eradicating the fraternities and at the same time maintaining its standing as an institution. Toleration or no patronage was the alternative. But it was as generally believed that a united effort could hardly fail. The proposition was favorably received and referred to a committee, but the Association never met again in its original capacity. It was the next year merged into the National Teachers' Association; and the college fraternities escaped.

To the Alumni meeting at Yale commencement, held June 25, 1873, must be referred one of the ablest and most radical testimonies against the society system, from Hon. William M. Evarts. Mr. Evarts is published among the members of the "Skull and Bones" Senior society of Yale, was the second graduate chosen by the Alumni to represent them on the Board of Trustees of that institution, and is a leader in the legal profession of America, having served the Government as Attorney General, counsel in the Geneva Arbitration etc. His remarks had, therefore, the weight of unequalled experience. The next day the Hartford *Courant* published the following report:

"A very agreeable break in the monotony was made by introducing the Hon. William M. Evarts, of the class of 1837. He always makes a capital speech, no matter w at may be the occasion; and he did good work to-day in speaking against the evil effects of secret societies—a subje t which had been previously well handled by Mr. Van Sanford. A few years ago the great societies of Linonia and the Brothers in Unity, which included all classes, and were about equally divided in membership, were the weekly arenas of debate, the school in which men were tra ned to think on their feet. They made men clear and rapid thinkers and ready debators To-day they are dead; killed by the class secret societies, which have a tendency to develope snobbishness and nothing else. They are a curse to the college, interfering not only with good-fellowship among the members of the same class, but with the selection of university crews and ball clubs and thus have much to do with the disgraceful series of defeats which have attended Yale for several years. Mr. Evarts, in alluding to the students sent forth by Yale in the past, who have achieved great success in the fields of real influence, said most of their success was due to the educating influence of the great debating societies. They furnished for the field for open and manly debate what could not be found in the small numbers and limited opportunities of the secret societies. They prepared the young man to withstand frowns and hisses as well as applause, and turned out men who could meet an adversary in debate without flinch ing. All this is wanting now, and cannot be supplied unless the old societies can be resurrected. There were hundreds of old graduates who agreed with the speaker when he advocated the revival of the old societies and the suppression of the foolish secret clubs which have supplanted them."

[CONTINUED NEXT WEEK.]

PETITION!

[Every Subscriber is requested to cut the following petitions, paste them on separate sheets of paper, obtain every signer possible, and forward the first (on the corner-stone) to the Secretary of the National Convention at Syracuse, N. Y. before June.]

To His Excellency, U. S. Grant, President of the United States of America:

The undersigned citizens of the United States, learning through public announcement, that it is proposed to lay the corner-stone of the new Government Building in Chicago with Masonic ceremonies, on the 24th day of June next (St. John's Day—so called), respectfully represent that under our Constitution and laws, no society, sect, or order is entitled to official preferment or precedence over any other order, sect, or society: and they therefore do earnestly protest that the order to which it is thus proposed to delegate a work of national interest should not be allowed such recognition, either through its festivals, or its rites and ceremonies, which are offensive to the great body of the American people.

To the Senate and House of Representatives of the United States in Congress Assembled:

We, the undersigned citizens of the United States, believing (in the words of Daniel Webster) "That all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government," respectfully ask your honorable body to withdraw the charter given by Congress in April, 1864, to the Masonic Hall Association of the District of Columbia.

That it be made unlawful to appoint to official positions under the government of the United States, persons who are under and acknowledge the binding character of oaths administered by secret organizations.

We further petition that in United States Courts, in all cases, criminal or civil, the right of peremptory challenge of jurors who are members of any secret society shall be granted to all parties in litigation who are not members of such societies.

And that membership in any secret society by the presiding officer of a court shall be held to be a sufficient reason for change of venue whenever demanded.

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do without map	2 40
Anti-Masonic Herald	2 25
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Bible Banner	2 50

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ABOUT COMMISSIONS.

We receive letters occasionally containing two, three, or more subscriptions in which nothing is said about commissions. Some friends write "we take no commission." Others say send the amount of commission in tracts and books. Others say, consider it a donation to the tract fund. We are glad to get workers for the circulation of the Cynosure and pay nothing more cheerfully than commissions. However, our paper is cheap at $2.00 a year and requires a great addition to our present mail list in order to enable us to issue it in this attractive form, so that when money is received and nothing said about commission we do not, as a rule, allow any.

The point of these observations is, tell us what you wish to have done with your commission unless you take it out before forwarding the subscription money.

OUR SUBSCRIPTION LIST.

On May 9th our subscription list was counted again, and we hope all our readers, as we consider them friends, and especially all of our agents, wish to know what the prospect is for a list of 6,000 subscribers on the 2d of June, the time of the National Anniversary. The total number of subscribers (in these reckonings we omit our exchange list of about fifty newspapers) was 4,384. From April 17 to April 27 the gain was 142,—an average gain of 14.2 subscribers per day. From April 27 to May 9 (twelve days), the gain in our list was 356,—an average gain of 30 subscribers per day nearly (29 2-3.)

If our list counts 6,000 at the Syracuse Convention, during the twenty days that intervene before its arrival we must receive an average of eighty new subscribers per day. The average rate of increase in new subscriptions has more than doubled within the last twelve days over the preceding ten. Shall not this rate of increase continue?

The testimony of multitudes of our readers is that the *Cynosure* ought to be found in every family in our land, that it should have at least 100,000 subscribers, and some predict for it a useful and brilliant future. Whether this future awaits it or not depends largely on the earnestness of our readers and the success of our working friends.

We do not ask *one* who has done all he should for the paper to do anything more, but we ask the thousand others who feel conscious that they can, with a little exertion, send in one, two, or more new subscribers, to make the effort, benefit their friends and neighbors by putting valuable reading matter into their hands, and sustain and assist us in the rescue of our church and country from foes which threaten their destruction.

Our subscribers will remember that our gain of 356 new subscribers during twelve days does not mean that they all paid their subscriptions for a year. Most of them have subscribed for only three or six months, and unless those who sent in their subscriptions solicit their renewals, we fear that many of them will discontinue when their time expires. Discontinuances, of course, must be made good with new subscriptions if our list holds its own. We mention these things now, so that our agents will understand that although we are anxious to have our list run up to 6,000 names during the next twenty days, that we are still more anxious to have their steady, resolute, judicious assistance; and all that they can conscientiously give, considering their other responsibilities, not only for twenty days or three months, but for one, two, three or more years, until Masonry would no sooner propose to lay the corner-stone of a United States custom-house than any organized band of horse thieves; and until adhering Masons will no longer seek and hold places in Christian churches than Jews, Chinamen or infidels.

A few weeks since we asked who would compete with a man who is working for the *Cynosure* in Indiana, and who has now sent in sixty-two subscriptions during the last five months. A friend in Minnesota, from whom we are beginning to receive frequent letters, lets us know that he will. He says: "I design to send you 100 orders for the *Christian Cynosure*."

Week before last a clergyman took two copies of the *Cynosure* with him to a meeting of Presbytery, and there obtained a club of twelve subscribers for three months. Six of them were clergymen. Do not forget these meetings. Many of them are admirable places in which to work for the circulation of the *Cynosure*.

SUBSCRIPTION LETTERS RECEIVED FROM MAY 4 TO MAY 9.

J Auten, M Allen, J Barnet, C D Brooks, D Baker, A Baker, I Bunting, J L Barlow, C A Blanchard, I L Buchwalter, A N Beatty, J A Clark, Miss S L Corbeth, J Collins, J Chadwick, Julia A Cornelius, P Cromwell, N B Corning, J Dorcas, M S Drury, J H Dodds, P Elzea, A D Freeman, P Fahrney, S French, R P Fuller, Mrs L C Fuller, S D Greene, J W Gordon, M Gallup, F Gay, N W Harrow, N Hubbard, G Heber, S Irwin, H L Kellogg, M Kelly, R Loggan, P Millard, W H Meeker, G Marcy, Wm Millet, G Miller, J B Nessell, J W Parker, I Preston, J Pershing, J F Peck, Rev E Puckett, I S Perham, C F Ristow, J T Russell, Mrs J W Stetson, J Squier, B Ulsh, P P Warner, S Wright, E B Webster, Rev B Winget.

MARKET REPORTS

CHICAGO, May 11, 1874

The following are the latest advices:

Grain Wheat—Spring, No. 1		1 28
" No. 2		1 25
" No. 3		1 17
" Rejected		1 11
Corn—No. 2	61¾	62
Rejected	60	60½
Oats—No. 2	47½	
Rejected	46½	
Rye—No. 2	96	97
Flour, Winter	5 50	9 00
Spring extra	5 37	6 50
Superfine	3 25	4 87
Hay—Timothy, pressed	16 00	22 00
" loose	17 00	19 00
Prairie, "	10 00	14 00
Lard		10¼
Mess pork, per bbl	16 75	
Butter	17	26
Cheese	10	15½
Eggs	13	14
Beans	1 75	2 50
Potatoes, per bu	1 20	1 60
Seeds—Flax	2 50	
Timothy	2 45	2 60
Clover	5 00	5 60
Lumber—Clear	38 00	55 00
Common	12 00	13 00
Lath	2 50	2 75
Shingles	1 50	3 75
WOOL—Washed	37	55
Unwashed	25	32
LIVE STOCK. Cattle, extra	6 25	6 50
Good to choice	5 85	6 00
Medium	4 85	5 25
Common	3 50	4 75
Hogs	4 50	6 12½
Sheep	4 50	8 50

New York Market.

Flour	$5 60	11 00
Wheat	1 48	1 59
Corn	82	86
Oats	64	65½
Rye	1 07	1 12
Lard		10¼
Mess pork		17 15
Butter	29	34
Cheese	13	16
Eggs	15½	16

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"In Secret Have I Said Nothing."—*Jesus Christ*,

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CHICAGO, THURSDAY, MAY 21, 1874.

VOL. VI., NO. 32.—WHOLE NO. 215.
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Topics of the Time.

THE TWO GOVERNORS.—Arkansas at length has relief. After several encounters, and loss of life, neither State courts or Legislature affecting anything, propositions of peace were submitted from Washington. Brooks declined saucily and lost his cause. President Grant recognized Baxter as Governor; Little Rock rejoiced as never before; the dead lock was removed from the railroads, and the belligerents have disbanded. The President's decision was a clear one. Baxter had been declared Governor by the legal authority, and Brooks' usurpation was based on a network of legal processes and fog.

GENERAL HOWARD.—The military investigation into the alleged defalcation of the Freedmen's Bureau has closed with an exhonoration of the principal, Gen. Howard. He has been acquitted by soldiers, and recommended to the confidence and sympathy of the army. The daily press developed a morbid appetite for the characters of "Christian Statesmen" during the Credit Mobilier trials. When that was over they ga ped for prey; and the charges, however baseless, against the Bureau were game. But now to eat their own words is nauseating, and so they are silent. A Washington correspondent thinks that Howard was generous to a fault and sacrificed himself to the colored man, having given him "not only a University, a political economy, a financial system and a religion, but gave his own soldierhood away and imperilled his reputation."

VOTE-MAKING.—The political weather-vane may well tremble for its reputation. The party pilots have proved themselves equal to the Irish steersman who, knew every rock in the passage, "and that's one of 'em, yir honor"—as the vessel struck. Now they vainly look for a wind. The signals give them little hope but a continuance of their indecision. Here in Illinois the State Farmer's Association has by its advisory Committee broken loose from the old parties and called a convention to meet June 10th to nominate State officers for the fall election. New York city has been long under party whip and its representative journals cry loudly for reform. The blind zeal of the inflationists has urged that measure until the the people will not ignore it, and it is unquestionably proved that the party press is bitterly divided on the question. A very significant meeting was held in Worcester, Mass., on the 9th of May, growing out of an article in the Springfield *Republican* suggesting the organization of Young Men's Reform Clubs. The draft of a platform was presented, which declares independence of the moribund parties, and urges reform in government. The near future has developments that may astonish the last conservative.

THE FARMER'S QUESTION.—It has come about in our changable American society that a large and respected portion our citizens are anxiously inquiring after certain credit given and cash paid by them to an organization made popular by its magnificent claims as a money-saving and a despot-destroying institution. The grange is a fine example of the old saying, "It takes a thief to catch a thief." Last winter, after giving out that it had $50,000 surplus funds, the National Grange was not able to present its financial report for 1873; nor has it since. Now, the Patrons want this matter settled on principle, and their papers are joining the cry, "Brother Kelley, why don't you make your report?" The St. Louis *Globe* has got hold of the figures and publishes them and will soon give an analysis:

"The receipts for the year were $132,151,28, of which all but some $3,000 came from dispensations, over 8,500 of which were issued. The balance was made up from interest (only $730), quarterly dues, (paid only by Wisconsin), two quarters, and Iowa, and Illinois, one quarter each) and sales of manuals. The expenses were in all $79,333.53, of which $30,303.80 were for printing and regalia, $11,400 for salaries, $13,840.81 for clerk hire, express charges, freight, etc. Of the balance of $52,817.75 in the treasury, $39,512.50 are invested in government sixes, and $13,152.70 are in the Washington Loan and Trust Company. Mr. Kelly, the secretary, received $3,500 salary and $2,321.74 arrears, besides some other small perquisities, which altogether make up nearly as much as he could have earned by a year's hard work on the farm."

OUR COLLEGES ON SECRET SOCIETIES.

The college papers which have been continued from week to week since February 26th are at last concluded with this number. They have been useful and interesting in presenting new views of the reform; and show that there are institutions which are fearless in adhering to principles and are unwilling to beg a livelihood from the lodge. The last letter sent in answer to the circular of the committee is presented herewith. Of the institution no information has been received than that given, and the additional fact that it is a Baptist institution. There is probably no college of that denomination at the North which would be willing to show such a record as the following:

BAYLOR UNIVERSITY, INDEPENDENCE, TEXAS,
Oct. 25, 1873.

GENTS:—I connected myself with the "Masons" at Vicksburg, Miss., in 1847. An intimate acquaintance with the fraternity under all the trials of peace and war, slavery and anti-slavery, good order and discord, in years of plenty and years of famine, in season of health and in years of pestilence and in all the relations of life, has developed nothing in "Freemasonry" adverse to the highest and best exhibitions of "the social, civil and moral character of the citizens of America." If I were to write an article it would embrace the points evidently suggested by the foregoing lines. Very respectfully yours,

WM. CAREY CRANE, *President.*

The Secret Brotherhood of God.

BY REV. W. POST.

"*Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?*"—*Ps. xciv.* 20.

The above question is not one of enquiry, but of confirmation, expressing the shock that purity and truth must experience at even a hint of such a coincident. What! iniquity, that "frameth mischief by a law," have fellowship with God? Utterly impossible! God can never league with iniquity to accomplish his purposes. He makes "the wrath of man to praise him, and restrains the remainder," but falsehood and deceit share no part of his government. Is not the "fruit of the Spirit, in all goodness, righteousness and truth?" And are not those whomhe chooses, admonished to "have no fellowship with the unfruitful works of darkness." The Lord claims no such agencies to carry on his work. The Holy Ghost saith "that which maketh manifest is light," and Jesus said, "Let your light so shine before men, that others may see your good works and glorify your Father which is in heaven." The convert to Christ was to come out from among idolators, separate himself from all their heathenish rites and ceremonies, "giving no offense," be no stumbling-block, that it might be evident to all that the church of God inherited nothing unclean. It is for iniquity to frame mischief by a law. But God's agencies—his ministers and his people—are to have no fellowship with the unfruitful works of darkness," "no religious connection with the heathens or their worships." "Probably alluding," says Dr. Adam Clark, "to the mysteries among the heathens, and the different lustrations and rites through which the nitiated went in the caves and dark recesses where these mysteries were celebrated. . . the initiated being obliged, on pain of death, to keep secret what they had seen, heard and done; hence they were called unspeakable mysteries, things that were not to be divulged." (*Com. on Eph.* v. 11.)

For what have the children of God to do with these works of darkness? Can God have fellowship with the throne of iniquity? "As righteousness cannot have communion with unrighteousness, and light cannot dwell with darkness, so Christ can have no concord with Belial, nor can he that believeth have any with an infidel. . . How, then, could they keep up the profession of Christianity, or pretend to be under its influence, while they associated with the unrighteous, had communion with darkness, concord with Belial, and partook with infidels? . . . If ye join in idolatrous rites, it is impossible that ye should be Christians."

"Is it not plain. . . that God could not inhabit in them, if they had concord with Belial, or a portion with infidels?" (*Clark on 2d Cor.* vi)

"The kingdom of God is righteousness." It can have no affinity with the unfruitful works of darkness. The works of the flesh are "idolatry, hatred, seditions"—divisions into separate factions—heresies, (factions), murders, drunkenness, revellings (so common in secret societies at the present day), and such like. . . . They which do such things shall not inherit the kingdom of God." (Gal. v.) "We should let the world see that the church of God tolerates no such iniquity."

Have no fellowship with these hidden works of darkness is the unmistakable language of God's Word. Dr. Clark says, "The apostle speaks against these

mysteries as he speaks against fornication, uncleanness and covetousness." And, "Now all these reprovable actions which are practiced in celebrating these mysteries, are made manifest as sinful by the Gospel." (*Com. on Eph.* 7.) In the secret chamber of the heathen, 'mischief was framed by a law.' Let us concluding glance at the lovers of secrecy in Bible language. "Thatthey may shoot *in secret* at the perfect."—Ps. lxiv. "Whose hatred is covered in secret."—Prov. xxvi. "It is a shame even to speak of those things that are done of them in secret."—Eph. v. "O, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man."—Gen. xlix. "No man can serve two masters."—Can't serve Christ and the master of the heathen, secret mysteries. This throne of iniquity cannot find fellowship in Christ and his elect. Can God's elect affiliate with idolators, Christless blasphemers, revelers, drunkards and such like, composing an oath-bound brotherhood?

Can—O Lord God!—the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Stone Soup.

Every one may have heard the fable of a man who, begging for a dinner but being refused, finally managed, through the novelty of professing to make a dish of stone soup, to get a very good meal. He supplied the stone, and the kitchen maid added all the other articles one by one for making a rich soup; so that what the man failed to get as a whole, he succeeded in getting by detail and by exciting curiosity.

This shy, insidious way of doing things, though quite tolerable when exhibited as an exercise of individual ingenuity, for a good purpose, is very dangerous when it is made use of to reconcile men to wrong notions and to a loss of liberty.

During the war of the Rebellion it was noticed that certain rebel women were more spiteful against the government than the men; and after the war they kept up their strife by decorating the graves of rebel soldiers with flowers; thus seeking to consecrate rebellion and to exhibit the spirit of hate, either affected or real, against republican government. There was a pettiness and bitterness in this way of showing the spirit of ignorance against a government that is still considered the greatest beneficence of the earth, that might have been safely left to die out of itself, from its own unworthiness, if a secret society had not come forward, with very suspicious readiness, with a scheme which has seemed to keep it alive. The Grand Army of the Republic, that great secret society which has grown out of Masonry's battening on the vitalities of the government during the war, was not afraid of losing its *grandeur* by taking up the quarrel over graves thus offered by Southern women, and made the ceremonies of strewing flowers of the grass and flowers of rhetoric, especially the latter, over Union soldiers' graves a regular institution, and absolutely sought to drive Congress to the puerility of adopting it as a national holiday. So that, though the war was ended, still the quarrel went on over dead men's graves, Southern women keeping up discord by decorating (so-called) rebel soldiers' graves with pretty flowers, once a year, on the one hand, and the Grand Army of the Republic, grimly replying on the other, throwing down flower for flower, tulip for tulip, pansy for pansy, with a good many political speeches thrown in besides.

Thus we have our stone soup well under way. First, we have Masonry seeking to make a good dinner out of the war, which it did, much to the injury of the country; but now it wants stone soup. The Grand Army is the stone; this quarrel with Southern women is one of the condiments. And now still another condiment is thrown in; officers and soldiers of the U. S. Army go and strew flowers on the graves of those who died fighting against the government which they pretended to serve!—thus making, by their own standard, rebellion just as good as loyalty, just as honorable, just as praiseworthy. What next condiment will be thrown into this broth remains to be seen; but where *armies* are thus found honoring the graves of their governments' enemies, the country cannot be far from that condition where those armies will serve him who pays the best, without much regard to forms of government, or principles.

Even the New York *Tribune*, forgetting its ancient manliness and independence, approves this act of our regular Army, and pretends to find a precedent for it in Mr. Sumner's resolution for taking off the stains of civil war from our standards. There is no possible similarity in the two cases. Mr. Sumner's resolution was merely for removing scalps from the Indian's belt; for suppressing unchristian exultation over a fallen foe of any kind whatever; but this act of the Army goes altogether farther than that; it extends to the honoring of rebellion, and that rebellion a very bad one, got up for a bad purpose, with hardly room enough left for charity itself to assign a good object.

The language of the *Tribune* is remarkable for its servility to a movement which it ought to censure, instead of adopting as one of the proper baits of republican institutions. Here it is; and it shows that the *Tribune's* opposition to Grant is no deeper than the simple fact that Grant's election was opposed to that of Mr. Greely. The *Tribune* says:—

The natural tolerance of the American has now so far asserted itself that this week the officers and men of the United States Army, stationed in the vicinity of these proceedings, have asked permission to take part in them, and have deposited on the graves of their late adversaries the crowns and crosses which typify a divided glory and a common faith in immortality. We do not expect to hear any denunciation of this graceful and becoming act of brave men toward their fallen adversaries.

Think of United States soldiers, going altogether out of the line of their duty, and honoring rebel graves with "the crowns and crosses which typify a divided glory and a common faith in immortality." Observe also the shy manner, worthy of one of the craft, in which is coupled respect for rebels with the manifestations of Christian faith, as if one could be made to honor the other! This is a trick of Jesuitism; it is Masonry all over.

If the United States Army wishes to show its "common faith in immortality," could it not find some better occasion than a spiteful ceremony of honoring rebellion? Why should this army go into graveyards to keep alive the memory of dead rebels, ten years after they are buried? It is a service for political priests, or scheming Masons, if for anybody; but last of all for the Army of the United States. This confounding of distinction promises a kind of broth that sensible people would not like to take, when it is fully concocted.

What does the *Tribune* mean by "divided glory?" Is there any glory in the mere act of fighting, by itself, without a cause? Is rebellion as glorious as loyalty? Is monarchical government, towards which the rebellion aimed, as glorious as republican government? Is it as glorious to fight for slavery as for liberty? Is there no distinction between the advocates of a good and bad cause? And why does the *Tribune* give way to the miserable trick taught by Masonry, to seek to hide a bad cause under the sanctimonious pretense of respect for the immortal dead? Has the great, free, independent *Tribune* at last fallen into the march prescribed by Masonry, and goes on with the crowd, making a republican virtue out of the slaveholder's vice? Yes, Masonry gave pitch to the music at the beginning of the war, a pitch on altogether too low a note, one to which the grand march of the Republic could not be possibly carried out; and now the *Tribune* falls in, and keeps step with the rest. It knew how to oppose slavery; but it knew less than nothing of how to manage a war against it, or to make use of that war for the perpetuity of republican government; and it falls as unsuspectingly into the wiles of Masonry as the greenest country editor who is made to believe that Masonry is deeper versed in a "common faith in immortality" than any other religion in the world.

It is no small matter that the Army of the United States should trifle with its own character and the grave importance of its duties in the way that the *Tribune* finds so meritorious. The people do not hire armies to perform grave-yard ceremonies for the enemies of their government. Our Army is a school for keeping alive devotion to republican principles, to military discipline, and loyalty to their country. As officers from West Point, where Masonry in no shape is taught (or at least was not in former times) it was admirably adapted to keep alive an inflexible tone of devotion to republican government, and to transfuse this tone into volunteer troops when raised. But if this tone becomes destroyed, and rebels are esteemed by it as deserving a "divided glory," share and share alike, with devoted servitors of the country; if it teaches that the proper duties of a republican army are to adopt the popular habits and customs of the place where it is stationed, though these habits and customs are for the purpose of honoring rebellion, it ceases to be a school for the perpetuation of republican virtues, and will be capable of transfusing nothing into volunteer ranks but the demoralization which its own confusion must inevitably generate.

A people properly jealous of their liberties would hold the Commander-in-chief of the Army and Navy strictly responsible for this act of Masonic supererogation on the part of the Army; and they would know why it is permitted to be done. It is a matter of far more importance than the inflation of the currency, bad as that is, and both are the demoralizing consequences of a war that was badly conducted under the influences of Masonry. While the war was still raging, it must be remembered, Congress, whose presiding officers of late years have generally been Masons, chartered Masonic Hall Association in the District of Columbia, thus sanctioning a secret power whose oaths bind its members to kill men, whose practices are but a collusion against the common law, and which administers extra-judicial oaths calculated to defeat the ends of justice. The act was as preposterous as it would be to charter the Council of Ten of the Republic of Venice, and as inconsistent with individual rights and liberties.

This act we must insist on being repealed; and we must have another act passed rendering membership with any secret society on the part of an officer of the Army and Navy, an offense for which he is to be dismissed from the service. To become a Mason is an act opposed to public justice; and no one should be employed as an officer by the Republic, who is guilty of that act. He becomes thereby too narrow and partial to be fit for the public service. ANTI-MASON.

The Economical Farmer's "Order."

[From the Chicago Tribune, May 6th.]

HEBRON, Porter Co., Ind., May 5, 1874.

To the Editor:

SIR:—Before there were a dozen granges organized in this State, I joined the movement, believing it to be an honest effort to help the farmer without wronging others. But, if not premeditated, the temptation has been too strong, and the leaders of this movement have taken the beaten track of pillage and plunder.

And what is this "economical" movement likely to cost the farmers? The charter for each subordinate grange is $15; deputies' charges, and express on books and circulars, not less, on an average, than $10,—making a total cost of at least $25 for organizing each grange. There are, or soon will be, 2,000 granges in this State, at a cost of $50,000 for organizing. The degree dues paid to the State Grange will be $30,000 more,—making a total of $80,000; besides $20,000 per year as quarterly dues. This is one State alone. And what is done with the money? This thing is being adroitly worked up. At first we had a constitutional guarantee that the members of the order should know the amount of money received by the National Grange, and how disbursed. But this was too humiliating for these big-hearted fathers, and this guarantee was removed. Now we can only manage to get an occasional glimpse at the beautiful way the money is going. This self-announced and self-perpetuating oligarchy, styling themselves the National Grange, was prompt to provide that the farmers should pay the expenses of their wives in attending the National Grange; but the extortionate charter-fee is left untouched. This $15 fee is too good a thing to be given up at once. They now have it secure until

the next meeting of the National Grange; then, by submitting to the State for ratification, they will get another year; and a two years' "run" will rake it about all in.

It is now proposed to establish a rival Agricultural Department at Washington. The Government has been asked to do almost every foolish thing under the sun; and now the very thing that it is doing these economical fathers propose doing themselves. The whole thing, as now manage , is a medley of paradoxes. Under the head of economy, the National lecturer is traveling from State to State, at a heavy expense, and doubtless a fat salary, to instruct the farmers, not how to produce better crops and make farming more profitable, but to teach them how to bend the thumb and crook the elbow! The "proper" angle, you know. The "beautiful" unwritten work occupies the time of the grange meetings so that there is no opportunity for the consideration of agricultural questions. We have a State Agent who is trying to induce the farmers to buy their implements through him, thus monopolizing, if successful, the whole thing in the hands of one man. This, every one knows, would be immeasurably worse than purchasing implements through the hands of 500 or 600 competing agents.

Our State Grange is unequivocally committed to the non-political policy; and the *Indiana Farmer*, the grange organ of the State, is carried in Senator Morton's vest-pocket.

The subordinate granges have done much good; and, in pursuing their own successes, they have naturally thought that all was going well elsewhere. But I believe a day of reckoning is near at hand. There is too much intelligence among the farmers to allow themselves long to be made the tools of grasping pretenders.—*M. V. Galbreath.*

Sumner and the Anti-Slavery Struggle.

FROM THE EULOGY OF SENATOR SCHURZ, BOSTON, APRIL 29th, 1874.

The Anti-Slavery movement is now one of the great chapters of our past history. The passions of the struggle having been buried in thousands of graves, and the victory of Universal Freedom standing as firm and unquestionable as the eternal hills, we may now look back upon that history with an impartial eye. It may be hoped that even the people of the South, if they do not yet appreciate the spirit which created and guided the Anti-Slavery movement, will not much longer misunderstand it.

The Anti-Slavery movement found arrayed against itself all the influences, all the agencies, all the arguments, which ordinarily control the actions of men. Commerce said: Do not disturb Slavery, for its products fill our ships, and are one of the principal means of our exchanges. Industry said: Do not disturb Slavery, for it feeds our machinery and gives us markets. The greed of wealth said: Do not disturb Slavery, for it is an inexhaustable fountain of riches. Political ambition said: Do not disturb Slavery, for it furnishes us combinations and compromises to keep partes alive, and to make power the price of shrewd management. An anxious statesmanship said: Do not disturb Slavery, for you might break to pieces the Union of these States.

There never was a more formidable combination of interests and influences than that which confronted the Anti-Slavery movement in its earlier stages. And what was its answer? "Whether all you say be true or false, it matters not, but slavery is wrong." Slavery is wrong! That one word was enough. It stood there like a huge rock in the sea, shivering to spray the waves dashing upon it. Interest, greed, argument, vituperation, calumny, ridicule, persecution, patriotic appeal,—it was all in vain. Amidst all the storm and assault, that one word stood there unmoved, intact, and impregnable: Slavery is wrong.

Such was the vital spirit of the Anti-Slavery movement in its early developement. Such a spirit alone could inspire that religious devotion which gave to the believer all the stubborn energy of fanaticism; it alone could kindle that deep enthusiasam which makes men willing to risk and sacrifice everything for a great cause; it alone could keep alive that unconquerable faith in the certainty of ultimate success boldly attempted to overcome seeming impossibilities It was indeed a great spirit. As against difficulties which threw pusillanimity into despair, it painfully struggled into light, often baffled, and as often pressing forward with devotion always fresh; nourished by nothing but a profound sense of right; encouraged by nothing but the cheering sympathy of liberty-loving mankind the world over, and by the hope that some day the conscience of the American people would be quickened by a full understanding of the dangers which the existence of the great wrong would bring upon the Republic. No scramble for the spoils of office then, no expectation of a speedy conquest of power,—nothing but that conviction, that enthusiasm, that faith in the breasts of a small band of men, and the prospect of new uncertain struggles and trials.

Of Mr. Sumner's principles the speaker said:

He was an Abolitionist by nature, but not one of those who rejected the Constitution as a covenant with Slavery. His legal mind found in the Constitution no express recognition of Slavery, and he consistently construed it as a warrant of freedom. This placed him in the ranks of those who were called "Political Abolitionists."

He did not think of the sacrifices which this obedience to his moral impulses might cost him. For, at that time Abolitionism was by no means a fashionable thing. An Anti-Slavery man was then, even in Boston, positively the horror of a large portion of polite society. To make Anti-Slavery speeches was looked upon, not only as an incendary, but a vulgar occupation. And that the highly-refined Sumner, who was so learned and able; who had seen the world and mixed with the highest social circles in Europe; who knew the classics by heart, and could deliver judgment on a picture or a statue like a veteran connoisseur; who was a favorite with the wealthy and powerful, and could, in his aspirations for an easy and fitting position in life, count upon their whole influence, if he only would not do anything foolish,—that such a man should go among the Abolitionists and not only sympathize with them, but work with them, and expose himself to the chance of being dragged through the streets by vulgar hands with a rope around his neck, like William Lloyd Garrison,—that was a thing at which the polite society of that day would revolt, and which no man could undertake without danger of being severely dropped. But that was the thing which the refined Sumner actually did, probably without giving a moment's thought to the possible consequences. He went even so far as openly to defy that dictatorship which the great Daniel Webster had for so many years been exercising over the political mind of Massachusetts, and which then was about to exert its power in favor of a compromise with Slavery. . . . .

This was one of the striking peculiarities of Mr. Sumner's character, as all those know who knew him well. Neither was he conscious of the stinging force of the language he frequently employed. He simply uttered what he felt to be true, in language fitting the strength of his convictions. The indignation of his moral sense at what he felt to be wrong was so deep and sincere that he thought everybody must find the extreme severity of his expressions as natural as they came to his own mind. And he was not unfrequently surprised, greatly surprised, when others found his language offensive. . . . .

What appeared a perplexing puzzle to other men's minds was perfectly clear to him. His method of reasoning was simple; it was the reasoning of religious faith. Slavery is wrong,—therefore it must and will perish; Freedom is right,—therefore it must and will prevail, And by no power of resistance, by no difficulty, by no disappointment, by no defeat, could that faith be shaken. For his cause, so great and just, he thought nothing impossible, everything certain. And he was unable to understand how others could fail to share his faith. . . . .

Ah! what a lesson in this for the American people; a lesson learned so often, and, alas! forgotton almost as often as it is learned? Is it well to discourage, to proscribe, in your public men that independent spirit which will boldly assert a conscientious sense of duty, even against the behests of power or party? Is it well to teach them that they must serve the command and interest of party, even at the price of conscience, or they must be crushed under its heel, whatever their past service, whatever their ability, whatever their character may be? Is it well to make them believe that he who dares to be himself must be hunted as a political outlaw, who will find justice only when he is dead? That would have been the sad moral of his death had Charles Sumner died a year ago.

Let the American people never forget that it has always been the independent spirit, the all-defying sense of duty, which broke the way for every great progressive movement since mankind has a history; which gave the American Colonies their sovereignty and made this great Republic; which defied the power of slavery, and made this a Republic of freemen; and which—who knows—may again be needed some day to defy the power of ignorance, to arrest the inroads of corruption, or to break the subtle tyranny of organization in order to preserve this as a Republic. And therefore let no man understand me as offering what I have said about Mr. Sumner's course during the last period of his life as an apology for what he did. He was right before his own conscience, and needs no opology. Woe to the Republic when it looks in vain for the men who seek the truth without predjudice and speak the truth without fear, as they understand it, no matter whether the world be willing to listen or not! Alas for the generation that would put such men into their graves, with the poor boon of an apology for what was in them noblest and best! Who will not agree that, had power or partisan spirit which prosecuted him because he followed higher aims than party interest, ever succeeded in subjugating and holding him after its fashion, against his conscience, against his conviction of duty and sense of right, he would have sunk into his grave a miserable ruin of his great self, wrecked in his moral nature, deserving only a tear of pity. For he was great and useful only because he dared to be himself all the days of his life; and for this you have, when he died, put the laurel upon his brow.

What a blessing it would be to the world if its people would be content with the arrangements which God has made for their welfare, instead of devising all kinds of schemes and organizing all kinds of societies to accomplish the end . The various human organizations designed to attain the happiness of man in time and eternity, undoubtedly have their origin in unbelief respecting the adequacy of divine institutions to effect the end. Why need man devise means or establish societies, to confess that for which God has appointed means and instituted the church, unless he supposes that the appointments of God are insufficient? And yet we find even professing Christians aiding and abetting such infidel devices!—*Lutheran Standard.*

In a late number of the *Telescope* remarks on the usefulness of the Masonic organ, the *United Brethren Tribune*:

Some of the Pennsylvania brethren think that the so-called *United Brethren Tribune* has been imposed upon its few readers long enough, and now needs "blowing up." True, it has been blown up by its would be editors. But these disgusted brethren in the East think that it needs a blowing up like that Conrey of Toledo gave the box of raspberry-jam and mince-meat, on the first page of that paper, in a recent number. One brother from the East writes: "The 'Tribune,' is distilling a secrecy sentiment into some of our ministers in the Pennsylvania Conference, so that it is necessary that we do all we can to uphold the long-tried principles of the United Brethren church." Another says: "I give it as my opinion that if G. and M. knew the facts in the *Tribune's* management, they would be ashamed to belong to the tribe. Too thin —too thin." We are satisfied that the backbone of the concern is not in the East, but in a section of the West. No wonder the brethren of the East are tired of being falsely charged with opposition to the principles of the church. Well may the progressive men there protest against paying a college agent $1,200 a year to trifle away his time in running a paper whose head-quarters reliable men say they do not know. Since the paper has resorted to going from town to town seeking a press on which to be published, it might find a welcome in a few third or lower rate towns west of the mountains.

The National Christian Association opposed to Secret Societies, Sixth Anniversary in Shakspeare Hall, Syracuse, N. Y., June 2, 1874. The first session opens Tuesday evening at 7 1-2 o'clock. A preliminary meeting for prayer and conference will be held in the afternoon.

Convention Notice.

The Williams County Anti-secrecy Association, together with all persons interested in the anti-secrecy reform, are invited to meet in convention at the Union Chapel, in Madison Township, on Saturday, May 30th, 1874, at 2 o'clock P. M., for the purpose of electing delegates to the National Convention to meet at Syracuse, N. Y.; and transact such other business as may come before the convention. By order of the Central Committee.

JOHN G. MATTOON, *Pres.*
H. S. KIRK, *Sec'y.*

THE NATIONAL CHRISTIAN ASSOCIATION,

OPPOSED TO SECRET SOCIETIES.

President—J. G. Carson, Xenia, O.

Vice-Presidents—R. B. Taylor, of Ohio; Aaron Floyd, of Pensylvania; Luke Thomas, of Ind; Pres. D. A. Wallace, of Illinois; George Brokaw, of Iowa; N. E. Gardner, of Missouri; N. B. Blanton, of Kansas; Donald Kirkpatrick, of New York; J. W. Wood, of Wisconsin; John Levington, of Michigan.

Corresponding Secretary—I. A. Hart, Wheaton, Ill.

Recording Secretaries—H. L. Kellogg, G. L. Arnold.

Treasurer—H. L. Kellogg, 11 Wabash Ave., Chicago.

Executive Committee—J. Blanchard, P. Carpenter, I. A. Hart, George Dietrich, J. M. Snyder, O. F. Lumry, Isaac Preston, C. R. Hagerty, J. M. Wallace, E. A. Cook, J. G. Terrill, A. Wait, H. L. Kellogg.

The objects of this Association are to expose, withstand and remove secret societies and other like anti-Christian organizations from church and state.

The Association originated in a meeting held Oct. 30th, 1867, in the City Hall of Aurora, Ill., attended by persons opposed to secret societies, where a committee was appointed to make the necessary arrangements for a National Convention. This was held in Pittsburgh, May 5th–7th, 1868, when the National Association was organized. Its subsequent meetings have been held: Chicago, June 8th–10th, 1869; Cincinnati, June 9th–11th, 1870; Worcester, Mass., June 7th–9th, 1871; Oberlin, Ohio, May 21st–23d, 1872; Monmouth, Ill., May 14th–16th, 1873. Its presiding officers have been in order: Bishop D. Edwards, Prof. J. C. Webster, Judge F. D. Parish, Gen. J. W. Phelps, Pres. J. Blanchard.

The Association employs a General Agent and Lecturer, and has secured State lecturers for Indiana, Ohio and Illinois, whose names appear in the list of lecturers. The support of the Association is entirely voluntary. Funds are greatly needed to carry on the work already begun, and contributions are hereby solicited from every friend of the reform. Send by post-office order, registered letter or draft to the Treasurer, 11 Wabash Ave., Chicago.

Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. Caldwell, Carey, O.
State Lecturer for New York, J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Bath, Steuben Co., N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greeuville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls, N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.

Reform News.

—Brother Caldwell's letter came too late for a timely insertion last week. Ohio friends will be glad to hear from him however.

—Brother Barlow will find plenty of new fields opening in New York after the Convention. See the correspondence.

—Prof. C. A. Blanchard spoke at Saratoga Springs, Bemis Heights and Harford, N. Y., last week. On Monday evening, the 18th, he had an appointment at Utica.

—Illinois Associations and any wishing lectures will note that Brother Hinman is again at work. He is returned from Wisconsin last week.

—Elder Barlow has lately visited Pennsylvania to attend a Convention. He has arranged to make a tour of several counties in eastern New York with Prof. Blanchard.

—R. P. Rathbun has been appointed Conference Evangelist and Lecturer at large with head-quarters at Bath, Steuben county, N. Y., where he may be addressed. He will be more at liberty to lecture than heretofore. The Onondaga County Association lately held a meeting which he addressed.

From the Ohio Agent.

CARY, May 8, 1874.

To the Christian Cynosure, Greeting:

DEAR FRIENDS: A number of letters have come to my post-office during the week while absent, and in view of my time all being under contract between now and the 19th inst., the time appointed for the State meeting, this necessarily lays an imbargo upon my replying to them personally, as well as writing to many others that I should love to address, touching our approaching meeting, and other subjects of interest.

I just reached home this P. M. and will leave to-morrow, to spend the Sabbath in Seneca county, and to hold a series of meetings in that county next week, and labor for the circulation of your noble self among the people there. The Monday eve of the following week is also engaged for a lecture which I purpose to fill on my way to Flat Rock Convention; so you see I shall have but little time for correspondence till after our State meeting. I failed to state I have been attending in my absence, a Sabbath School Convention of interest at Winter Station, Sandusky county, at which I procured five subscribers for you, besides doing other work of interest for our mutual cause. You will please say this much apologetically for us to our kind correspondents, one of whom said, "please answer if convenient, but don't forget to write to the *Cynosure.*"

I have received letters from two persons in the vicinity of the Morenci tragedy, both expressive of much feeling on that barbarious and mysterious question. One says: "We think that every unprejudiced mind, when they consider all the circumstances, cannot help but look upon the institution with suspision at least. But if these marks of violence, the throat cut across, the tongue torn out, etc., don't point out the guilty parties we think the way Masons jest about it does. Some of them seem to treat it with as much levity as they would an old horse jockey being bitten in a trade."

He says further: "We trust the matter is not settled yet." To all of which we say, and believe that every lover of law and order will also respond amen and amen!

The other says: "Some of us feel very much alarmed for the safety of Elder J. R. Baird, notwithstanding that notice purporting to come from his pen published in the *Cynosure.* We fear that may have been a Masonic trick." I may also add that I have writen to him requesting his assistence June 9th, at Spring Hill, Fulton Co., at our first county annual meeting, but have not as yet heard anything from him. We have encouragement to state that Bro. Stoddard will be with us on that occasion; but very much regret that he cannot be present at the State meeting. Bro. J. T. Kiggins, Rev. J. G. Carson, Bishop Weaver and many other friends have been earnestly solicited, and are hopefully expected to be present at the State meeting. Yours as ever,

D. S. CALDWELL.

From the Illinois Agent.

CLINTON, Wis., May 12, 1874.

DEAR BRO. K:—Having occasion to visit Wisconsin, I am doing a little work by the way. At Grand Ridge, LaSalle Co., Ill., I presented the claims of our Association to a respectable and attentive audience. The subject was new to them, but awakened some sympathy as well as opposition. At Lockport, Will Co., I was greatly encouraged by the energy of Father Preston who is truly a veteran in the cause. I spoke on Sabbath evening to an attentive audience in the Cong'l church on the relation of Freemasonry to Christianity, and gave notice of other lectures there. At Baraboo, Wis., I found Prof. J. W. Wood as untiring and devoted as ever. With his assistance we got up a chart of the first seven degrees of York Masonry, which, I think, will be of use in our lectures. At Albion, Dane Co., Wis., I was kindly received by Rev. J. E. Backus, pastor of the Seventh Day Baptist church, and Prof. Cornwall, who is at the head of the flourishing school at that place. The village is pleasant, the people of more than ordinary intelligence and piety, and the school buildings large and commodious. They have (I think) never had a dram shop in their village. The only church in the place numbers over three hundred members, and all keep the seventh day. By invitation I preached for them on their Sabbath, and for the M. E. brethren in Edgerton on their's. I lectured Saturday evening to a large and intelligent audience. The saddest thing I saw at Albion and vicinity was extensive cultivation of tobacco. This business has tended to lower the tone of Christian sentiment, and though this people stand committed against secret societies, yet many of them have joined the grange. When will the Lord's people learn to be consistent? and when will the power of this hydra-headed mystery of iniquity be broken?

Yours for Christ,

H. H. HINMAN.

Elder Baird at Linden, Mich.

May 9, 1874.

Our community have been highly edified in listening to three lectures from Rev. J. R. Baird, and I assure you they told terribly on the fraternity through this section of the country. They try, however, to carry a bold front, and some go so far as to offer to bet that he never was a member of a Masonic lodge, but that species of brag does not satisfy those who sat and noted the countenances of the members, for no book ever had a better or more accurate index to its contents, than the countenances of the Masons, (even the most reckless,) to show the truth of Elder Baird's exposition. I am satisfied of one fact, and that is this, that the Masons are a powerful force to combat, steeped in sin and iniquity; surrounded by darkness, bound by the most wicked oaths to screen their unholy principles, well carried out; but while I live, my motto shall be to battle on.

The revelations of the unholy principles of Masonry are becoming more popular here daily, and I hope soon to be able to send for them by the thousands that every family, yes, every child of every family, may have them to use and read, that all well disposed minds may know all about them and abhor them as they merit. I look for good news in every *Cynosure* abroad as well as here, and may the reform continue to roll onward until every human being on earth may abhor it as the good Lord did the devil and sin on the mount.

Yours in earnest,

SAMUEL SWEAT.

From the Pacific Coast.

Dear Cynosure:

On last Friday evening events occured in our town which will immortalize the order of Freemasons, as being the grand luminary or great dispenser of moral and religious light, in our midst. The Anti-masons, driven as they are in all places by Masonic slander and vile dealing, had resort to a public defense. We engaged the services of Rev. N. W. Harrow to lecture; made a public announcement to the effect that a lecture would be delivered at the United Brethren church on the above named evening; sent posters to various places; put them up; had them torn down, of course. It soon appeared that their first effort to defeat us was to *lie* the people to stay at home. For this purpose they enlisted all the Jacks to their aid; and while the *ancient* and the *honorable* sheep-skin gentleman worked, the Jacks brayed. As the last resort to keep the good people from the light of truth, they reported (just before the time of meeting) that it was postponed to the next night, all this, however, did not suffice; therefore, on the evening of the lecture, they appeared in full force, headed by old grey-headed sinners of the craft, with the braying of Jacks "waxing" louder and louder; and the lecturer had not proceeded far till

evident signs of disturbance were visible.

The first was a goat. (Now comes a flood of light.) As the goat entered the house, it became furious and made fight with the ladies and little children. The "Sons of light" at this juncture made the door fast on the outside by means of a rope. The goat, however, was soon made secure to one of the seats, and the lecture went on.

Soon a beam of spiritual light broke in "from the east," by the means of a volley of stones against the church building, damaging the house to some extent. The marks will remain a monument to the memory of Freemasons and of Masonry for its benevolence, charity, innocence, light, love and soul-sanctifying power, for some time to come.

Now I must say that deep mystery o'erspreads my mind how people can and are so humbugged by such a sham and fraud; yet we know it is so.

For the encouragement of your readers, I will say that the ball is in motion at this place, and that we have a few who will fight it out on this line. The ranks of the enemy are on the alert, and they know that the irrepressible conflict is upon them. We feel that "God is our help," and if he "be for us who can be against us." I think that this coast is more oppressed by this nightmare of corruption than it is East. We call upon all lovers of Christ and his religion, to pray for us. We long for an organization against this "hydra-headed monster," that we may be better prepared to fight against so fearful enemy of church and state.

Yours for truth,

BOOK MASON.

Lyceum Debate in Russell County, Kansas.

April 4, 1874.

Dear Cynosure:

The tracts sent me came in the right time. I have been circulating the *Cynosure* which I suppose originated the question for debate in the lyceum at Bunker Hill: *Resolved*, "That secret oath-bound societies are anti-republican." The programme placed me on the affirmative with Mr. Corbett, and Mr. Adams and Mr. Higby, lawyers and Masons, negative. I found the programme only gave me ten minutes; so to make the best use of that possible, I read and commented on part of the Master Mason's oath found in Morgan's Exposition. The negative came up with the usual argument that Morgan was a perjured man, and hence unworthy of belief; thereby confirming the truth of Morgan's revelations; and this logic was discovered by the speaker before he had occupied his ten minutes, so he made a sweeping assertion that the affirmative had no arguments and closed. But his colleague having more brass, went on at great length, claiming all the great statesmen and warriors of our country for Masonry; among the rest, George Washington; claiming also that Masonry had done great good during the war for the Union, and that it is a benevolent institution. After the exercises, I distributed tracts to nearly all present. One old grey-headed man told me as I gave him a tract, that he had seen the great excitement consequent upon the murder of Morgan. . . I have voted my last for Masons, and intend to labor for reform in the government. I want the religious amendment inserted in the Constitution. Yours for truth,

D. BROOKHART.

Lodge Charity.

NEW CASCO, Mich., May 6, 1874.

Editor Cynosure:

I wish to state a fact in regard to Masonic charity, which took place a few weeks ago. A man living in one of the lumber shanties on the Chicago and Mich. Lake Shore R. R. was taken sick, and in a short time after died. He was a member of the Masonic lodge. Being in destitute circumstances, his widow applied to the lodge for help, and was refused, because he failed through sickness to pay up his dues, the amount being $3.00. She had not a dress fit for the funeral occasion, and some of the neighbors (not Masons) helped her in her distress. "Tell it not in Gath," that for the want of $3.00 he was not exalted to the grand lodge above.

C. B. SHERK.

From Jefferson County, N. Y.

STONE MILLS, N. Y.

Editor of the Cynosure:—For a long time I have had it in my mind to write to you on the subject of Anti-masonry. I succeeded in getting a ministerfrom Watertown, (our county seat,) who is a seceding Mason and exposes the evils of the institution in an earnest manner, to give a lecture on the subject. He gave the obligations and penalties of the four degrees, and stated that Morgan's book was true to his certain knowledge, as far as the four degrees. A number of Masons were present; and I have just learned that the minister has received an anonymous letter stating that if he values his life he must keep silent on the subject. But the old man, (he is 75 years old,) is not to be silenced; he says that he will not cease to speak against it as long as he lives. I would be very glad if there could be sent here a traveling lecturer, that the people might be awakened on the subject. I intend to go to the Syracuse Convention in June, and hope to get acquainted with some of the earnest workers against spiritual wickedness in high places (or dark places.) You may hear from me again. Yours in the good work,

C. D. GRAHAM.

At Annieville, Iowa.

Eds. Cynosure:

Our work is progressing very slowly here. I know at present of but four persons in this vicinity who are willing to speak out boldly in the cause: Rev. C. W. Belknap and wife, my mother and myself. My father was the first to make a motion in that direction here. With the aid of Rev's. Belknap and Edgerton, a U. B. mission was established here; but after the removal of the Rev. Edgerton, and death of my father, no other minister being supplied, the grange came in and broke up the church entirely for the present; but I am looking for a better time. I sincerely hope that the organization of a State association will soon be effected in Iowa. I mean to try and inaugurate an anti-secret party in our county next fall or sooner.

Yours truly, T.

Correspondence.

Experience Meeting.

(Continued from April 16th.)

After the refusal to appear before the lodge, action was the order of the day with the lodge men. Among them were ministers of the Gospel, which "is the power of God unto salvation," but to reclaim their wayward brother, the "power of God" was not their plan; it was the power of the lodge. That was brought to bear, and that not in the hands of ministers alone, for they were in the minority, but they being 'unequally yoked together with unbelievers", combined together with them to prosecute their course against my conscience. But the "power of God to salvation" even from the yoke or power of the lodge, was not to be beaten by the lodge; for "it is not by might nor by power, but by my Spirit saith the Lord." But the lodge tried might and power, both of which will be seen in these reports.

The lodge men were "froward" as will be seen, for they did not comply with my requirement, *i. e.*, to drop the question in the outset, and treat each other as men ought to do regardless of Masonry; but as the froward mouth will do, it was the order of the day, and in concert, both ministers, members of churches, and the world, the flesh and the devil, went to whispering as none but naughty persons and wicked men will do. A grand transformation took place at once. The man who they called good, and by their oath (such as it is) had sworn to call good, and defend his character and advance his business, in particular, and generally too, had turned out to be the worst man known, though at the same time an acceptable minister of the Gospel, with the standing of local elder in the M. E. church, which standing is still good, not creditable to Masonry or the world, however, but is by the grace of God, for which I am thankful to him.

REV. J. B. LOGAN.

A veteran friend in the reform of Linn county, Iowa, who has been outspoken in opposing the lodge, thus relates his experience:

I got hold of brother Bernard's work, and although I have lived in a nest of Masons, I alternately read and then went and told it abroad. Within one year I had a horse stolen and a cow taken off and drowned, but I ceased not to warn men against the most damnable heresy that infidelity and the devil ever concocted, and within the last year, in connection with brother Bartholomew and others, have tried to hold some Anti-masonic meetings, trying to bear my share of the speaking. I cannot do it well, but I can do it honestly. Brother Bartholomew I find a true yoke-fellow in this great, but unpopular work. I believe he dearly loves the truth because it is truth. Brother B. has been very sick; for a few days there was little hope of his living, but he did not want for watchers or anything else. This was all done from a better motive than to escape the penalties of secrecy. It was done by full and loving hearts. he is slowly mending, can sit up but few minutes at a time. A. T. CURTIS.

The Political Question.

DEAR LICK, Ohio, May 2, 1874.

BRO. KELLOGG: In answer to the question "What shall be done at Syracuse" Bro. Barlow's letter in the *Cynosure* of April 30th, so well expresses the wishes of Anti-masons here, that nothing but a hearty amen is require from us. Where voting has been tried by our friends there is no reasonable ground for complaint. Let any two or three *working* men take hold of the reform in any county; let them *stand firm* and manifest zeal according to knowledge, and they soon will have their faith strengthened. God will raise them up friends; and there is no restraint with the Lord to conquer "by many or by few." Numbers here will not vote at all if the choice is between two men pledged to secrete crime and shield the criminal. Satan is a diplomat; he loves compromize. Fight him or he will conquer. Give us a ticket; leaders tried and faithful. They are now in our ranks. Saul is amongst the stuff. David is practicing even now with his sling, killing the lion and the bear. His arm is gaining strength. His blows dealt in faith are falling like thunderbolts. He is going forth in the strength of Israel's God; and the thick skull of the Goliah of secrecy shall not withstand him. Our enemies are thrusting the issue upon us. Even grangers are dabbling in politics. This youngest child of secrecy is proving its parentage. With us the chief sachem of almost every grange is also a leading Mason or Odd-fellow, or both. Men who never *farmed* anything but a lodge are farming the granges in the interest of organized secrecy and fattening upon the spoils. Secrecy proposes to usurp the supreme power and is already preparing to "cross the Rubicon." The great question of the day is, Shall we submit to the dark empire of the lodge, or shall American liberty yet live? The people *must* decide. The issue *must* be presented. The enemy is recruiting—almost drafting. Black balls lie idle. Rough ashlars are in demand. They are rushed into the wall with scarcely a touch from the gavel. Sworn to conseal and sworn to *obey*.

Yours for the war.

H. S. KIRK.

From a Colleague of Stearns and Colver.

CLINTON, Mich., May 7, 1874.

Editor of the Cynosure:

I congratulate you in view of the increase and energy of the anti-secret reformers. They seem to be awakening from a long spell of repose, while the enemy has been sowing tares among us. I feel exceedingly mortified that the denomination to which I belong should so generally remain silent. They took the lead in the great

Morgan excitement, which drew forth the following compliment from Professor Stuart of Andover in his letter to the Suffield committee. Among other things he says: "It will stand as a lasting memorial to the honor of the Baptist denomination through succeeding generations that they fearlessly encountered this midnight demon, regardless of the popular outcry against them and with steady firmness expelled the fell destroyer from among them. It is a source of gratification that other denominations are fast following their example!

We seem to have been stumbling over a volcano that now is threatening an eruption. Demons never sleep in times of quiet. Our churches and ministers too generally have adopted the "let alone" spirit; and though disgusted with heresy very generally dare not face it with manly boldness. Our editors and ministers seem to dread the power of those dark-lantern systems. It was so in this State when I wrote against them in 1848 and '49. The proprietor of the *Christian Herald* trembled for the result. On reading the introductory number he said to the editor "Let it come." The result was, where one said "*Stop my paper*," some half-dozen new patrons filled the vacuum. I think it might be so again if our religous papers would show fidelity to their trust, and unfaltering faith in the Redeemer of lost men. It has been fully demonstrated during the Morgan affair that Masonry sets all laws, human and divine, at defiance, and showed itself too mighty for the laws and authority of the State of New York. Well then does it boast that the "world in arms cannot destroy it." But let the people be fully enlightened and meet it at the ballot box; and they will soon learn what the *power* of public opinion can do when it maims their right hand of power in our legislative and judicial halls. And to this we must come as a nation and decide the battle by rendering secret clanship odious in civil society as well as religious. Thousands in our churches are held in cruel bondage by this priestly goddess. The terrorism of their horrid oaths hold them at bay, and until they are enlightened by investigation and learn that their oaths, unlawfully taken, are a rope of sand; that they are in duty bound to break them and come out and assume their manhood, and by true repentance take a stand on the side of the God of truth and Christianity, there will be no rest or peace in either civil or religious society. Respectfully yours for truth and righteousness, R. Powell.

Alarming, if True.

While conversing with a Congregationalist minister recently in reference to delivering an occasional lecture on the anti-secrecy reform, he remarked, "I have had some experience in that line and am convinced that the Congregationalist churches will not sustain a minister who utters his sentiments if they are averse to the lodge." I believe that this is the opinion of many who detest the lodges but dare not utter their sentiments for fear of proscription, persecution and penury.

If it is a fact, it is an *alarming fact*, and should receive prompt attention. It means simply that the churches are in bondage to the lodge, and our young men must obtain license to occupy our pulpits from the lodge and even the fathers in Israel can only retain their positions by suppressing their sentiments if adverse to the craft.

J. P. Stoddard.

Gen'l. Phelp's Book.

Editor Cynosure:---I have just read Gen. J. W. Phelps' "Secret Societies Ancient and Modern" which I procured at the *Cynosure* office. Will you let me speak of this book to your readers who have not read it.

"A lesson in itself sublime,
A lesson worth enshrining."

Its heart is patriotism, its soul Christianity, and its tongue a sword for truth and against error. Republicans read it. Patriots, read it. Reformers, read it. Christians, heed its warnings, at the altar of prayer, in the pulpit, in your church meetings, at the ballot-box.

This book is not the *only* one worthy of high commendations on this subject.--O no! But it swings out like a well trimed chandelier all ablaze in this worse than heathenishly benighted land. Read it! J. C. Graham.

OUR MAIL.

M. S. Drury, Castalia, Iowa, writes:

"I desire to express my gratitude to God and to the self denying workers who take the lead in the publication of the *Christian Cynosure* for the success already attained. The enlarged paper is destined to have a steady increase of circulation and influence. Its agents can work with renewed zeal and hope. The future never has looked so bright. I am in the midst of grangers on every side. The institution is crumbling. Its foundation stones will not stand the coldness of its own selfishness, nor the bright sunlight of truth and righteousness. Honest thinkers begin to see that the principle of secrecy is wrong, and that the little secret societies feed the large ones as truly as the little fish feed the big ones. I predict for the *Cynosure* the most brilliant career of any paper in America."

J. Chadwick, Smecthport, Pa., writes:

"God of the Bible bless you in your work of faith and labor of love. I propose never to stack arms until victory or death. Truth will triumph. The right will prevail. Our weapons are not carnal but mighty in proportion to our obedience and faith."

Philo Millard, Woodhull, N. Y., writes:

"I am the only one that has ever tried to get subscribers for the *Cynosure* in our town. I have heard Solomon Southwick lecture against Freemasonry when he was a candidate for Governor for the State of New York. He told what he knew of Masonry. Those were stirring times. My father took Southwick's paper, so I got well posted in my young days. I shall try to be at the Convention at Syracuse."

Train up children to read the *Cynosure* as this friend read an anti-secrecy paper in his youth.

J. B. Nessell, Ellington, N. Y., writes of a subscriber who is anxious about Elder Baird, as are many others. Elder Baird has been heard from quite recently at this office. Mr. Nessell writes:

"It is high time that something should be done to put a stop to Masonry."

James Auten, Galion, O., writes:

"I am an old man in the flesh but a young man in the spirit. I have passed my three score and twelve. I have been reading your paper for the last three years and I am a thoroughly converted man to the religion of our Lord Jesus Christ and the wickedness of Freemasonry and all secret societies, clans and rings. I have procured about thirty new subscribers for three months. · · ·

They who fight whiskey must fight Masonry also; for Masonry was born with whiskey and must die with whiskey and both be buried in one grave."

Julia A. Cornelius, Callao, Mo., writes:

"I am much pleased with what you call your new departure. I think the paper is in much better form than before. · · · I have been trying some and aim to try more to get subscribers to your paper."

Moses Gallup, Wasioja, Minn., writes:

"In February I could not get one order for your paper, but after giving or lending papers and books, I now get orders more easily. I can take orders for $5 or $10 books from one to three to ten per day; but the Masonry subject was harder to stir up. I design to send you 100 orders for the *Cynosure*. I work hard and even give the commission when for six months or more."

We hope others will fix some definite number of subscriptions to obtain as this friend has.

M. Allen, Randolph, Wis., writes:

"I lived in Morgan times, and helped elect Wm. Slade Governor of Vermont. Voted direct for Adams and Barlow last fall. Shall not vote for Masons for any important office. Give us a political party at Syracuse. We move slow in Wisconsin yet we have some determined men on reforms."

Wm. Millet, Springdale, Ia., writes:

"I like the *Cynosure* all the better in its present shape and variety."

We hope to receive some new subscriptions from that locality.

John A. Dodds, Mt. Chestnut, Pa., writes:

"Everybody is joining the grangers only the old side Covenanters."

John Collins, Antweep, O., writes:

"I am so well pleased with your paper in exposing secrecy that I felt it a duty to the cause and to God to solicit others to subscribe for the paper. I have succeeded in getting three subscriptions. I hope to get more soon."

Miss S. L. Corbett, Commerce, Mich., writes:

"We had concluded not to take the *Cynosure* this year, but as it was still continued, and in its new form, we read it with renewed interest, and have concluded we will take it again."

Godlib Helben, Logan, Hocking Co., O., writes:

"I am a member of the United Presbyterian church, and stand opposed to secret societies. I have been taking the *Cynosure* ever since I heard of it and will do all that I can for it."

Rev. Jas. A. Clark, Prospect, Pa., writes:

"I was at a meeting of Presbytery yesterday and got up a club of twelve for three months. · · · I hope some of your lecturers may come to this county and organize it for the cause."

We hope his example will be copied by many others.

James Barnett, West Geneva, O., writes:

"You are informed that the United Presbyterian church exclude Freemasons, but the fact is they have a number of Freemasons and quite a quantity of Odd-fellows in their communion. I know of one of their members who supposed when he became a member of that church that they would exclude Freemasons, but found their testimony was not designed to keep out such if quiet, and he has forsaken the communion in sealing ordinances for that reason alone. Yet he attends their preaching. I understand that one of their congregations is broken into two parties on the farmers' grange matter. I find no denomination of Christians who are not more or less tainted with the disposition of secrecy."

John Dorcas, Shiloh, Iowa, writes:

"I think the *Cynosure* grows better. I like it more than ever. I hope that in the future, as in the past, it may continue to hew to the line regardless of consequences. God is on the side of right. Let us be sure we are right and we have nothing to fear. Enclosed find a list of twelve three-month subscribers."

D. Baker, Remington, Ind., writes:

"I wish I could get more (subscribers) but folks here are in debt for their land and feel poor. I will get all I can. May the Lord bless you in this noble cause."

A. Hard, Painted Post, N. Y., writes:

"Wish I had 100 *Cynosures*. I would send them through the post office to men and women that I think would act as agents. I think that is the way to make it known and get subscribers. Will do my best with all the tracts and papers you will send me."

Rev. J. S. Rice, Pownell, Maine, sends nine three-months subscriptions and writes:

"I expect to get many more subscribers soon. · · · The roads have been so bad that I could not get about before. I shall do all I can for the *Cynosure*."

We are glad to hear from friends in *Maine*. Until this list was received we sent the *Cynosure* to five post offices and six subscribers only in the whole State. Yet we think that State contains good material to work on and believe that, through the blessing of God, six or even fewer determined men can set in operation influences that will cause a majority of her 90,500 voters to testify by their votes their abhorence of Masonry, and put the *Cynosure* into hundreds of those families which are counted in her population of 626,915 souls.

Forty Years Ago.

Spurious Masonic revelations were early palmed off on the public by the fraternity to break the force of the genuine. One such attempt is thus described in the "Anti-masonic Herald" of January, 1829: "A book represented to be Illustrations of Masonry by Wm. Morgan is circulated in many parts of the United States. This book is at least three times as large as Morgan's. It pretends to develope as high as the Royal Arch degree; but the oaths are left out, besides many other things of importance.

In the month of June last, a zealous Mason exultingly placed one of these books in our hand, and pointed out a letter, which was represented to have been written by Capt. William Morgan, to one Williams, a Grand Master, in which the patriot and martyr Morgan was represented as an infidel and atheist. We immediately deteeted the fraud and exposed it to the presenter, who left us with precipitation.

The first edition of Captain Morgan's book was mostly purchased up by the fraternity, and the spurious work alluded to issued in the city of Albany, and spread throughout the country as genuine. It sells at the same price as Morgan's, and in the first three degrees contains considerable fact; but the others are perfectly calculated to mislead. It has been pushed ahead of the genuine work whenever it could be. We have several times been made acquainted with it, but have recently been informed by one of our correspondents, that it is extensively circulated in Alabama.

The "Anti-Freemason," Boston, Feb. 11th, 1829, thus remarks on a Masonic report of the disposition of Morgan: "The old Smyrna humbug is out again. It is pretended that Morgan is now in Smyrna and has turned Turk! We advise those who invented this story to screen Masonry, not to tell so foolish falsehoods as this; but if they will tell any, let them be such as somebody at least will believe. Morgan in Smyrna, indeed! Why then not produce him? Why not bring him hither and allay the excitement now overspreading the land? If Masons themselves believe Morgan to be in Smyrna, they are inexcusable for not taking measures at once to bring him to this country. But Morgan is not in Smyrna. An officer of the United States navy contradicts the report and says that a man by the name of Morgan is there, but that he is not the Morgan in question, having been there five years.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii. 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XXII.—MAY 31, 1874.—THE SMITTEN ROCK.

SCRIPTURE LESSON.—NUM. XX. 7-13.
Commit 7-13 ; Primary Verse, 11.

7 And the Lord spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron, thy brother, and speak ye unto the rock before their eyes ; and it shall give forth his water, and thou shalt bring forth to them water out of the rock : so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the Lord, as he commanded him.

10. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels ; must we fetch you water out of this rock ?

11 And Moses lifted up his hand, and with his rod he smote the rock twice : and the water came out abundantly, and the congregation drank, and their beasts also.

12. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah ; because the children of Israel strove with the Lord, and he was sanctified in them.

GOLDEN TEXT.—"They drank of that Spiritual Rock that followed them ; and that Rock was Christ."—1 COR. x. 4.

TOPIC.—"The Sin of Moses and Aaron.

HOME READINGS.

M. Num. xvi. 1-24—The Rebellion of Korah.
T. Num. xvi. 25-50—The Rebels Destroyed.
W. Num. xvii. 1-13—The Rod that Blossomed.
Th. Num. xix. 1-22—The Red Heifer Offering.
F. Num. xx. 1-13—The Smitten Rock.
S. Num. xx. 14-29—The Death of Aaron.
S. John iv. 1-14—The Living Water.

TOPICAL ANALYSIS.

The Return to Kadesh, verses 1-5.
Water from the Rock, " 7, 8.
The Sin of Moses, " 9-11.
Shut out from Canaan, " 12, 13.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Between the events of our last lesson and this, there was an interval of nearly thirty-eight years. These are called the years of wandering. We have but a brief account of these years. Four interesting lessons are found in the Home Readings. Our chapter opens with an account of the death of Miriam, and closes with the death of Aaron. Our lesson is between.

What is the first topic ? How long had they wandered ? (Deut. i. 46 ; ii. 14.) How many remained of *the men* who had been at Kadesh before ? (Deut. ii. 16.) Only Moses, Aaron, Caleb and Joshua. How would they know when to resume the march to Canaan ? (Num. xiv. 33, 34.) Was the conduct of the people much better than that of their fathers ?

What is the second topic ? Verses 7, 8. Where is a similar miracle recorded ? (Ex. xvii. 1-7.) Where was God to stand in that miracle ? (verse 6.) What was Moses to do ? (verse 6.) What *three things* did God command Moses to do in our lesson ? (verse 8.)

What is the third topic ? Verses 9-11. What *four things* did Moses do ? (verses 9, 11.) To what was he to speak ? To whom did he speak ? How did he sin in his speech ? (see Num. xxvii. 14 ; Deut. xxxii. 51.) What is said in Ps. cvi. 32, 33 ? What was Moses to do to the rock ? What did he do ?

What is the fourth topic ? Verses 12, 13. What did God say was their sin, and what their punishment ? (verse 12.) Did Moses afterward ask God to permit him to go in ? (Deut. iii. 23-27.) What was God's answer ? What name is given to this place to distinguish it from Ex. xvii ? (Num. xvii. 14 ; Deut. xxxii. 51.)

Lessons. Even great and good men fail and sin. Jesus is the only exception. He did *all things* well. In God's service we need to be careful to follow *just what he says*. Sin will be punished. Moses was forgiven, saved, and very highly honored. (Deut. xxxiv. 1-6 ; Matt. xvii. 3.) But he was punished for his sin.—*National Sunday School Teacher.*

Too Many Points.

The making of too many points in teaching a lesson is often equivalent to making no point at all. In regard to this the *Baptist Teacher* says:

The thoughtful, studious teacher will often find himself embarrassed by the great variety and richness of truth contained in the lesson. To attempt to develop it all within the limits usually allotted to it, would only result in a failure to develop anything aright.

Persuing the exhaustive method, just as the teacher begins to warm up in his work, and the subject to open up to his view, the tap of the superintendent's bell smites on his ear and heart, and there he is obliged to leave the lesson lying all in heaps, with nothing brought to perfection. Don't say everything that can be said. Don't undertake to teach everything that can be learned from the lesson. Select your starting-point, your line of march, your goal; and, with your eye steadily fixed on it, press to it.

Novels.

It was God's Word they were studying, and the place was the story of Israel's unfaithfulnes—the Golden Calf. Deeply interested in the subject, the teacher was conducting an animated discussion of the truths in the lesson, when one boy turned to another and exclaimed, "Wish she would read us stories." The teacher was instructed and grieved. The hour was short; the lesson *full* of truth; precious, important, valuable truth. A mine of wealth within the reach of each one, and here were two boys who would not apply their heart unto wisdom. When a child is used to tea, coffee, cider, or wine for drink, pure, clear *water* does not quench thirst. When the man indulges in tobacco, gaming, and other immoralities, wholesome food, a quiet home, and a virtuous course of life does not satisfy him. So when the mind is accustomed to revel in thrilling fiction; where the ideas are nicely dressed, intoxicating the fancy, and bewitching the imagination, the enervated soul is indisposed to *search* for wisdom. Does not relish plain, unvarnished truth. Wisdom is not attractive; knowledge is not pleasanl unto the soul. Let us then, in keeping our hearts, abstain from novels. A successful teacher of a large Sabbath-school class of boys, said: "I have learned that telling stories does not accomplish what the teacher desires. I can get better attention and preserve better order when adhering closely to the lesson, to say nothing about the greater amount of good that is accomplished by such instruction."

Home and Health Hints.

Keep Your Mouth Shut.

Keep your mouth shut in *cold weather*. The nostrils are the proper inlets and outlets of the breath. They are purposely circuitous. The air thus has its chill taken off before reaching the lungs, while, on its return, it restores again the warmth it had abstracted. On the contrary, the air taken in through the mouth strikes, perhaps, at a temperature of zero, directly on the most delicate of the local organs, causing, often, hoarseness, cough, bronchitis or pulmonary congestion.

Moreover, the nostrils are naturally inhaling tubes, better than the best sold in the shops. When the breathing is done through them, the slight resistance to expiration—and it is this resistance which leads most people to form the habit of breathing through their mouth—causes the lungs to fill to the full, thus calling every part of them into necessary action, more completely oxygenating the blood, and greatly diminishing any consumptive tendency. In this latter view, it is important to breath through the nostrils in warm weather as well as in cold, and also to accustom oneself to *sleep* with the mouth closed.

Keep the mouth shut *when infectious diseases are around*. Air breathed through the mouth is borne into the windpipe with a strong rush, carrying along the morbid particles with which the air may be charged, directly to the lungs, the thin membrane of which interposes but little hindrance to the action of contagious matter. When the air is breathed through the nostrils, these particles are likely to be lodged on their moist walls, and to be soon washed out by the natural secretion.

It is well to heed this rule when breathing the air of any sick room,—even consumption may prove infectious to one long shut up with it in badly ventilated rooms, but it is of prime importance in cases of typhoid fever, scarlet fever, diphtheria, small-pox and other diseases similarly infectious. Of course, there can be no substitute for thorough ventilation,—even the best disinfectants are of little worth without it,—still, it is often necessary to enter rooms over whose arrangements we have no control.

Keep your mouth shut when the air is filled with dust of any kind. Dust habitually inhaled may prove in time, as fatal as miasma, or small pox-effluvium. As with the particles of morbid matter, so it is with dust particles; inspiration through the mouth carries them directly into the lungs, irritating their delicate membraues, while inspiration through the nostrils lodges most of them along the nasal passages, whence they are easily dislodged. Mistresses, considerate of the welfare of their servants, will duly enlighten them on this point.

But our rule is as good morally as physically; for sometimes worse matter comes from the mouth than ever enters it. We say, then, though it has been said a thousand times, keep your mouth shut when you are angry. A smothered fire, however fierce it may be, is soon out.

We cannot forbear adding, now we are in the mood for it, keep your mouth shut when you have nothing worth saying. If you have nothing within but common-place, or nonsense, or tattle, or evil thoughts, better let them rot inside than pour them out on others. Besides, all bad kept in by a strong will, reacts in good.—*Watchman and Reflector.*

Farm and Garden.

Setting out Trees by the Roadside.

The growth of timber, to take the place of our rapidly disappearing forests, has led farmers in some sections to set out trees. While it may not be convenient or desirable for all to adopt this plan, every one can set out trees by the roadside along his own land. There are many advantages to be derived from them, which can be seen at once, to more than pay for the trouble. They beautify the premises, and give a better appearance to the landscape. And if the trees are maple, which is one of the best and most easily raised, when grown they will furnish a large yield of maple sugar. If butternut or walnut, the nuts are in a measure a compensation for the labor of setting them out. There is to be in the future such a demand for wood that it will not answer to cut down and not replace in some way. In Baden and in other German States, as well as in some of the departments of France, the law obliges a person to plant a tree in the place of every one cut down. In this way, miles of rows of shade trees line the roads, making pleasant, shaded walks through all the towns and villages. It is a fact not generally known, that trees increase their woodmaking capacity in about the same ratio as the square of the number of years indicating their age. The third year they make nine times, the fifth year twenty-five times, and the tenth year one hundred times the amount of wood they make the first year. The trees grow more rapidly as they grow older, and we cannot afford to cut them down until they get their growth. Some towns have formed associations for beautifying their localities by planning parks and setting out trees by the roadside.

PREPARING SLIPS FOR PLANTING.—The *Gazette des Campagne* recommends to dip the extremeties of the slip in collodin containing twice as much cotton as the ordinary material used in photography. Let the first coat dry, and then dip again. After planting the slip, the development of the roots will take place very promptly. This method is said to be particularly efficacious in woody slips, and to succeed well in scions of the geranium-fuchsia, and similar plants.

LARGE OR SMALL POTATOES FOR SEED.—The *Rural Home Journal* gives a report of experiments made on this subject by E. Reynolds, of Manchester, New York. It says he has planted them in juxtaposition, in the same row and in adjoining rows, and found that when planting was followed by moist and favorable weather, there was but little difference in results; but, when a drouth followed planting, the large potatoes took the lead and held it through the season, yielding much larger crops.

The Christian Cynosure.

Chicago, Thursday, May 21, 1874.

For Notices of the National Association Anniversary etc., see fourth page.

The Corner-stone of the United States Custom House, our readers know, is advertised to be laid by Freemasons, here in Chicago, on their Saint's day, June 24th. I have learned by conversation that lawyers, editors, business men, Catholics and Protestants, here in Chicago, are indignant at it, as an insult to the American people whose the building is. A lawyer said to me to-day, "It goes to the Masons by default, because nobody else takes the matter up." He is mistaken. Freemasons draw money from their dupes as pagan priests do from their's; and keep men paid to watch, seize, and appropriate such occasions, while honest men are worked to death in their own business. There is, however, a talk of a meeting to oppose it, and a tract to circulate among the citizens exposing the imposition.

Our Anniversary in 1875.—Don't forget to consult your constituents and come up prepared to nominate, vote for, and appoint the place of next year's meeting, before we leave Syracuse. This is very important. We want a whole year beforehand to work for the meeting of 1875, when we shall be in the outer gyrations of the next Presidential whirlpool. Don't forget this.

Also, don't forget to bring the last subscriber possible to the *Cynosure* to our Syracuse meeting. Remember that the paper is put one dollar cheaper than other papers of the same size. It does not yet pay, but the publishers feel encouraged by the receipts to believe that the Syracuse meeting will place it on a paying basis.

THE SYRACUSE MEETING.

One paper more brings us to Syracuse. At no time in the history of our cause have we approached an anniversary under auspices so propitious. Messrs. Stoddard and Barlow, aided by a month's campaign of Prof. Blanchard, and all backed by Bro. Stratton and an energetic committee, give promise of a stirring up of the people, preparatory to our meeting, beyond any other year. And then the locality of the meeting, so near the "Ridge Road," made famous as the old Roman "Appian Way," by the abduction of Morgan and the gloom which has settled over it ever since, and the wakened memories of the multitude of survivors who remember that horrible transaction, will all give added interest to our gathering.

But neither these, nor the delightful region of central New York, robed in beauty by the "month of roses," will make a profitable meeting if we forget our entire dependence on Christ, and the presence of the Holy Spirit. The principalities and powers against whom we "wrestle," ever proportion their dark exertions to the power of the attack on their realm. When Christ took his cause toward Jerusalem for its last earthly conflict with them, then appeared their stupendous energy and malignant craft; attacking Peter, stimulating ambition in James and John, perplexing, confounding and bewildering everything, till their terrible assaults brought "great drops of blood," by mere mental agitation, from Christ himself.

"Forewarned is forearmed." Let all our papers stir Christian people to pray for this meeting, in secret, in the family, and in social prayer meetings. Pray for Syracuse. New York is the Jerusalem of this cause.

FUNDS.

One thing our lecturers cannot do. They cannot work the miracle of collecting funds sufficient for self-support from people who would give more money to suppress discussion than to keep it up and enlarge it. We need and ought to have a strong State Lecturer in every State. If we had thirty-six strong, faithful, fearless men to put into thirty six United States this year, we could get up an electoral ticket in every State, and as the old Masonic Temple in Boston was sold out for a United States Court-house, (a few Masons pocketing the purchase money,) so we should soon see the mammoth temples of Dagon in Boston, New York and Philadelphia, which have sprung up in a night, go down in a day, and pass under the hammer of the auctioneer.

Thirty-six such lecturers could be maintained for fifty thousand dollars, traveling expenses included. And that amount of money, so expended, next year, would nearly or quite give us the balance of political power between the two decayed parties under the new juggling forms which they will put on to carry the next Presidential election. Now let every paper in the interest of our cause take this matter into consideration and tell us at Syracuse how this money can be raised. It surely can be done if we can have concerted action, wise and efficient. I remember when the American Missionary Association first raised fifty thousand dollars, easier than they had before raised ten thousand, and that too in the infancy of their cause.

UNCHARITABLE TO PROF. SWING.

Isaac Preston, Esq., who is a sound Christian and excellent man, writes us that our strictures on Prof. Swing have grieved him, as he thinks them unjust. And it is quite possible that we may err, as we have read but little of his trial or of himself. Our strictures were intended for a class, rather than an individual; that class of preachers who never oppose a popular evil, or aid an unpopular reform, and who treat theology exactly as they treat public morals; that is to say, make capital out of both by lauding truth and goodness in general, shun all notice of the truth which the world and worldly Christians hate; and who court notoriety by seeming to be heretics, alarming sincere believers, warily keeping within the dead line which separates hurtful error from what the Scriptures call "damnable heresies;" and, claiming superior liberality and fearlessness above their brethren, intentionally or otherwise, gall the horse they ride, and injure their brethren and the church which gives them their standing.

Now, if Prof. Swing does not mean to belong to this class of preachers who drive at nothing in particular but notoriety and success; who say nothing against sin which offends the wicked; who alarm the nervous and irritate the pugnacious by professing a larger liberality than the men who ordained them; and please worldlings by showing up the fag-ends of the creeds which they profess to hold in common with their brethren, which creeds, it may be, are getting obsolete in their terms while true in their substance, then we have certainly misunderstood and done him injustice.

Take his letter to Prof. Patton, in which he represents him (Patton) as "teaching what theology once was;" represents the doctor as standing at one extreme of the Presbyterian ministry and himself at the other; while the mass of their brethren form a line or row between them; himself of course at the liberal end of the line teaching 'what theology now is' as the author of a new departure. If Mr. Swing had wished to "keep the unity of the Spirit in the bonds of peace," he could easily have done so by saying that he held and believed what ordinary, common-sense Presbyterians hold and believe. But this would have allayed fears and anxieties and prevented the row of an ecclesiastical trial.

Then he is reported by the papers as ridiculing the Psalms in which King David curses God's enemies as his own. Now there is no doubt but the men were cursed, and cursed effectually, by God as well as by the Psalmist; and that they deserved it, as enemies of all goodness and truth. But instead of asking whether David cursed them as a prophet or a judge, by prediction or by sentence, Mr. Swing, unless falsely reported by the press, sneered at poor David, as he did at Patton, and threw the imprecatory Psalms out of the canon, with the flippant remark that Christ could repeal a Psalm as he did the old Hebrew law. Now Mr. Swing may not belong to that class of theological ventriloquists who wish to seem a heretic to heretics and orthodox with the orthodox, but he certainly acts like it. Instead of sneering at some Psalms as uninspired, thus weakening the whole Bible, let him tell us point blank, which Psalms he wishes to throw out, and his reasons for it, and we shall at least understand him. But if he gets his bread from the church and his praise from the world, we shall fear he is one of those who "run with the hare and bark with the hound."

SCHUYLER COLFAX.

The career of this man is a curious phenomenon and study. When Charles V. laid down an imperial scepter and went to fixing clocks in a convent, there was something sublime in his abdication; for it was a voluntary surrender of power and popularity by one who possessed

> "A comprehensive faculty that grasps
> And wields great purposes with ease."

But Mr. Colfax returned and re-returned to Congress for successive terms, where he was made Speaker of the lower House, and afterwards Vice-president on the ticket with General Grant, from which he was unceremoniously dropped or blown off as light substances are blown by the breeze from among those of more weight; has left political life, simply because he could not stay longer in it, and is now stumping the country for Odd-fellowship, as he once did for votes. It is supremely pitiful to see a man who has worn the robes of the second office in the gift of the American people, habited as a harlequin or zany, and chattering the platitudes of Odd-fellowship, as though his small, shallow nature was filled and satisfied with its shams.

The Burlington *Hawkeye* brings us an extended account of the celebration of "The fifty-fifth Anniversary" of the order in Iowa. We have run our eye through the report of his speech, and this is its substance:

He told the crowd that Odd-fellowship was young, while other "orders" were old, "stretching back into antiquity;" that it was founded by "Father Wildey," (a Baltimore dramseller,) whom he called "The good Father Wildey, a man in humble life," and for whom he called for three cheers from the crowd. These being given, he exclaimed, "That's first rate," and then proceeded through seven columns of the flimsiest conceivable speech. The first half or two-thirds of a column was devoted to steam, the telescope and the telegraph; to show what an age Odd-fellowship was born in. He then told them that "The most stringent code of morals is enforced by the order!" A fact, doubtless, which was new to every person there, inside of the order or out. He then took up and lauded the one virtue of the order, viz., helping members who are sick and in distress. This he spread out large and thin, and held it up as something peculiar to, and practiced only by Odd-fellows. He quoted from Mohammed that "every smile in a brother's face is charity;" and hinted, in parenthesis, that "to smile was not then considered a crime." He then proceeded to answer objections to his order. He denied that it influences politics, because Odd-fellows may belong to all parties; whereas, the objection is that, while secret society men belong to all parties, as bandits mingle in all crowds, they secretly recognize and favor each other. This objection he did not touch. He then denied that the Odd-fellow society is secret, and averred that it is only a "private" society. He then, in the stereotyped ordinary, fallacious style, proceeded to justify a secret "order" operating on the public mind by speeches, such as his, and by mystery, parades, shows and processions, by the necessary privacies of ordinary life. He justified the regalia by train-band trappings which are silly and unpopular in times of peace; and by God's command to Israelites to put fringes and ribbands on the robes of their priests; and inferred, "If it was no sin in them to wear fringes and ribbands

it cannot be in us." This argument would justify our killing and sacrificing bullocks on altars now. And then, returning to the idea with which he stated that Odd-fellowship teaches the equality of men, which is contradicted by the very constitution of the order, which packs men in degrees, and pledges the upper to concealment from those below, the orator closed his false and senseless speech by a neat little peroration on the human equality taught by the New Testament, as though that were a discovery peculiar to Odd-fellowship.

But, while this ex-Vice-president of the United States thus tinkles the trumpery of Odd-fellowship before the multitude, as boys ring little bells while the priest is celebrating mass, he knows that these things are not the power of the secret orders any more than the little Chinese gods and stupid ceremonies are the terrible power of paganism over the masses. O how long ere these tricks by which Americans are being turned into Asiatics shall be loathed as they ought!

H. H. HINMAN.

This gentleman, now agent for Illinois, lately called and spent a night with us at Wheaton. We are much pleased with him. He is a man of mature age, large experience with men in this country and in Africa; has been a physician, a missionary, and a Congregational pastor, and Scribe of his Association. And he has profited by this large and varied experience and observation, and understands the nature of the secret orders of this country better than most of us.

At the request of our pastor, Dr. Walker, he addressed the weekly prayer meeting of the College Church on the state of society in West Africa. He described three secret societies there. The Porroh, or Purroh, answering to Freemasonry, which controls the civil government, (which is by chiefs,) and determines all questions of interest in those dark communities, life and death included. It is there just what Freemasonry aspires to be and is fast approaching in this country, an irrepressible, absolute, secret despotism, by which every person is governed, which all dread, and which is answerable to nobody and nothing but itself. Of course right and wrong in such a community never can amount to anything. I advised Bro. Hinman to write out a whole lecture on those secret societies in Africa, where they absorb all government and all religion into themselves.

The second society, the Bondoo, is composed of women who like the female Bacchantes of Attica of old, meet for night dances and orgies, which answer the treble purpose of amusement, whoredom, and superstition.

The third secret society is a society of cannibals. This is disreputable even there. Their managers seize, stab, carry off, and cook a girl from the Bondoo dance, or an unprotected male; and every member must eat his portion of this human being, roasted in their lodge in the jungle. Mr. Hinman will now lecture where wanted.

THE CHURCH MANUAL, to which is given a considerable part of this page, will be of special interest to many readers who too well appreciate the former situation and struggles of the Marengo church against the encroachments of the lodge, from their own experience. It will be an assistance too for any religious body forming on a like basis. The new church building will be dedicated soon, and over fifty members have already been received into fellowship. Bro. Fanning writes thus of the new organization: "'The love of Christ constraineth us,' and the glory of God and the salvation of men is the object sought. Yet, in the light of surrounding circumstances, the movement is, additionally, a vigorous protest against both the domination of the lodge and the despotism of ecclesiasticism. There is a history, yet unwritten, save in sad memories and bleeding hearts, for the publication of which, in due time, we hope the columns of the *Cynosure* will be open."

A Manual of the Principles, Doctrines and Rules of the Independent Church of Christ, at Marengo, Illinois. Organized March 31st, 1874.

"*Have no fellowship with the unfruitful workers of darkness; but rather reprove them.*"—Ephesians v. 2.

To the Public:

The body of believers who send forth this little document beg leave to assure the public of their sincere attachment to the cause of Christ. They will rejoice at its success, under whatever banner, and mourn over its disasters, wherever they may exist. They will seek to be the children of light, rather than of darkness, and free, rather than bound. They embark in their enterprise, impelled thereto by convictions of duty, and encouraged by infallible assurance of Divine favor and blessing. With ill-will toward none, but with love for all, and humbly praying that God will lead all his people into clearer light and strike from the enslaved their chains, they subscribe themselves. Yours for the truth,

NEWVILLE D. FANNING, JOSEPH M. DEITZ, } Committee.

CONSTITUTION.

ARTICLE I.—NAME.

The name of this church shall be, The Independent Church of Christ, of Marengo, Illinois.

ARTICLE II.—GOVERNMENT.

Its government is vested in the body of believers who compose it, and a majority vote on all questions not involving doctrines or organic principles shall be final. Christ is its only head, Scripture its only infallible guide in matters of faith, order and discipline. It is amenable to no other ecclesiastical body. Yet, while controlling its own affairs, it will both seek and extend that fellowship, sympathy, advice and co-operation to other churches which the law of Christ demands.

ARTICLE III.—MEMBERSHIP.

Section 1. Credible evidence of piety; assent to the Constitution, Covenants, Rules of Discipline and Articles of Faith; recommendation by a member in good standing; examination before the society as to faith and Christian experience; and an affirmative vote of the majority of those members present at the preliminary examination, are the indispensable conditions of membership. And those approved shall be received into fellowship on the Sabbath following by publicly assenting to the church covenant and the articles of faith, provided that, if they have not been baptized, they shall submit to that ordinance. It is provided also that members of other evangelical churches, bearing certificates of good standing therein may be received by a vote of the church on said certificate; this church reserving the right to ask for a narrative of their religious history and a public assent to the rules of discipline, articles of faith and church covenant.

Section 2. A certificate of acceptable membership shall be granted to any member in good standing who may desire to unite with any other evangelical church; or any such desiring to withdraw from all church fellowship, may, after due labor first, be granted their request by vote of the church, which vote shall be publicly announced. Neglect to call for a letter during the space of one year from the date of departure shall relieve the church of all responsibility. The form of the letter shall be as follows:

To————————:

DEAR BRETHREN:—The bearer, A—— B——, is an acceptable member of the Independent Church of Christ, of Marengo, Illinois, and we cordially commend —— to your Christian watchcare.

——————, *Clerk.* ——————, *Pastor.*

ARTICLE IV.—DISCIPLINE.

Section 1. The law of Christ, recorded in Matt. xviii. 15–17, shall be the rule of discipline; and it shall be the duty of all members knowing of an offense, whether public or private, to observe and keep this rule.

Section 2. Charges must be definitely stated in writing. If the church vote to entertain the complaint, they shall fix the time of trial, and summon the accused, furnishing him with a correct copy of the charges and the names of witnesses relied on for proof, at least one week before the trial. If deemed expedient, the church may elect a select committee to hear the case; in which case, an appeal may be taken to the body of the church.

Section 3. At the trial the accused shall have the right of counsel, who shall be members of the church. Personal confession of guilt, the testimony of two or more witnesses, or its equivalent, shall be required to produce conviction. Admonition, suspension and expulsion shall be grades of penalty, to be decided by vote of the body that hears the cause. An expelled member may be reinstated in the church upon repentance, confession and reformation.

ARTICLE V.—OFFICERS.

Section 1. The officers shall be a Pastor, three Deacons, a Clerk, a Treasurer, three or more Stewards and five Trustees; all of whom shall be elected annually by ballot, and, except the pastor, without public nomination. All, except the pastor, shall serve until their successors are elected, and vacancies shall be filled by a new election. One trustee shall go out of office yearly.

Section 2. The pastor shall be, *ex-officio*, a member of the church, have control of the pulpit and exercises of worship, preach the Word, administer the sacraments, and, when so ordered, execute discipline.

Section 3. The deacons shall provide elements for the communion service and aid the pastor therein, lead the classes, have the oversight of the poor, and be general assistants of the pastor.

Section 4. The clerk shall keep a faithful record of the proceedings of all business meetings, a register of the names of all members, with the date of reception and removal, a record of all baptisms, shall audit the treasurer's accounts, keep on file all valuable papers, issue letters of dismissal voted by the church, and make an annual report.

Section 5. The stewards shall collect and disburse the monies of the church designed for the support of the pastor, and to defray the incidental expenses of church service, and shall make an accurate return of all such collections and disbursement of money.

Section 6. The trustees shall see that they are legally incorporated; shall hold the property of the church, using so much of the proceeds as may be needful to pay debts, or make necessary repairs; but shall have no power to buy, sell, mortgage, or transfer real estate without a vote of the church; and shall make an annual report, including: 1st, income; 2d, expenditures; 3d, debts, and how contracted; 4th, improvements made.

ARTICLE VI.—MEETINGS.

The annual meetings shall be held on the first Monday of April, when the reports shall be made and elections held. A monthly meeting for business shall be held on the Saturday preceding the first Sabbath of each month. Special meetings may be called by the officers or five adult members. Prayer and class meetings shall be held weekly. The society shall determine by vote the enterprises of Christian benevolence to which they will contribute.

ARTICLE VII.—ORDINANCES.

Section 1. The Lord's Supper shall be celebrated four times in the year, and the invitation to it shall include all who love our Lord Jesus Christ in sincerity, and have made a public profession of their faith.

Section 2. Baptism, in the form chosen by the applicant, shall be administered.

ARTICLE VIII.—AMENDMENTS.

The constitution may be amended by a two-thirds vote of the resident members of the church, provided the time of the meeting and the changes proposed be publicly announced on two successive Sabbaths immediately preceding it, and providing organic principles or doctrines are not changed thereby.

ARTICLE IX.—BY-LAWS.

By-laws to carry out the provisions of this constitution may be enacted at any business meeting by a majority vote of those present.

ARTICLES OF FAITH.

1. Scripture is the only infallible rule of faith and practice.
2. One God, revealed as the Father, Son and Holy Spirit, whose providence extends to all events, and who exercises a righteous government over all his creatures.
3. "Ye must be born again."
4. Repentance toward God and faith in the Lord Jesus Christ, are the conditions of salvation.
5. God's love for the race is the *moving* cause; the Atonement of Christ, the *meritorious* cause; and faith in Christ, the *instrumental* cause of human salvation.
6. In Jesus of Nazareth the Deity and Humanity were united. "He bore our sins in his own body on the tree." He was crucified, dead, buried, and rose again for our justification. He ascended upon high where "he ever liveth to make intercession for us."
7. The Sabbath, the ministry of the Word, the visible church, and the ordinances of baptism and the Lord's Supper, are of Divine appointment, and binding.
8. We believe in the resurrection of the dead, and a general judgment, and that the wicked shall go away into everlasting punishment, but the righteous unto life eternal.
9. Holiness is the central idea of Christianity.

CHURCH COVENANT.

Do you avow your personal sense of the love of God in the forgiveness of sins, and, relying upon Divine grace, do you covenant to be Christ's disciples, receiving him as your great Teacher, Lawgiver and King? And do you dedicate yourselves to God as the object of your highest love, and to his service as your highest joy, engaging to walk with us in the close observance of church ordinances, and that, by Divine aid, you will honor your profession by a constant Christian life?

BAPTISMAL COVENANT.

Do you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh? Do you confess God, the Father, Son and Spirit, and do you trust in his sovereign grace and almighty power? And do you promise that, "Denying all ungodliness and worldly lusts, you will live soberly, righteously and godly in this present world?"

RULES OF DISCIPLINE.

1. Avoid all evil, yea, the very appearance of evil.
2. Do good to the bodies and souls of men, of every possible kind, and as much as possible.
3. Membership in secret societies shall disqualify for membership in this church; but one who publicly renounces his relation to a secret order and ceases affiliation with it and attendance upon its meetings, shall not be held to be a member in such a sense as to disqualify him for membership in the church.
4. Prayer, searching the Scriptures, and the public worship of God, are enjoined.

BY-LAWS.

1. The order of exercise for business meetings shall be
   1. Devotional services.
   2. Reading minutes of the last meeting.
   3. Reports: 1st, of standing; 2d, of special committees.
   4. Hearing: 1st, complaints; 2d, appeals.
   5. Examination of applicants for membership.
   6. Pastor's report.
   7. Miscellaneous business.
   8. Adjournment.
2. The standing committees shall be the board of deacons, who shall report monthly the sick and necessitous cases; the board of stewards, who shall report monthly the state of the finances in the pastoral and incidental departments; and any others which the interests of the work may from time to time demand.
3. The pastor, or, in his absence, one of the deacons, shall be chairman of the business meetings.
4. At any regularly called meeting, ten shall constitute a quorum for the transaction of business.

The Home Circle.

The Wine-cup's Blight.

BY MRS. L. H. HAMMOND.

Upon the ocean's strand—
There sat a lonely band,
Speaking of losses, which their lives had known;
While twilight waned away
From rocky cliff and bay,
And the slow tides went out with weary moan.

There were some who mourned their youth,
With a most earnest ruth,
For its brave hopes and memories were green;
And one turned toward the West,
An eye that would not rest—
For far off hills whereon its joy had been.

Some talked of vanished gold,
Others of proud tales told,
Some spoke of friends—their trust no more;
And one of parent's grave
Beside a foreign wave,
That made him sit so lonely on the shore.

And as their tales were done—
There came among them one,
A stranger—spake in tones of sorrow he:
Sad losses have ye met,
But mine is heavier yet,
For 'tis the wine-cup that hath blighted me.

Of all I held most dear,—
No wife or child to cheer,
O! fortunes cruelty, O life's sad cross.
The wrecks of land and sea!
Ah! what is earth to me;
Mine is life's latest and most grevious loss.

Lebanon Valley College, Annville, Pa.

Remarkable Answer to Prayer.

The case I refer to transpired in 1831 or '32, in Oakland county, Michigan. The parties were schoolmates of the writer, and he was living in the neighborhood at the time, and can vouch for the truth of the statement. The following are the facts in the case: Mr. Chester Goodrich had married a Miss Rhoda Mathews. She had made a profession of religion, but he had not. After their marriage she became cold and back-slidden. While in this state she was taken very ill. The best medical help seemed to do no good, and she became so low and weak that she could not lift her hand to her head and could only speak in a whisper. Her physician gave her up, and told her sorrowing husband that he could do no more and that she must die. This was after a council of physicians had sat on her case and pronounced it hopeless. The husband felt that there was no hope but in God, and was powerfully impressed that he must carry her case to him in prayer. Accordingly, retiring to the woods back of his house in a secluded place, he knelt, and tried to pray. It was the first time he had ever offered a prayer. As soon as he began to plead for the life of his wife, a deep conviction of his own lost and sinful condition began to roll on to his mind, and he was led to make confession of his own sin, and his bad influence on his wife, and to plead for pardon for himself and her restoration to both spiritual and bodily health. While he was thus agonizing for divine help and mercy, a divine peace was given him with the assurance that his prayer was heard in behalf of his wife; so that his prayers and tears were turned into thanksgiving and praises; and with that feeling he returned to his house to find her dressed and sitting up in the rocking-chair, healed, but weak. While he was thus praying, and at the moment of his own deliverance, a power came over her, and she suddenly sprang up in bed, clapped her hands and praised God, saying he had healed her soul and body, called to her nurse for her dress, put it on, arose and seated herself in the rocking-chair, as noted above. She recovered strength rapidly and was the mother of several children. The husband passed away some years since, but she was alive and well the last I heard from her, and living with a son at Howard, Livingston county, Michigan. This is but one of a thousand of such cases occurring from time to time, and is proof conclusive that God hears and answers prayer, and that Christ is still the Great Healer of both the souls and the bodies of men.

Rev. John Scotford.

BURLINGAME, Kan., April 15, '74.

—*Christian Press.*

The Pilgrim Fathers.

There was no artist for our forefathers, nor are their countenances now known to men. But more than any powerful contemporaries, at whose nod the earth trembled, is their memory revered. Pope, emperor, king, sultan, prince, grand duke, doge, margrave, count, what are they all at the humble company that landed on Plymouth Rock? Theirs indeed were the ensigns of worldly honor. But the Pilgrims had in themselves that inborn virtue which was more than all else beside, and their landing was an epoch. Confront the Mayflower and the Pilgrims with the rulers who occupied such space in the world, the one ascending into the firmament there to shine forever, while the others have been long drooping into darkness of oblivion, to be brought to light only to illustrate the fame of their unknown contemporaries. Do I err in supposing their destiny an illustration of the supremacy which belongs to the benefit of the moral nature? At first impeded or postponed, they at last prevail. There is a brightness which, breaking through all clouds, will shine forth with ever-increasing splendor. I have often thought that if I were a preacher one of my sermons should be from the text: 'A little leaven shall leaven all the lump.' Nor do I know a better illustration of these words than the influence exerted by our Pilgrims. That small band, with the lesson of self-sacrifice, of just and equal laws, of the government of a majority, of unshrinking loyalty to principle, is now leavening this whole continent, and in the fullness of time will leaven the whole world. By their example republican institutions have been comprehended, and in proportion as we imitate them will their institutions be assured. Liberty, which we so much covet, is not a solitary plant. Always by its side is justice. But justice is nothing but right applied to human affairs. Do not forget, I entreat you, that with the highest morality is the highest liberty. A great poet, in one of his improvised sonnets, speaking of liberty, has said: 'But who loves that must first be wise and good.' Therefore do the Pilgrims in their bountiful example teach liberty, teach the republican institutions, as at an earlier day Socrates and Plato in their lessons of wisdom taught liberty and helped the idea of a republic. If republican government has thus far failed in any experience—as perhaps in Spanish America—it is because their lessons have been wanting. There have been no Pilgrims to teach the moral law.—*Sumner.*

Giving Reproof.

Reproof, to do good, must be given in earnest. If administered in a trifling spirit, in a jesting manner, it will be likely to result in very little good. *Them that sin rebuke sharply.*

No matter with what kind of feelings a reproof may be given, it is very natural that the person receiving it should think that it was given in a wrong spirit. It is not very often that punishment is inflicted to the satisfaction of the culprit, no matter how deserving he may be of his sentence. The Pharisees never admired the style in which the Saviour addressed them. His words of warning aroused their fiercest indignation,

When you are reproved, no matter how it is done, see if you cannot derive some benefit from it. It is lawful to learn, even of an enemy. Gold is seldom found so pure that it can go through the fire without losing some of its dross. Get some good out of reproof. Even if you do not deserve it all, you may by quiet endurance, reap a great spiritual blessing. If when ye do well and suffer for it, ye take it patiently, the spirit of glory and of God resteth upon you.—*Earnest Christian.*

What kind of Books shall I give to my Children.

Who can duly estimate the benefits which would flow in upon us, if parents, even but for one year, would withdraw from their children's hands all works of fiction, and substitute those which contain only the truth? Long and general habit has corrupted our taste, enfeebled our minds, perverted our judgment, and dethroned in our hearts that high regard for the truth which is so generally found in the human mind until counteracted by education.

Let us consider what a change would be produced in any family taught to value the truth, and reject fiction as necessarily inferior in value. The weak, unnatural, and often injurious works of novel writers, large and small, would give place to books of history, travels and science. The mind would be trained to contemplate the characters, habits and deeds of men, and the varied, useful, wonderful and glorious works of God, as well as the powers of of our own minds, and our relations to our Maker, and to each other. Now, how many of us enter upon scenes of duty ignorant of ourselves, our fellowmen, and the objects around us, with false ideas, erroneous principles, and unfounded expectations!

If we would ensure to our children a life of disappointment, mortification and unhappiness, a downward course to the grave, and the loss of hope beyond it, we might teach them to prefer the vagaries of fiction writers to the observations of sense, the discoveries of science, the treasures of learning and the revelations of God. But if we would regard the mind according to its nature and capacities, we should be among the advocates of sound taste, useful truth, and the men of learning and labor who have claims our high regard; and, above all, adherents to the Bible, as the richest treasure the earth contains. Brought to this as the touchstone, how soon will the brazen counterfeits of taste and learning expose their worthlessness and the corroding canker which would poison us and our children?

On this subject we have a fund of reflections to make, of arguments to display, and of interesting examples to quote, when opportunity shall present. We can only add a warm wish to see our countrymen waking to the pernicious influences of that prevailing taste which produces such various and extensive evils.—*Ex.*

Roman Catholic Schools.

As to Roman Catholic female schools taught by nuns, they are neither designed to promote a thorough education, nor to teach morals and religion.

The former they cannot for the want of competent education on the part of the teachers, and the latter they are forbidden to do, lest they interfere with the functions of the priests.

Dr. Nathan L. Rice is good authority on this subject. He says: "I had during *nine years* a fair opportunity of ascertaining the literary character of their most celebrated schools in Kentucky. I have repeatedly received pupils from their nunneries, whilst myself conducting a female institution; and in every instance their minds had been injured instead of improved. I have attended their examinations, and found them, notwithstanding the special previous preparation, very superficial."

Dr. William S. Potts, of St. Louis, is a no less competent witness in regard to such schools in Missouri and Illinois. After a careful and thorough examination he published in substance the following results:

First. That the teachers were incompetent to teach American females, having never been taught themselves.

Second. That what they call a thorough education is a misnomer; consisting merely of the rudimental and ornamental—reading, spelling, and writing, a little French, a little music, a little painting and calisthenics or dancing; om called the solid branches of learning.

Third. That the object of these schools was not to educate either the mind or heart, but *to make converts to Popery.*

Fourth. That Protestant parents had better bury their daughters than ruin them in these institutions.—*Herald and Presbyter.*

—There are two sorts of minds; the one penetrates rapidly and profoundly the consequenses of principles, and this is the acurate mind; the other comprehends a great number of principles without foundin them, and this is the geometrical mind. The one is force and exactness of mind, the other is amplitude of mind. Now one may exist without the other; the mind may be strong and narrow, or wide and weak.—*Pascal.*

Hymn for the West.

Our fathers plowed the ocean,
To plant an empire here;
And in the dead of winter
Began their mission drear.
The wild beast and the savage
Roamed through the trackless wild;
A truly Spartan nursing
Gave freedom to her child.

But from that little handful
Sifted from land to land,
God took the precious seed-corn
And sowed it with his hand.
And now its fruit is shaking
From East to Western shore;
And all the wakened nations
Stand knocking at our door.

Shall we, sons of the Pilgrims,
Be faithful to our sires?
Shall we go westward lighting
Religion's sacred fires,
Until the white Sierras
Shall to our anthem wake,
And on the calm Pacific
Its swelling echoes beak?

I see by faith's clear vision,
The star of empire rise,
And in the nation's future
Kindled the sunset skies:
Exalt the lowly valleys,
Plains let the mountains be,
Until our Jesus triumphs,
Go westward to the sea!

—*Home Missionary.*

How Eggs become Chickens.

READING, Mass.

MR. EDITOR:—This is indeed a fast age, a labor-saving age. Science has made decided inroads upon the domains of ignorance and the "world is moving," sometimes backwards, it may be, but generally forward. We rush across oceans and across continents by steam, or communicate with distant points of the planet in a few brief moments, almost annihilating space.

In such an age when "pure blood fowls" command fabulous prices ($75 for a *pater-familias,*) it is not strange that the fancier feels that he cannot afford to allow a favorite hen—only a hen—to devote three weeks to the plebian business of hatching a few eggs, and then in this "woman question" age to descend to the low druggery of caring for and nursing her offspring for a few days longer.

My friend and neighbor, Jacob Graves, Esq., has met this demand of the age by the invention of his remarkable "Incubator" and "Artificial Mother," though he has not yet devoted his versalite inventive genius to meeting the demands of the "strong-minded," to relieve them of all responsibility in the matter of "replenishing the earth."

At our convenience we step into his apartments and see a large lot of eggs nicely packed away in his "incubator," dated and marked, laying cosely and safely in the drawers ready to be "transmuted" into valuable "birds"—he keeps no plebian hens—by the wonderful process of incubation changing the simple substance of the egg into bone, muscle, feathers, beak, claws, blood, etc., etc., almost a miraculous elaboration.

We observe from day to day these remarkable changes, and watch with amazement the rapidity with which these changes occur. The various steps from day to day are carefully observed through the glass, or by drawing out the eggs; the first easily noticeable change in the egg being a dark point which proves to be the future eye. At the large end of the egg there is an air cell, at which part this remarkable transformation commences.

At the end of twenty-four hours the embryo, already formed, becomes larger at the ends than in the center, the air cell enlarges slightly, two veins appear running toward the air cell at the larger end, which must be regarded as temporary lungs. In three days the red vessels appear, the whole of the inner surface being covered with a net work of veins and arteries, connected with which a pulsation is distinctly observed, the heart acting, while the air cell has increased in size. On the fifth day the limbs move slightly and certain changes in the heart occur, its form changing. At the end of the sixth day the chick sometimes turns onto the back, having been up to this time on the left side. At the end of the thirteenth day the head becomes more curved, and the bill is curled up under the right wing where it remains till the time of hatching. From this time the developement is slower, the different organs gradually maturing, approaching perfection till the eighteenth day, when the development is complete, the size and form complete. On the nineteenth day the air bag extends round half of the interior of the egg, and the chick is heard to "yip." About this time the remaining part of the yolk, on which the chick has been sustained thus far, is absorbed by a peculiar membrane and is transferred to the abdomen to nourish it till in the new life it can take its own nourishment. On the twenty-first day, or a little sooner, especially if there has been a little more than the usual warmth, and sooner than under the hen, the shell is punctured near the large end by a small "pick-ax," intended expressly for this purpose. Situated on the top of the beak near the end, the chick moving around in the shell till a section of it is cut, or nearly so, when, as with herculean power, the little bird swells and pushes with its feet till the shell prison is burst. For a time the little fellow is much exhausted, lies still for a short time, then flounders and after a short time is able to use its limbs.

In a short time he is transferred to the "Artificial Mother," which is warmed like "Incubator," by lamps controlled and regulated by an ingenius device, invented by Mr. Graves, who now is regarded as a kind of prince among the "fowl fanciers." Indeed, the scientist as well as the lover of curiosities and novelties may well spend time in watching this remarkable process.

J. H. H.

According to Pettenkofer, the air in our houses becomes unwholesome when the carbonic acid in it, provided it be derived from the respiration of animals, rises from the normal proportion of 4 parts in 10,000 to 1 part in 1,000. The experiments of Dr. Angus Smith and Dr. Hammond have shown that the organic matter in the air, which increases in proportion to the amount of carbonic acid, is by far a more deadly impurity than the gas.—*Sanitarian.*

Children's Corner.

Learning Things out of School.

Every child ought to try to teach itself, in addition to learning its lessons; and I do not want boys or girls to overwork themselves. Nor will they do so if they do a little of their own free will, in ways of their own inventing, in addition to their lessons. For one thing, they will—some of them, at least—so much improve their own power of learning, and understanding things, that their lessons will come easier to them. And for another, one sort of study helps another in ways which only those who have tried can conceive. There is another thing. Every wise parent is on the watch with the children to see how their minds grow, and what they seem likely to be fit for when they grow up; and nothing helps them so much in forman opinion as what comes out in what the children do to teach themselves. In some things, any particular cleverness a child may have is almost sure to come out easily—for instance, if it can draw well, or sing well, or invent machinery. But in some other things children will keep much alike for a number of years, learning the same lessons, and one being about as clever as the other, so far as we can judge—unless they do something for themselves. Then we begin to know more about them; for, of course, they pick out, as we all do, the things they like best, and can do most easily.

Let us take such simple matters as reading, writing and spelling, and we will suppose that you are very young indeed. It will be of use to you as long as you live, and it will actually make your lessons much easier, if you will only take, of your own free will, a little trouble in addition to that of learning the lessons that are set you. Suppose, now, you take some book of poetry, and learn a verse or two by heart, just what pleases you. Then shut the book and put it away, and write out as well as you can, from memory, what you have been learning by heart. Then go to the book again, and compare your writing with the print. You will then see what mistakes you have made, if any, in spelling or in putting in stops. To tell you the truth, you ought not to make any mistakes in copying, but it is pretty certain you will; and you are sure to make some at first when you write out from memory. Next time, take a sentence or two in prose, out of a book of history, or geography, or out of a story-book, and so on. You will pick up knowledge faster than you know; you will do something every time you try, towards making yourself more clever; and your usual lessons in reading, writing, and spelling will come all the easier to you.

A good plan is to keep a diary, in which you put down how you have passed the day. This is exercise in writing, spelling, and composition, and you will find it very amusing indeed.

When you ask some boys whether they can do certain things, they will make some such answer as, "No, I have not been taught yet; I have not got as far as that." But you may depend upon it that no boy ever learned much who did not sometimes go faster than his lessons. Take geography. How very, *very* stupid it sounds to hear a healthy, lively boy, who is learning geography, say he has never been *taught* to make maps; or, perhaps, that he can't make a map just to show the different great divisions of the world, because he has not got a pair of compasses. Why, a common dinner-plate will do beautifully to begin with. Get a plate as near the size of your maps as you can, and make your first round with a pencil—you can ink it afterwards. Then draw one line across the middle for the equator, and another across the middle the other way for the central meridian of longitude. You can easily fix the middle, and, in fact, measure all distances by a piece of paper marked with a pencil. Now measure off with your piece of paper the degrees of latitude by tens, as you find them on the map you are copying from. You will not be able to draw these lines exactly across the circle without the help of a pair of compasses, but you can come very near, if you take pains. Then draw the two tropics, and the north and south polar circle, and the meridians of longitude. After this, you will find it easier to draw the inner rim of the great circle, (I am supposing that you have no plate that fits,) because the parallels of latitude will help you. When once you have made the lines of latitude and longitude, and figured the degrees round the margin, there will be no difficulty whatever in making your map correct. And when you have done it, you will have learnt more geography than many people who have spent years at school carry in their heads all their lives long.

I will now suppose that I am speaking to boys and girls who have got some way on in arithmetic. Let me assure you that you will find your lessons much more interesting if you sometimes, of your own accord, go out of the rule you are in, and try to do things that are more advanced. It is rather tedious to do 22 tons 13 cwt. 1 qrs. 6 lbs. at £7 9. 3-4 per ton. Suppose you go a little way ahead, and look into an easy book on Algebra. "If A can do a piece of work in nine days and B could do it in twelve days, how long would they be in doing it togother?" That is a much more interesting question; and when you have managed to find out how to answer it, you have done yourself a great deal of good and gone some way towards making your other work easier.

Young people not so far advanced as to do sums of this kind may yet help on their own education as well as that of their younger brothers and sisters, if they have these, by giving them easy lessons in arithmetic,—I mean now and then, almost as an amusement, and not in a stiff, formal way.

—*Good Things.*

Mr. Colfax in Rochester, N. Y.

The distinguished champion of Odd-fellows does not always find the popular ear open to his platitudes and deceptive reasonings. He lately visited the city of Rochester and the following is a report of his lecture on the lodge published in the Rochester *Union* of April 11th.

. . . There are some facts which can be made plain by evidence or by a proper course of reasoning; others which elude the application of evidence, set all ratiocination at defiance, and are visible only to the eye of faith.

It is consoling to reflect that we are permitted, on some subjects at least, to arrive at some degree of certainty. For instance, had a vote been taken among the three hundred persons who gathered in Corinthian Hall last evening to hear Mr. Colfax, it is not unlikely that the audience would have been equally divided in their opinions touching the manner of that gentleman and the matter of his lecture: one half of them would have pronounced a "Christian statesman," and his oratory magnificent; the other, that he was a charlatan and a bore. Thus men will differ on some subjects; but, if the empty benches which stood in grim array around Corinthian Hall last evening, afford any criterion from which to draw a conclusion, that audience would unite in the belief that, as lecturers, ex Vice-Presidents of these United States are at a discount in this city. The numerically miserable audience which assembled to hear Mr. Colfax can be accounted for on no other hypothesis, except that, perhaps, the counter attraction of Professor Hartz, the prestidigitator, proved greater than that of a "Christian statesman."

The subject of the lecture was one well calculated to attract attention, and one not unworthy the best efforts of even a great orator. An accurate historical account of the rise and progress of the Odd-fellowship the beneficient influence it had exerted—the good it did for the individual man and for society certainly afford abundant material for an address, some parts, at least, of which would be worthy of remembrance and reproduction. It is but simple truth to say that Mr. Colfax's lecture lacked every essential that should save it from utter contempt. Giving a string of wilted platitudes about the material progress of the age, a long quotation from some of Dickens' sentimental twaddle, another from Confucious, a half dozen or more from the Koran, a score or more from Holy Writ, something about "the great heart of humanity" and "the procession of the ages," with the name of the Supreme Being in various forms, thrown in here and there, in a fantastic way, and you have the mosaic of less than mediocrity which bore so grievously on three hundred unoffending citizens in Corinthian Hall last night.

And this was the man who for five successive terms shook around in a seat which Henry Clay had once filled: whose name was at a later day inscribed on a roll which embraces those of Adams and Jefferson, and which has been inflicted on perhaps fifty per cent. of the male children born within a radius of one hundred miles from South Bend during the last ten years! We give it up. Dundreary was right. There can be no sort of doubt that there are some things in this world which no fellow can find out, and one of them —which will probably forever remain an impenetrable mystery—is how Schuyler Colfax ever attained to the dignity of "a Christian statesman."

Religious Intelligence.

—There are fifteen Protestant Episcopal communities in the United States called sisterhoods or associations of deaconesses. Some of these are conducted in a very rigerous manner, and a recent Protestant writer says: "The work and the religious life are strikingly similar to that of the Roman Catholic Sisterhoods." The leader of the system is the Rev. Dr. Dix, of Trinity Church, New York, the Chaplain of the Sisters of Mary.

—The missions of the Methodist Episcopal church comprise: Missionaries 207, assistants 162, teachers 310, members 13,170, probationers 2,957, churches 111; day-schools 180, pupils 5,329; Sabbath-schools 426, pupils 18,971. The appropriations for these missions for 1873, amount to $373,825.75. There are also missions among the Indians of our own country, for which the appropriations are $6,650. The missions in Mexico and Japan are new—commenced in 1872.

—The Episcopal church in Virginia is discussing quite earnestly the future position of its clergy in regard to questions of church doctrine and polity. A journal of that State declares that there is no expectation that the movement of Bishop Cummins will be followed, but it is said to be not impossible that a more important and effective protest against the new sacerdotalism which is represented by a Bishop of Illinois and his sympathizers will be made.

—The Report of the Burmese Baptist Missionary Convention for the last year gives interesting facts respecting the Christian work among the Burmese, Karens, and Shans. The statistics show that there are 18,546 baptized Christians in 356 churches, with 82 ordained and 329 unordained preachers. There are 85 schools with 4,874 pupils, some of them in a theological college. The annual contributions, chiefly of the Sgau Karens, amounted to the large sum of $25,000. The number baptized during the year was 777.

—The Rev. Mr. MacIntyre, U. P. missionary to North China, has followed one of the best ways of mastering the language of the country. He has plunged into the midst of the people and traveled far and near among them. Not being as yet able to preach in the Chinese, he has done the work of a colporteur. He speaks with enthusiasm of the kindness he has received from the people, and their readiness to read the Gospels, as well as William Burns's translation of the "Peep of day" and similar works. Everywhere he was unmolested, and the fact that he was bearing "good books for the instruction of the people," a phrase often repeated in his hearing, made every one ready to answer his inquiries in a friendly manner. In the single city of Tsining-Chow he sold 3,000 copies of the Gospels, and the demand was still brisk when his stock was exhausted.

—The Mercantile Library has for two years tried the plan of opening reading-rooms on Sunday, and now pronounces it a failure. Only about one per cent. of their members having availed themselves of the opportunity for Sunday reading, and those for the most part middle-aged men. The *Tribune* professes to think this experiment does not affect the real issue, because the poor young clerks without attractive homes or many friends are not found amongst the the membership of this Association. The argument is a poor one, for if there had been any real desire, as alleged, on the part of young men to avail themselves of this method of spending the Sabbath, would not this class have come forward in large numbers and joined the Library? Two years trial of the experiment has, however, shown that the opening of Sunday reading rooms as a means of reaching, elevating, and benefiting the great masses of our young men, is a lamentable feature; and its advocates may as well turn their attention to some other scheme.—*N. Y. Witness.*

—In the last report of the American Home Missionary Society, it is stated the number of ministers in its employ in thirty-three different States and Territories has lately been 969. Of this number 486 have been the pastors of single congregations, 298 have ministered in two or three congregations each, and 185 have extended their labors over still wider fields. 2,195 missionary stations were supplied during the year. The number of pupils in their Sabbath-schools are 74,300. Fifty-seven churches have been organized by the missionaries during the year, and thirty-five have become self-supporting. Forty-seven houses of worship have been completed, 110 repaired, and thirty-two are in process of erection. One hundred and five churches report revivals of religion and 385 missionaries report 3,200 hopeful convertions. The additions to the churches, as nearly as can be ascertained, have been 5,421, viz.: 3,163 on profession, and 2,258 by letter. The receipts were $290.-120.34; expenditures, $287,662.91, leaving $12,652.45 still due to missionaries for labor performed, but not yet reported. In addition to these past dues, appropriations, already made and becoming due, amount to $106,979.95. Toward redeeming such and meeting other apppropriations, there is a balance in the treasury of $4,723.16. This summary shows an increase of missionaries and receipts greater than any year since 1861.

News of the Week.

The Country.

—The skeleton of a large mastodon is being unearthed at Dansville, N. Y. Prof. Jerome estimates that it was fourteen feet high and twenty feet long, or forty feet long measuring from the tips of the tusks to the end of the tail, and that it weighed twenty-five tons.

—Governor Allen has been petitioned by the prominent coal operators in the Hocking and Straitsville, Ohio, mining regions, where the miners are on a strike, to send one or more military companies to protect the non-union men, who would work but fear violence at the hands of the union men.

—The relief committee of New Orleans submitted a report to Governor Kellogg on Saturday, in which they say that from April 25 to May 8 they shipped to the overflowed districts 852,000 rations of breadstuffs and 353,000 rations of meat. The Government supplied 162,000 of breadstuffs and 118,000 of meat. The Committee estimate the number of sufferers in Louisiana alone at 56,500.

– The position of the Western press on the inflation veto is summarized from reports sent to the Chicago *Tribune* in reply to a circular from that office. Of the 933 papers answering the circular, 514 sustain the veto, 408 oppose it, and 11 are non-committal. Of those sustaining the veto, 205 are Republican to 217 Democrats; and of those opposing the veto, 234 are Republican to 174 Democratic. Indiana, Missouri, and Kansas are the only States where a majority of the papers oppose the veto.

—On Saturday morning last a fearful calamity visited the valley of Mill River near Northampton, Mass., by which over 150 lives were lost and property valued at from a million dollars to a million and a half destroyed. The story is thus told by the press despatches:

"Up among the hills of Williamsburg there was a large reservoir of about 104 acres in extent, where the various mill operators of Williamsburg, Spinnersville, Haydensville, and Leeds were wont to store their summer supply of water. People living in the vicinity of the dam say that it has been leaking more or less for several weeks, and it is believed that, having thus gradually undermined the dam, the water acquired a strong headway, and suddenly the dam gave way, and the immense body of water poured out in its strength, carrying everything before it.

The torrent rushed upon the doomed villages with a loud roar, apparently a large advancing billow of underbrush and debris issuing rapidly through the deep gorge to the height of forty feet, and again spreading over a wide expanse of seething, angry waves as it reached the more open country. Reaching the beautiful village of Williamsburg, some two and a half miles distant, it struck a small button factory, sweeping out of existence. Next, a saw and grist-mill was attacked and melted,—not a vestage remaining. Houses, barns and shops followed, like grass before a scythe, and men, women and children were caught and borne away struggling and shrieking in vain. The waves swept to Skinnersville, two miles distant, a silk factory being hurled down, and a huge iron boiler being carried nearly half a mile and landed high and dry. In Haydenville, about one mile further on, the bank building, a three-story brick structure, was swept away, scarcely one brick being left upon another, the money in the vault sharing the same fate.

The smaller village of Leeds, between one and two miles distant, was the next place to suffer, and the scenes at Williamsburg and Haydensville were here repeated.

A short distance below Leeds were two bridges, one of iron and one of stone, both nearly fifty feet above the bed of the stream. They were both swept away, the former being carried bodily and a considerable distance down the stream. Here the greatest destruction appears to have stopped, although along the river, until it emptied into the Connecticut, a short distance below Northampton, the banks are covered with all manner of debris—timber, trees, pianos, tables, chairs and other furniture.

Everything was ground fine, and when the flood was past the timbers were in tooth-picks; scraps of iron, bricks and great stones had become boulders, and here and there was found a corpse, or a piece of corpse.

All the windings of the valley were filled with the debris, making a terrible picture of waste and death in the most beautiful valley of Massachusetts.

The gracious work of saving the dead for burial began at noon at Skinnerville. The first bodies were picked up, dug out from mud, or taken with difficulty from overloaded ruins. All through the valley the work went on till night, and then men with lanterns, seeking their dead, stood guard. At Haydenville forty bodies were gathered by night; at Leeds, forty-five. There had been, in the afternoon, gangs of plunderers who were promptly turned to workers by no stinted threats; the people were ready to brain them with the first stone. There were fewer dead at Florence and Northampton. There have been found 140 in all, and many more are certainly buried in the mud and rubbish that fill the valley with black heaps from Williamsburg to Northampton."

No less than eight cases of insanity are reported from the fright or loss of friends. Many lives were saved by a horse-back messenger who rode through two or three of the upper towns shouting the warning. One horse fell dead under him, but he leaped on another and rode on.

The Capitol.

—The inflation party succeeded in getting another finance bill through the Senate last week. The bill was started as an anti-inflation measure, but several amendments changed its character so that its passage would postpone specie resumption.

The City.

—The Young Men's Christian Association have arranged to rebuild Farwell Hall in a substantial manner with large hall, lecture room, library and offices.

—Chicago Presbytery sat all last week on the Swing trial, the prosecutor, Dr. Patton, and Dr. Noyes for the defense, occupying several sessions, with a summing up, which closed on Saturday. Pref. Swing also spoke explaining his theological views. The decision is expected this week.

Foreign.

—A crisis is said to be impending in France. Pres. McMahon has just excepted the resignation of his cabinet and another is being formed. The Republican journals urge the dissolution of the National Assembly, and it is said that the monarchists will favor the project if their demands are not quickly met.

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COLLEGE SECRET SOCIETIES.

[CONTINUED FROM FIFTEENTH PAGE.]

This account would be incomplete were the following decided testimony omitted.

The Illinois Synod of the United Presbyterian Church, convened at Monmouth September 6th, 1873, adopted the following statement and resolutions on college secret societies:

"1. They are unnecessary; 2. They are the means of much time being misspent at their meetings, etc.; 3. They are the cause of much money being wasted in the buying of badges, etc.; 4. Their secrecy affords a cover for any evil which the members may commit; 5. They are progressive, and tend to the more odious forms of secrecy, as Masonry or Odd-fellowship; 6. They are a hindrance to the usefulness of students, as they curb their free expression of sentiments; 7. They are entangling; they entangle the good with the bad, and corrupt the former; 3. They are condemned in the Gospel; 9. They breed and foster discord among the students.

Therefore be it resolved, That the faculty of Monmouth College be encouraged in their opposition to Greek fraternities.

That the friends of the college may be assured that these societies will be opposed till the evil is blotted out of the college.

That no Presbytery recommend any young man to the Board of Education, for aid in his study for the ministry, who is connected with a Greek society."

This positive encouragement has forwarded the result desired by the faculty and patrons of the college: and, it is believed, there will be one instance to prove that institutions can, successfully and singly, clear these factious elements from their halls.

CHAPTER IV.

THE CORNELL TRAGEDY AND ITS EFFECT.

The history of the college secret society system has now been briefly traced down to an occurrence which gave a sudden and fearful impetus to the efforts to abolish it. On the 15th of October, 1873, a dispatch was published throughout the country that a student had been accidentally killed while undergoing initiation into the "Kappa Alpha" society at Cornell University, Ithaca, N. Y. At the risk of repetition in the articles republished in this connection some of the particulars of the event will be given.

On the 10th of October Mortimer M. Leggett, son of Gen. Leggett, U. S. Commissioner of Patents, having obtained consent of his parents to join the Kappa Alpha society, was taken to Six-Mile creek in the environs of Ithica for initiation. While waiting, blindfolded and accompanied by two students, on the verge of the precipice overhanging the creek he fell over the bank, dragging his companions after him, and died within two hours. Whether his fall was through fright at some part of the ceremony going on in charge of other students who were on the ground, as stated in correspondents' reports, or his attendants were intoxicated, or the whole affair was purely accidental, has never been made public. President White and four professors of the University were members of this or some other college fraternity, and one, Prof. Crane, was on the spot when the accident occurred. Whiskey had also been taken along for use in case of accident.

After the fall, Leggett was carried to a retired room in the third story of a brick block and there died. At 2 o'clock at night his body was taken unobserved to the undertaker's and placed in a coffin, and the members of the fraternity endeavored, but without success, to remove it from the town without an inquest. Efforts were made to prevent investigation and suppress the news of the accident. The editor of the Ithaca *Journal* was approached the next morning by one of the professors and requested to say nothing of the matter, as "the boys were after a few grapes when the unfortunate thing happened." The young men who fell over the cliff with Leggett were kept carefully guarded in their rooms by their fraternity associates, and none but members permitted to exchange a word with them. The unsatisfactory result of the coroner's inquest is related by Prof. Wilder. The testimony there given was in the main discredited by the public, as inadequate to the case; and the connection of the society with the faculty and with the wealthiest and most socially pretentious students did not tend to allay the dissatisfaction. One strange fact could not be concealed: that the press, contrary to its habit, did not publish the affair until the fifth day after it occurred. Other facts in this singular tragedy appear in the remarkable letter of Prof. Burt G. Wilder, of Cornell University, published originally in the New York *Tribune* of October 22d, 1873, and the copious extracts from the remarks of the press which follow:

SECRET SOCIETIES.

SIR:— *The Tribune* for the 15th inst. mentioned the death of Mortimer M. Leggett (son of the Commissioner of Patents) as having occurred during ceremonies preliminary to initiation into the "Kappa Alpha" Society of Cornell University. The following verdict was rendered by the coroner's jury on the evening of the 16th inst.:

The jury being duly charged and sworn to inquire on the part of the people when, where and how the said Mortimer M. Leggett came to his death, do find that said Mortimer M. Leggett, a student of Cornell University, came to his death on the night of October 10, 1873, between the hours of 9 and 10 o'clock, by accidentally falling from a cliff on the south side of Six Mile Creek, in the village of Ithaca, Tompkins County, New York.

The witnesses were the physician who attended the injured man, a professor in the University, who is a member of the Society, and seven students, also members of the Society.

The evidence shows that Leggett and another student were to join the "Kappa Alpha" Society on the night of the accident. Before the formal initiation the candidate was, according to custom, to be led blindfolded to some lonely spot, in this instance nearly a mile from the village, in the dry bed of Six Mile Creek, which could here be reached by a secure path. The blind was to be then and there removed, and the candidate to renew his pledge of desire to join the Society; he was then again to be blindfolded and led back to the rooms, where the initiation ceremonies, described as very impressive and enjoyable, would take place. All agree that none of the preliminaries consist in taking candidates to dangerous places in order to terrify them; also that none had been drinking; also that no ill-treatment of any kind was intended or offered; and that Leggett made no opposition.

A party of "Kappa Alpha" students were to rendezvous about 9 o'clock in the road which follows the south bend of Six Mile Creek, at a point about 150 yards beyond the last house in the village, and nearly opposite a pine tree which stands upon the very brink of the rocky precipice which here overhangs, and is about thirty-five feet from the turfy bed of the creek. The road fence is about fifty feet from the edge of the cliff, and the intervening ground has an inclination of about one foot in four or five, but is pretty even and clear of shrubbery. The tree is five feet in girth, has no low branches, and sends several large roots into the bank, one of them forming the edge over which the fall occurred; there are no bushes on that side for several yards, but to one at a distance, unacquainted with the locality, the tops of trees in the creek bed might appear as such. While awaiting the arrival of others, Northrup buckled a black cloth over Leggett's eyes; Leggett was then helped over the fence (about four feet high), and left in charge of Wason and Lee, neither of whom had ever been there before or had any idea of the nature of the bank.

The ground over which Leggett was to walk had previously been examined by Flint; but no one else knew the nature of the bank, excepting perhaps Northrup, a Senior and a resident of Ithaca, who, however, did not appear to be familiar with it.

It is important to note that all of the ravines in Ithaca have, as a rule, steep banks, varying from ten to 100 feet high; and that so great care has been exercised in approaching them that, although the University lies between two of them, but a single accident has occurred in them.

Wason testifies: When I got over the fence Leggett was standing with one or two of the boys; I took his arm and we walked down to a large tree; I had some conversation with one of the boys; Leggett was not leaning against the tree at that time; don't think I had hold of him before; I then stood him against the tree, or rather he leaned against it; I had charge of him because I was better acquainted with him than the other boys; he was leaning against the tree, and I stood about a foot from him, or within reaching distance; in about three or four minutes I saw his body inclining to one side as though his feet were slipping and he was going to fall; he was on the right side of the tree, or rather on the south side; I thought he was merely falling to the ground, not down the precipice; I moved forware to steady him, and in so doing stepped on what I thought was a limb; believe now it was a root of the tree; it caused me to slip, and I fell over the brink; did not succeed in doing what I intended, or in supporting him; in attempting to save him I fell myself; don't know how Leggett came to fall; his arms were not pinioned in any way.

Lee testifies: I was in the field between the fence and the tree; then I saw Wason slip and disappear, Leggett disappearing in an instant afterward; there was hardly four feet between them when they fell; I was entirely ignorant that there was a precipice there; was greatly surprised to see them disappear, and imagined they must have slipped down a bank; the idea of a precipice never struck me; my natural impulse was to help them, and acting upon it, I ran or moved diagonally off the cliff.

Lee and Wason were light men, and, though bruised and stunned, will recover; Leggett was large and heavy; he died in less than two hours, his only distingushable words being, "Oh don't," and "Take it off," of which various interpretations, or perhaps none at all, may be given.

[CONTINUED NEXT WEEK.]

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COLLEGE SECRET SOCIETIES.

CHAPTER III.—(CONTINUED.)

In the same issue of the *Courant* was the following editorial:

"The speakers at the Yale alumni meeting yesterday did well in entering their protest against the influence of the class secret societies in killing the two great rival debating societies, which were open to the members of all classes. The training which they afforded was of great advantage in preparing the collegian for future work, especially in the legal profession. But it was of use to all students in teaching them to think rapidly, and not to be disconcerted by meeting opposition or disapprobation. Mr. Evarts, who has few equals and no superiors as a ready thinker and talker, attributes no small degree of his great success to the training of these societies; and the same may be said of the ablest men who have been graduated from Yale during the last century. Of late years the secret societies, confined to classes, and seldom mustering more than twenty at any evening session, have monopolized the time and attention of the students and have destroyed the honored old societies. To the graduate of a few years, there is nothing more absurd than the importance which the undergraduate attaches to his society badge and secrets, which, from the jealousy with which they are guarded, might be supposed to rival the secrets of the state department, or of the grand lodge of free and independent blacksmiths. And yet after all the mystery is penetrated it means simply that a dozen young men meet in a badly ventilated hall to be mutually bored with essays, speeches, and perhaps plays, the best of which would be greatly improved by the wider range and more impartial critizism of the large open societies, where the speaker or essayist is brought in contact with the keenest intellects of other classes.

Moreover, the secret society fosters snobbery and tends to create division among the best friends, one of whom may be fortunate enough to secure an election to a more popular society than the other. There is hardly a class in which sincere friendships are not thus broken only to be renewed after an experience with the world has taught the youth the insignificance of the cause of separation and ill-feeling. Another bad result of the secret societies is seen in college politics, the combinations of which prepare the young men for the most corrupt side of future politics. Classmates are elected to places of honor, not on account of their pre-eminent merit but because they are skilful enough to control the successful combinations among different societies.

It would be a good thing if young men had the manliness to appreciate the bad effects of these societies and to voluntarily repudiate them and revive the more honorable and more manly rivalry of the great, open, college debating societies. But as young men are not always the best judges of their own needs, perhaps it would be well for the colleges to act on the suggestion of Mr. Evarts and other able and liberal thinkers, and suppress the secret organizations. If, in this way, the old debating societies can be revived and made to perform their ancient part in mental training, the benefits to the colleges would largely outweigh the temporary ill-feeling produced among a few undergraduates by the suppression of their favorite societies."

The arguments already presented are believed to be final and exhaustive; and, though not unprofitable, it would be a labor unnecessary to the present purpose to collate the numerous public utterences of college presidents and professors of the same general tenor. But it would be unjust to suppose that so general a conviction should be without some practical results. A considerable number of our colleges have met the secret fraternities with an excluding rule. Official timidity sometimes winks at its violation; but of the 298 universities and collegiate institutions (not female or scientific schools), reporting to the United States Bureau of Education and published in the Commissioner's report of 1872, eighty-eight are believed to sustain such a rule. Among these are colleges of the first rank in intellectual endowments and moral character. Other institutions have used their authority to restrain or suppress the fraternities by college law. In 1857, the faculty of Princeton College, N. J., issued a general order abolishing all the secret fraternities of the institution. In the same year they were suppressed by a like measure at Harvard University, Mass. Some of the societies, however, are said to have kept up a secret existence, and their demise is not acknowledged in the fraternity catalogues, and under the present administration at Cambridge they expect an early and full restoration of former privileges. A chapter of the "Sigma Theta" was brought to an end by the faculty at Amherst, Mass., a short time after its establishment in 1847. At Yale, restrictions have at various times been placed on the societies. Singing and boisterous conduct on the streets after adjournment is forbidden the Junior societies. In 1864 "Sigma Phi," a Sophomore society established in 1846, was suppressed, "having become notoriously disreputable." Another society arising in its place was only permitted on condition it should in no way become the successor of the "Sigma Phi," either in use of name, badge, or hall, that its attention should be given to literary exercises, and that some one of the faculty should be elected to honorary membership, thus securing representation and nominal control. In 1865 each society was ordered to initiate only in its own hall and in the presence of members alone. Some years ago all the fraternities of Davidson College, North Carolina, ceased to exist by order of the faculty; but within a few months the same body has consented to their re establishment. These are probably the most prominent instances of regulation or suppression which fall within the limits of this chapter, and they are sufficient proof that firmness only is needed in enforcing college law to utterly eradicate a system so generally and justly condemned.

Another factor in this problem is the efforts of students themselves. While none can feel more keenly the evils of the Greek societies, their opposition, either from lack of enthusiasm, or pertinacity, or organization, or all these, has not been greatly successful. The rapid changes of student life, the preoccupation of mind with study or with schemes for an ambitious future unfit the undergraduate for a reformer; and those who would make a conscientious war on the fraternities are least likely to give to extraneous matters time devoted to study. The most prominent organized efforts made by students are represented by the "Delta Upsilon," the "Gamma Nu" and the "Independent" societies. The Independents, it is believed, have always been local associations; and through frequent change of membership, lack of organization and pointedness of effort they have led a life of uncertainty. In 1868–9 there was a society at Cornell University which issued the following address to the students of that institution:

"Thus early in its history this institution has become the scene of two opposing forces, one of which we believe to be foreign to its spirit, and at war with its liberal and comprehensive plans. This element is represented by secret societies. Believing them to be fruitful of strife and dissatisfaction, we look with concern upon their presence and their growth in the University. Belonging to times of violence they cannot but disturb the peacefulness of academic life. They throw off the healthful restraints of popular criticism, and seek influence and honors by ways not provided in society at large. In Universities that offer the privileges of culture to all, they become exclusive; and where all ends should be intellectual, they turn ambition to other and unprofitable uses. As aids to culture they are seldom entitled to especial consideration. Their alliances are rather arbitrary than friendly. By lessening the restraints upon indulgence; by their temptations to waste money and time; by constraint over their minorities; by their divisions, rivalries and secrecy, they dangerously touch the character of their own members and peace of all. Their history is a story of turbulence and disorder. At Yale they have been sharply condemned. At Harvard, Princeton, Union, Oberlin, Jefferson and West Point, even their existence has been forbidden."

The following were adopted as the principles of the society:

"1. We hold that college secret societies are not in harmony with the liberal principles of Cornell University.

"2. We hold that they are calculated to produce strife and animosity, and to create distinctions not founded on merit.

"3. We hold that the objects of equality, fraternity and morality can be obtained without resorting to the veil of secrecy.

"4. We maintain for every student equal rights and privileges, and we hold that a man should be judged in all charity not according to his pretensions but according to his worth.

"We have united for the purpose of maintaining and defending liberal principles, and for promoting intellectual, social and moral improvement."

The excellence of this platform should have secured large and beneficial results; but the society is not now known to be active at Cornell. A similar association existed at the University of Michigan at about the same time. It is possible that these societies have been absorbed in the "Delta Upsilon," as has been the case with other open organizations.

The "Gamma Nu" is an open society in the Freshman class at Yale. It was instituted in about the year 1855, and had in the first ten classes 296 members. Coming into existence in an order of things so uniformly adverse as at Yale this society has worked its way steadily into recognition. Its founders were abused, derided, set aside. Every effort was

made to crush out the organization; and yet a trace of the proscriptive spirit is shown toward it, although it is acknowledged to be the "society of hard-working scholarship." While having but about one-fifth of the members of the Freshman class, it has in a single year, out of 243 honors or prizes with a cash value of $3,396, taken 109 of them valued at $2,400. Some of the best and some of the poorest men in every class are said to join it: the one, from a "manly contempt for the silly mummeries and greedy extortions" of the Greek fraternities; the other, from a dread of their initiations. Another society of the same name and character was established at Brown University, R. I., in 1860. An unsuccessful effort was made in 1864 to unite with Yale; and in 1868 it became a chapter of the Delta Upsilon anti-secret fraternity.

The above societies are local and independent; the Delta Upsilon has branches in a number of institutions; the catalogue published in 1860 has reports from seventeen. They are known as chapters, and were established at the following institutions at the dates mentioned: Williams College, Mass., founded 1834, whole number of members 472; Union College, N. Y., 1838, 461 members; Amherst College, Mass., 1847, 247 members; Hamilton College, N. Y., 1847, 194 members; Colby University, Waterville, Me., 1850, 117 members; Rochester University, N. Y., 1853, 117 members; Middlebury College, Vt., 1856, 90 members; Rutgers College, N. J., 1858, 74 members; Jefferson College, Pa., 1859, 69 members; New York University, 1865, 35 members; Western Reserve College, O., 1865, 46 members; Madison University, Hamilton, N. Y., 1866, 69 members; Washington College, Pa., 1866, 16 members; Miami University, O., 1868, 29 members; Brown University, R. I., organized 1860, 86 members; Cornell University, N. Y., 1869, 27 members; Trinity College, Hartford, Conn., 1869, 14 members; total membership 2,163. All but three chapters, those at Williams and Washington Colleges and Colby University, report up to the date of the catalogue.

The Delta Upsilon organization is modeled after the Greek letter societies, but on the principle of opposition to their secret character. It has annual conventions and an organ, *Our Record*, published at Utica, N. Y. Its object is thus stated in the constitution:

"Believing that secret societies are calculated to destroy the harmony of college, to create distinctions not founded on merit, to produce strife and animosity, we feel called upon to exert ourselves to counteract the evil tendency of such associations. We believe that the evils resulting from them are such as can be suppressed by action combined with principles. We are confident that the great objects of equality, fraternity and morality may be attained without resorting to the veil of secrecy. We, therefore, the several anti-secret societies of Hamilton and Waterville Colleges, the University of Rochester, and Middlebury, Rutgers and Jefferson Colleges, in order to secure greater unity, permanency and efficiency of effort, do agree to form ourselves into a fraternity for the purpose of counteracting the evil tendency of secret associations in college, for maintaining and diffusing liberal principles, and for promoting intellectual, social and moral improvement. In doing this we trust we have at heart the best interests of the institutions to which we belong, and that we are directed by the light of experience, the suggestions of reason and the dictates of conscience."

No person is admitted "who does not practice strict morality, or who belongs to, or countenances any college secret society," and each member, on joining, takes the following pledge:

"You affirm that the principles of this fraternity as expressed in its preamble and constitution, accord entirely with your views; that, as a member of this fraternity, you will faithfully adhere to those principles and abide by all its rules and regulations; that you will ever extend to each brother the right hand of sympathy; that you will uphold and encourage your fellow members in all that is honorable and right; and that, at all times, and in all circumstances, you will endeavor to cultivate those feelings which should ever exist between *brothers* engaged in a common cause;—all this you solemnly promise on your sacred honor."

Among the prominent members of this organization are Austin Blair, ex-Governor of Michigan; William Bross, of the *Chicago Tribune* and ex-Lieut. Gov. of Illinois; Judge Field, of California; David A. Wells; Generals James A. Garfield, M. C., and J. C. Lee, of Ohio; Presidents Bartlett of Maryville College, Tenn., Merriam of Ripon, Wis., Northrup of Chicago University, Cowles of Elmira Female College, Bliss of Syrian College, Bierut, Williams of West Va. College, Ferris of New York University and Weston of Crozen Institute. There are also thirty-five professors and thirty-nine missionaries of the American Board. Distinguished honorary members are Albert Barnes, Prof. Nelson of Lane Seminary and Gen. J. W. Phelps of Vermont.

So far as results are known the Delta Upsilon cannot be regarded as greatly successful, although undoubtedly useful in keeping alive an honorable sentiment and laying the foundation of a thorough reform. Formed after an exacting model its energy is to a considerable degree exhausted in preserving its own vitality before its great work is begun. Outside the Yale society it seems, however, to be the best organized movement among students to remove the evils of the secret societies.

RUM AND TOBACCO.

—By a law which recently passed the Missouri Legislature, the selling or giving intoxicating liquor to any minor or habitual drunkard, after warning from wife, parent or guardian, is to be punished by a fine of not less than $40 and forfeiture of license.

—The Boston *Journal* says of social usages in that city, "Public dinners without liquors are the rule instead of the exception. Many of our military companies have done away with the use of wine for several years. The entire Fire Department of Boston is required to sign the total abstinence pledge.

—The Ohio Constitutional Convention lately passed to a third reading the following alterative propositions to be voted on separately by the people: First, license to traffic in spirituous, vinous, or malt liquors, under such regulations as shall be presented by law, may be granted, but this section shall not prevent the General Assembly from passing such laws to restrict such traffic as to compensate injuries resulting therefrom. Second, no license to traffic in intoxicating liquors shall hereafter be granted in this State, but the General Assembly may by law restrain or prohibit the traffic, or may provide against the evils resulting therefrom.

ELKHART, Ind., April 12.—Gore & Wright's planing mill was entirely destroyed by fire at 1:30 this afternoon. It originated by ashes from a pipe falling into the shavings. The flames spread so rapidly that only one desk was removed. The building was owned by the Elkhart Hydraulic Company, and cost $3,500. Insured for $1,750 in the Aetna and Pennsylvania. The machinery was worth $6 000; insured for $2,500 in the Orient, Lancaster and Franklin, of wirginia. The loss will reach $5,000. It is a severe blow to the enterprising proprietors, who lately added new machinery.

—Last Thursday morning the *Staats Zeitung* published what purported to be a report of a trial before Justice Scully, wherein a law-breaking beer-seller was defendant. There was a jury in the case, having among its number several very sensible and respectable gentlemen. Two or three of Field, Leiter & Co.'s employes served on it. The beer-seller was acquitted, though the evidence against him was conclusive, and on the following morning the German paper fairly howled about rights and privileges, constitutions, tyrants, etc., etc. The firm of Field, Leiter & Co. came in for more than its share of abuae, because a few of its clerks chanced to be in the jury-box, and were honest enough to perform their duties. The Germans were told the firm was composed of Know-Nothings, who were born with a hatred for foreigners, and were advised not to deal with it any more. It is now stated that a rival firm, when it discovered that this damaging article concerning Field & Leiter was in print, endeavored to buy 1,000 copies of the *Staats Zeitung* for private circulation. Failing in this, it borrowed the article in type, and had it printed in the form of a circular. The German paper was given proper credit for the article, and an additional paragraph was attached to it which called the attention of the people to the fact that the rival firm was the friend of the Germans, that it had taken no part in the beer matter, and that it was a good house for Germans to trade with. And this is what is called "business enterprise."—*Chicago Tribune.*

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We expeet to report our subscription list again next week. We hope you will do your best to enable us to make that report as encouraging as possible.

It seemed to be time for an onward movement, an enlargement in the field of operations. It seemed to be our duty to go forward. We had been too recently studying about *Red Sea* difficulties to hesitate when the command was, as we understood it, "*Go forward.*" So we enlarged and improved the *Cynosure.*

But we must *all* move forward together. We must not hesitate or turn back. We must not lose our faith, if the sea is boisterous or we may begin to sink as Peter did.

If the *Cynosure* needs, as we have stated, 5,000 new subscribers *now*, in order, successfully to publish it in its present enlarged, improved form; since that number has not been received, of course you will not be surprised to know that the receipts during the month of April were too small to meet the expeses, although economy is used in every department; and a large part of the editorial work is done without cost to us. The receipts were two hundred dollars too small to meet the increased expenses. We do not mention this to discourage or dampen the zeal of any friend. We hope it will make every friend who reads these words say, "*If the receipts do not cover the expenses and make up this deficit during the present and following months, it will not be because I have not done all that I can to make them.*"

June, July, Aug. and Sep. are not usually considered the best months for obtaining subseriptions, but they are goodmonths after all. The weather is not inclement, the roads are good and people often spend a portion of the season in visiting friends. All these and many other circumstanees afford opportunities for eanvassing.

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"Up! Let all the soul within you
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Send in the sixteen hundred subseriptions needed to make the list six thousand before the first of June, then during the remainder of the seasons work for the two thousand more needed to keep the *Cynosure* out of debt, and we trust that the momentum gained by the persistent and powerful efforts put forth this summer will in the fall and winter, to speak figuratively, be so great as to carry everything before it.

TO DELEGATES TO THE SYRACUSE CONVENTION.

The publishers of the *Cynosure* expect to have a full assortment of Antimasonie traets and Masonic books at the Syracuse Convention. A person purchasing ten or more books of one kind at that time ean obtain them at the one hundred rate. Delegates who expeet to attend the Convention will do well to eonsult with friends at home and bring orders for books with them. Those who buy books there will save postage or express charges, and get their books without any accident or delay.

Orders for the *Cynosure* and for extra eopies containing the minutes of the Syracuse meeting will be reeeived there. Shall not the report of the Convention be read in every State in the Union? Let us have orders beforehand so that there will be no doubt as to the number of papers to be printed.

Do you know the views of all your friends on the subject of seeret societies? Improve your opportunities for bringing them out on this subjeet and you will realize more fully the neeessity for distributing tracts and circulating the *Cynosure.* One of the best ways to introduce this subjeet is to take one or both of the petitions reeently published in the *Cynosure* and circulate them thoroughly, give every man, and women, old, middle aged or young, an opportunity to sign them.

A NEW PAMPHLET.

The readers of the *Cynosure* have doubtless been interested in the artieles which have been prepared with some care on College Seeret Societies. We have already been to considerable expense having sent out our cireulars at two different times to about two hundred and fifty different eolleges for the purpose of eolleeting information on the subject, besides expending mueh time in correspondence and research on the subject.

These artieles are to be issued in pamphlet form early in June. Orders have already been received for several hundred copies. The price will not exceed $15.00 per hundred, two dollars per dozen, postage or express eharges extra. This work supplies a want whieh has long been felt by persons opposed to seeret societies in eolleges.

Nothing, we believe, tends more to confuse the ideas of equal justiee and prevent an honest recognition of real merit in the minds of men educated in sehools which allow secret societies than a four year drill in the conecalment and favoritism of their college societies.

The alumni of one institution, which has ordered two hundred copies of this book, have combined together to aid the faculty in the total extermination of these pestilent parasites from their "*alma mater.*" Send on orders.

A friend in Illinois sends us forty-one subscribers, and another in Ohio thirty-three. Every county in each of the thirty-eight States which has a population of 3,000 or more we hope will some day have a capable, earnest agent who will aim high and hit the mark. Can you aet or find some one who will, in your locality?

We wish to remind our fortnightly subscribers who receive the *enlarged weekly* now, without a call from us for more money, that we hope they all will make up the difference, as some have already done, by sending in new subscriptions.

Does your subscription expire in May? Please renew promptly. If you can not pay for the whole year now put the date forward for three or six months until you have more money.

SUBSCRIPTION LETTERS RECEIVED FROM MAY 9th TO 16th.

Wm Atkinson, J H Anderson, B C Battles, J R Barrows, J L Barlow, E S Bunee, E Beardslee, J Barningham, D R Cooley, D S Caldwell, Geo Cagley, M Calahan, L M Corwin, P B Chamberlain, W Crawford, John Darling, G Dietrich, J Desautels. J W Emmerson, H Elder, R Faurot. B Fuller, W B Gibson, C S Gitchell, L C Gaskill, W Gilmore, A Hard, Mrs E Hurst, J Hubbard, C Hepler, H Haverfield, H H Hinman 2, C W Howlel, G Johns'on, M W Jordon, G W Keller, A Kinney, D W Lewis, A C Moffat, L B McMillan, J McKee, J Miller, S Maey 2, A Needles, R D Nichols, J Pixley, R Powell, S L Phelps, F Paine, J S Riee, J Rasor, Wm Small, G W Sumter, J G Smith, J W Snyder, D M Sinclair, J Shaw, F Semple, Sam'l Sweet, W H Smylie, J P Stoddard, Emory Sprague, S C H Smith, J C Telford, D F Thomas, J J Updike, J Wren, Rev I C White, J F Worley, J M Wallace, H Washburn, J Q Willets.

MARKET REPORTS

CHICAGO, May 16, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1..	$	1 26
" No. 2	1 21½	1 22
" No. 3		1 16
" Rejected		1 07
Corn—No. 2	62	65
Rejected	59	60
Oats—No. 2	47¼	
Rejected	44½	
Rye—No. 2		98
Flour, Winter	5 50	6 00
Spring extra	5 37	6 50
Superfine	3 25	4 87
Hay—Timothy, pressed	20 00	24 00
" loose	17 00	21 00
Prairie, "	10 00	15 00
Lard		10½
Mess pork, per bbl	17	
Butter	15	33
Cheese	10	15½
Eggs	13	13½
Beans	2 20	2 60
Potatoes, per bu	1 20	1 60
Broom corn	04	09
Seeds—Flax	2 10	
Timothy	2 00	2 80
Clover		5 85
Lumber—Clear	38 00	55 00
Common	12 00	13 00
Lath	2 50	2 75
Shingles	1 50	3 75
WOOL—Washed	37	55
Unwashed	25	32
LIVE STOCK. Cattle, extra	6 00	6 20
Good to choice	5 25	6 80
Medium	5 00	5 25
Common	3 50	4 80
Hogs	5 00	6 00
Sheep	3 00	7 50

New York Market.

Flour	$ 5 60	11 00
Wheat	1 41	1 72
Corn	83	86
Oats	62	66
Rye	1 05	1 10
Lard		10¼
Mess pork		17 15
Butter	25	29
Cheese	13	16
Eggs	12½	15

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CHICAGO, THURSDAY, MAY 28, 1874.

VOL. VI., NO. 33.—WHOLE NO. 216.
WEEKLY, $2 00 A YEAR.

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Topics of the Time.

—The May anniversaries of various religious bodies have this year returned quite generally to New York. Among those which have met during the present month are the American Seaman's Friend Society, which held its forty-sixth anniversary in the Church of the Holy Trinity; the American Home Missionary Society in Broadway Tabernacle; the Presbyterian Board of Foreign Missions in Dr. Paxton's Church; the American French Guardian Society in the West Presbyterian Church; the National Temperance Society in Steinway Hall; the American and Foreign Christian Union in the Bible House; the American Tract Society in the Bible House; and the Baptist Sunday-School Union and the American Congregational Union.

The Swing trial closed on Wednesday last. Forty-six of the presbyters voted for his acquittal on both the charges preferred, thirteen to convict, and two votes were divided. Dr. Patton gave notice of an appeal to the Synod. On Thursday Prof. Swing telegraphed from Oxford, O., (where his public life began,) that he intended to withdraw from the Presbyterian church. He returned to Chicago on Friday and preached as usual on the Sabbath. His church (the Fourth Presbyterian) voted on Friday to remain in connection with the Presbyterian Church, and also to retain Mr. Swing, an independent minister in a Presbyterian church, an anomalous but occasional connection. After his sermon on Sunday a subscription of over $20,000 was raised to pay off the floating debt, which may be considered as an evidence of his popularity. The result of the trial was received also with great satisfaction by the daily press, which seems suddenly elevated to be "Sir Oracle" in theology. Revs. Collier and Powers, Unitarians, and Thomas, Methodist, gave a part or the whole of a discourse to gratulations on the course of the Chicago Presbytery.

The Mill River disaster is likely to have a place with the Pemberton Mills. The reservoir dam was built several years ago by a contractor named Bassett. This person was present with a copy of the original contract, when a committee sent from the Massachusetts Legislature visited the fatal wall, and called attention to any evidence that might show that its stipulations were fulfilled. But it was shown to his face that the foundation should have been sunk at least three feet below the bottom of the reservoir, whereas it was built only from the bottom, giving opportunity for hidden springs to undermine it. The wall was four feet narrower than the contract, without buttresses, tapering to the top, and banked up with earth sand. It is a wonder that it has held so long and that hundreds of villagers could dwell beneath it with so little caution. A coroner's jury, composed it is said of men who understand their business, are at work on the case; and if the accident is the result of carlessness in construction or otherwise, let there be no faltering in judicial punishment.

In several large cities the temperance movement conducted by women has received a check. This is notably the case in Pittsburgh and Cincinnati, where several praying bands have been arrested on the ground of obstructing the streets and hindering business. Shallow and false to justice as this pretense is, when a Masonic procession spread through the streets for mere ignoble display is never interfered with for that reason, the effort to brave it out against constituted authorities does not command that public sympathy without which the temperance movement largely fails. The arrested ladies were generally discharged with a reprimand. The arrests caused great excitement and in Pittsburgh gave an impetus of indignation which may have a brief effect. It is worth while to inquire whether the same perseverance and effort used in a different manner might not accomplish more. The ladies of Chicago since the failure of their petition to the Common Council have maintained a daily prayer meeting for this object and occasionally a day of fasting and prayer, while temperance meetings are frequent. This may be more slow, but by God's grace more sure. At Wheaton, near Chicago, meetings for prayer and for the public have been held weekly; the people were brought to harmonious action; and the saloons all surrendered before a cent of the prosecuting fund was expended.

The moiety system by which Jayne and Sanborn have gained an unenviable noteriety, is at length near its end. The House of Representatives passed a bill last week abolishing the system utterly, and the Senate will not long defer its endorsement. The amount of official corruption uncovered in the investigations preceding the adoption of this measure would astonish any but Americans, who are likely to become proverbially indifferent to such often repeated developments. The Ways and Means Committee, who have conducted the examinations, have in their capacity prepared a censure upon Secretary Richardson, Assistant Secretary Sawyer, and Solicitor Banfield, for their connection with the fradulent system, which will be a lever for their removal from the money chests of the Treasury, where they have clung like barnacles. The press of the country as the exponent of public opinion, has been largely influential in securing this reformation, and has thus once more vindicated its mentorship over the affairs of the nation. There are yet other dark and hideous forms of error which must feel the point of its eager spear.

"The two best known of all secret societies that ever have been are the two most extensive monuments of humbug on the one side and credulity on the other. They divide themselves between the ancient world and the modern. The great and illustrious humbug of ancient history was, *The Eleusinian Mysteries.* The great and illustrious humbug of modern history, of the history which boasts a present and a future, as well as a past, is *Freemasonry.—Thomas De Quincy.*"

Masonic Corner-Stone Laying.

[A Soliloquy.]

BY J. L. BARLOW.

There's music on the air. I hear a tramp,
As if an army late had broken camp.
And see! Did e'er my eyes such visions greet,
As this procession, coming up the street?—
A line of apron'd, collar'd, armed men,
With silken banners, telling what and when.—
And then, yon mitred priests, and crowned kings,
The dim and misty past, to mem'ry brings.
Has Aaron come from Horeb's rocky height—
Ezekiel's vision turned to men of might?
And has Jeshurun's king come back again,
To lead a host of resurreeted men?
I'd think them ghosts, from Hades lately come,
But for their tread, and sound of trump and drum.
I've read of knights who graced a former day,
Can these be such? or savages are they
More riehly tinsel'd, feather'd, than their wont,
Out from their wigwams on a stately hunt?
What's that! upon yon silken cushion borne,
On whieh a square, and compasses are worn?
It is a Bible!—Word of King of kings;
But why upon it are those other things?
Is this a crowd from home, or coast?
Is it a Christian, or a heathen host?
I strive to read the riddle, but in vain;—
'Tis mingling of the saered and profane.
But stop! Do I not know yon mitred brow?
'Twas a familiar look I caught but now.
O no, it cannot be! Yet still it seems,—
It is my pastor, Reverend Doctor Deems!
What, he—a Christian—'mong that motley crew!
Has he become a masqucrading Jew?
An Israelite is walking by his side;
And next a godless lawyer, fill'd with pride,
Who on the Sabbath leads our village ehoir,
And eools the pulpit's anti-seeret fire;
And next to him, behold our pompous squire!
I know them now in their outlandish gear,
As in their mareh each one is drawing near.
Lo! there goes Deacon Smooth-face, "eheek by jowl"
With—as I live!—that drunken Doctor Growl!
My brother, Tom,—the rattling, crazy seamp—
Walks arm in arm with Superintendent Camp!
Then that molasses-colored man, Ah Sing,
Is sandwiched in between the brothers King,
With Christian, pagan, Jew, and everything!
What *does* it mean? My head aches with surprise
At the strange pageant passing 'neath my eyes.
But stop! priests, kings aud knights, a halt have made,
Right where a corner-stone is to be laid;
And from the erowd stand forth a chosen few,
Who have the contemplated work in view.
My priestly pastor, now, is mouthing prayer,
In which, nor work, nor name of Christ is there.
A song in saintly fashion now is sung,
Among whose chords is heard no female tonguc.
The stone is tried by level, plumb and square;
And then the Master lays it with an "air!"
The corn, the wine and oil have played their part,
And spoke the heathen, more than Christian art;
While like most solemn noodles, there and then,
Admired the work—those aproned, strange-clad men.
What is this medley? Has the thing a name?
E'en while I look I feel a rising shame.
Here walks a Christian in this strange attire,
And there a heathen—worshiper of fire!
A minister and infidel are next;
(Would I could give that godly man a text;)
All, all that host are in one livery clad,
The seeming good fused with the well-known bad.
Freemasons?—Yes. I've heard!—And these are they?
What is the world the better for them, pray?
What *right* had Masons thus this stone to lay,
And so to bear these honors all away?
I've read strange things about this mystie craft,
Of silly rites, o'er which I've often laughed;
And then I 'mind me of the awful oaths,
They're made to take, when stripp'd of half their clothes;
But now how fine, yet very strange they look!
Is this the way they bait the mystie hook,
With which the raw recruits are lured and eaught,
And then into their galling slavery brought?
My pastor, too! who would have thought that he
Would condescend with such a crowd to be?
When next I hear him preach, I shall, I know,
Recall the hood-wink and the cable-tow;
And when he's praying in his holiest tones,
My mind will see him on his marrow bones;
And when my hand he takes, my thoughts will slip,
I fear, to this, or that, Masonic grip.
With what I know of this promiseuous clan,
It will prove hard to listen to this man.
I've thought him to his Master leal and true,—
And now to find him joined to sueh a crew.

And giving moral aid to all they do!
In church 'tis Christ, but here he worships Baal;
All such divided service can but fail.
Of ministers, alas! there's more than one,
The so-called honors of the lodge has won;
For nearly all the preachers of the place
Are out, with stately tread, and solemn face,
These modern pagan mysteries to grace;—
Though one or two, I thought, did not appear
To feel as if the moral was quite clear.
'Tis well we know our pastors are but men,
Lest 'twixt our God and us they come; but then,
'Twere well we learned it in some other way
Than by the humbling lessons of to-day.
How could this man in public thus proclaim
Such fellowship, without a blush of shame?
I've learned from reading Morgan and Bernard,
(Though to believe their saying has been hard,)
That Masons do not hesitate to claim
Deliverance without His saving name!—
And that the "Common Gavel," as they say,
Will cleanse and fit one for the "shining way."
The Bible, as a "saving light," must share
Its honors with the compass and square!—
While unto them our Holy God of love
Is but Grand Master of a lodge above!—
And to that lodge, each infidel and Jew
Is bound, as well as every Christian, true
If but his oath he keeps, and pays his due.
All this my honored pastor can but know;
As all their manuals do plainly show.
Does he believe in this religion bald,
As he's "from labor to refreshment call'd?"
Can he consent to mumble Christless prayers,
While gravely climbing up the "winding stairs?"
Or, will he keep that obligation strong
To save a "craft companion," right or wrong?
And when he's challenged, will he dare the sham,
And give a password, "I am that I am?"
And did he find within the secret den
That "name" he may not tell to Christian men?
Did he the oath of Master Mason take
And ne'er his conscience nor his manhood wake?
He made to swear *he* would not violate
The chastity of Master Mason's mate,
Or daughter, sister, *knowing* them to be,
While—for his oath—towards others he is free!
Were honor, pride, and manhood with his clothes,
While he his soul was blistering with such oaths?
What consorts for a minister are they
Who must protect themselves in such a way!
And much a self-respecting man is he,
The supple tool of such a "craft" to be?
Can he with *love* these obligations view,
And to the Gospel, and to Christ, be true?
He's *not* a Christian, if he does believe
The lie. But if he'll willingly deceive,—
And through such solemn, awful mockery wade,
A thing for our contempt himself he's made.
The march is past; the flaunting banners gone;
Which in their passing thus my thought has drawn.
Like nightmare it has weighed my spirits down,
To see my pastor wear that priestly crown.
I feel there's danger both to church and state,
Unless we waken soon 'twill be too late
To save our country from impending fate.
Who will our churches from their slumbers wake—
The careless patriots' numbing fetters break,
And on their hearts and hands the burden take?
The press is in their hands, or else too weak;
The pulpit will not, or it dare not, speak;
And on the people's conscience, out from hell
Has come a blasting mildew, and a "spell."
But God's not dead, nor is our Christ asleep;
Nor is it our's to wring our hands and weep;
But in God's strength to conquer as we go,
A loyal host against this Christless foe.
Then fling our banners out; and with the sword
Of Truth we'll march and conquer for our Lord,
Sustain'd in all our conflicts by his Word.

The Grange.

BY REV. J. O. BAYLES.

Seldom has there been a more plausible trap laid for men than the grange organization. It has a winning story about cheap purchase and the shelving of middle men. It has the same bait as Masonry in the way of religion; just enough to soothe an easy conscience yet not enough to disturb the sleeping soul.

These two ingredients make the cup appear very plausible. Man wants a religion of some nature and this has a very happy connection and satisfactory degree. The church is too spiritual in its nature, but the combination of business and religion with little of the latter and much of the former strikes many men in a favorable light. As a kind of back ground to aid in this movement, not a few farmers are fully persuaded that nearly all virtue has taken refuge in the rural districts and they imagine they see in the grange what will steady the helm and set all things right. The novelty in its ritual and secrecy is also a very pleasant little waking up to the staid life of the farmer, especially the youth, exciting a vague hope that it will transform the world. That this full of illusion we think, because:

First, need we suppose that the middle men that the grange must employ will do the work any more reasonably than our merchants? Gavazzi found those who thought he and his associates of the Free Church of Italy ought to have remained in the Roman Catholic church and reformed it. His reply in the first place was, "he did not want to become a fool at once." Men ought not to throw away common sense. Who hinders any one from engaging in any lawful manufacturing and merchandising? Our merchants buy at the manufactories when they think best, but frequently prefer to avail themselves of the skill and labor of middle men. Will not the agent that distributes the goods of the grange (in case there should be any) require remuneration as well as our present merchants? Can he or will he make brick without straw? We do not deny but an article here and there may be furnished at a reduction, yet we have seen some grangers, but none that were ever benefitted in this way. The rule will be to the masses as some of the craft now testify, their outlay in it is more than their income.

Second, because of the nature of its organization.

It is selfish, designed to benefit only the farmer. It is at war with the other classes of society, without whose co-operation all progress will be seriously impeded. It is a secret society, which fact will recoil on itself. As in Masonry the rank and file will pay their dues without receiving benefit, because the managers will need all the proceeds. As in Masonry the masses will know little about and have little to do with managing the general fund. A good Mason of fifteen degrees told me he liked Masonry in all but one thing, he did not know where so much money went. We live in an age where it is hopeless to look for honesty in such a co-operation. Supposing all is honest, the insurance societies consume on an average thirty-three per cent. in management; will the grange be any better? The sum of it all is likely to be, more middle men and increasing the burdens of society.

Third, one of the articles of their constitution is that all questions of politics and religion will not be tolerated as subjects of discussion in the work of the order.

During this winter the order in the West sent a list of questions to their members of Congress at Washington, asking them to reply *yes* or *no*. It is well known that in some of these States they are doing their utmost to control the politics, and yet they are to have nothing to do with politics! They are to discuss no questions of religion, and yet we are told by it that the mind is to be expanded by tracing the beautiful laws the great Creator has established in the universe and to enlarge the views of creative wisdom and power. But in case a member speaks of these things in a religious light, or speaks of religion in any aspect he is called to order for violating the constitution of the society. It is surely a strange place for a Christian, and we can safely say that an order that is so self-contradictory and ignores the light of heaven will not be very remunerative in the long run.

Kortright, N. Y.

Novel Reading.

BY. WM. S. SPENCER.

The morals as well as the intellectual character of a people are dependent upon their literature. The same is as true of the individual as of the nation. Alexander's character was moulded and shaped, very much, by the constant reading of Homer. He kept it always with him; that by contemplating the life and character of Achilles, he might himself become truly heroic. Our Puritan fathers were truly great as well as good men, but they drank in the spirit of Milton, Howard and Baxter, the great authors of their age and nation.

He who said, "Let me write the ballads of a nation and I care not who makes her laws," meant to state this great principle: The morals of society are more affected by its literature than by its rulers. The young especially, whose passions are ardent, and whose imaginations are ever on the wing, love to dwell in an ideal world, rather than in a world of reality. They crave the romantic, the strange, the startling. Fictitious works are especially adapted to feed and fire the natural propensity, instead of curbing and directing as every stimulus should. We have only to furnish works of this immoral, vividly-pictured character, and the minds of the young will receive a bias which may fit them to move in some ideal world, but not in this life of toil, sorrow and moral responsibility, for this latter the mind must undergo a severe, rigid discipline which it is not the province of fiction to impart. From the multiplication of this trash literature, from its universal diffusion we see the danger to which our youth are exposed.

Mark, we do not enter upon a crusade against the perusal of works of fiction; we should be sorry to debar the individual from the Pilgrim's Progress or Paradise Lost, and other works which are an ornament to our literature and an honor to the men who wrote them.

But it is this indiscriminate novel reading that we do detest; the constant perusal of those licentious, vile novels, which craze the mind and then give place to corresponding stupor; which destroy the taste for the true and holy; which stain the character and benumb the soul; which excite and call forth sympathy without giving the opportunity to act upon those impulses; which degrade, debauch and vilify the moral, and blind the mental; which prompt to no holy aspirations or philanthropic motives, covering duty with self and pleasure.

Novel reading is an infatuation which masters soul as truly as rum drinking does. It leads on and on; ne'er content, but ever luring to drink deeper from the poisonous draught. Many are the melancholy sights one meets; for instance, a woman, worn, wasted, in tatters and near starvation. It is equally sad to meet the well dressed lady of forty or fifty with the three greasy volumes which are to be devoured between the noon of to-day and the dawn of to-morrow. His satanic majesty is equally as sure of his victim.

Would you purify the morals of a people and lead them to nobility of action? Give them reading founded on truth and inciting to higher life. But if you wish to crush out that little ennobling spark that flickers, give them the modern novel, more insidious and subtle than those of any former date, because founded on adultery, bigamy, elopements and the like; and you'll surely help them in a course of debauch on earth and to a high seat in hell at last.

Novel study causes unnatural excitement even where the characters are properly drawn, but still more fatal are the consequences when such works are employed to decorate vice and deprecate true excellence; to picture human nature as essentially good, and the ungodly as truly happy; to represent piety as mean—as we are sorry to say Dickens does at times by his delineation of professors and ministers of religion,—or profanity as something noble; to picture the religious as either fools or hypocrites, or daub over with fair paint the face of fading worldly vanity. As to such perusals, we advocate total abstinence as the only safe ground.

When the characters are properly drawn, like the works referred to near the outset, we advocate temperance principles. We are not afraid of an occasional glass of like fiction, provided the person be not constantly sipping at it, and in case there be taking solid food in far larger measure. For every fictitious work devoured let there be read and digested several books of history or biography, a few books of voyages or travels, besides books of good theology, with at least a few books of science. If you examine our circulating libraries you will find more works of fiction than works of truth, and in many cases, fiction of the vilest character. Those who consume this garbage will soon take its line; as the worm takes the color of the green herbage on which it feeds.

Nor let it be argued by the novel reader that he does not believe the tale to be true and therefore it can do him no harm. The harm comes from the effect produced unconsciously, abiding unconsciously, operating unconsciously like the poison caught by visiting contagious districts, the mania of the rum guzzler, or the influence of evil companions. A refined selfish-

ness is apt to prevail over every better feeling and when the trial days come, dark days, as they surely do to all, the higher sentiments furnish us no support or consolation.

The specific doctrine that we would set forth is, that the excessive novel reading of our times is chargable with many of the irregularities that prevail among us in a degree unknown at any previous period. Xenophon commended the Persians for the prudent education of their children, but we have need of one to reprove us for the obscene instruction of our youth. There is an opening here for labor and reform. Let the question be thought of, talked about, and acted upon. Let him that pineth for work, be no longer idle; but strive, in his own household and his own society, to root out filthy, unchaste literature.

Union, N. Y.

A Seceder on Masonic Religion.

Dr Joel Swartz, editor of the *Christian Work*. Williamsport, Pa., is a seceding Mason. His views on the subject were published last August in the *Lutheran Observer*. The following is an extract:

But there is a thing or two which we do not regard as quite so innocent. These brotherhoods pretend to be *religious*. Some of the most "ancient and accepted," claim the Bible as sanctioning, if not authorizing, their existence and labors. They take their terrible oaths of secrecy upon it, they read from it in their lodge work as a part of their ritual, they carry it in their public processions; they pray and address God as their "Grand Master," the "Great Architect;" speak of heaven as a "Lodge," lay the corner-stones of Christian churches, have their chaplains, and strangely these are sometimes *Christian* ministers and sometimes men of no religion, and sometimes, too, men of notoriously immoral habits. They claim to do the works of piety,—they visit the fatherless and the widow in their affliction,—and this, too, in a manner much more certain and liberal than the church itself,—alas, that this should ever be so!—and in general, to be very benevolent. It is true that they often give back to a brother in need some of the money which he paid in, and in case of his death, like some other much better insurance company, they pay something to his family. But as for piety or benevolence of such giving, we have only to say that it seems to us a little like the same thing in an insurance company, only we prefer the insurance company, even the "Ministers' League," to that. But their religion, it is this of which we wish to speak. We will take, for example, the Masonic fraternity, the most ancient, and without disparagement, perhaps the most reputable and religious of all the fraternities. And now, without personal arrogance, we may claim for this secret society, the first we ever joined, what we think even its enemies must concede, that it gives a tithe of all that it possesses to its own members; that its members are generally neither "extortioners nor unjust;" that it prays oft, and thus leads many of its more ardent admirers to claim that it is as good as the church of Christ, if not better. But our own grand objection to its religion is that it is anti-Christian, that its prayers are blasphemous, that its use of the Bible is sacrilegious, and the whole a compound of Judaism and paganism.

1. *Its Religion is Anti-Christian.*—Perhaps it would be thought sufficient to say that it is *unchristian*, which might simply mean that like many other organizations, it does not profess any connection with Christianity. But to speak after the manner of the Bible, it is *anti-Christian*. Masonry, with all its religion, studiously avoids the name of Christ. It does not recognize it in any capacity. Indeed, it does not know that "Jesus Christ has come in the flesh:" and hence, if the Bible, over which it swears so much, may be taken as authority, Masonry is not of God, and is anti-Christian. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-Christ." (1 John iv. 3.) Moreover, since its prayers make no mention of him, they are simply deistical. How can a Christian minister or any Christian man address such prayers to God? And what has Masonry to do with the laying of the corner-stones of Christian churches, or burying the dead who die in the Lord? Does it not reject the "chief corner-stone," and "deny the Lord that bought us?" This the Bible, which Masonry carries when it goes abroad in its gaudy processions, calls a "damnable heresy." And, if it seem not to be more uncharitable than the Bible is, and pressing the matter too much, we might say that Masonry,—not its many truly pious, but mistaken adherents,—is a damnable heresy.

2. *Its Prayers are Blasphemous.*—We make this point not on the ground that notoriously immoral men who make no profession of religion, sometimes publicly officiate in offering them, but on the ground already adduced, they ignore Christ while assuming to address God in the way of worship. "No man cometh unto the Father but by me." "He that honoreth not the Son, honoreth not the Father."

3. *Its use of the Bible is Sacrilegious.*—It profanes this book by its horrid and barbarous oaths of secrecy taken upon it. The initiate invokes upon himself penalties in case of breach of his oath, which every merciful and humane sentiment of the Bible utterly abhors, which insults human nature, made in the image of God, shocks every feeling of piety, and would degrade even the Modoc Indians below the savage level to which their barbarity has thus far consigned them, if they could be imagined bad enough to execute them. We say this deliberately and advisedly, and ask whether it be not sacrilegious to use the Bible in administering and taking of such an oath, —*oaths*,—for, as if one were not enough, many of the same kind are taken! The forced and impertinent applications of Scripture to Masonic "work" in the lodge, grates harshly upon the ears of those who have been accustomed to an honest hearing and reading of the Word.

4. *The Whole is a Compound of Judaism and Paganism.*—Masonry ignoring Christ, goes back professedly to the time of Solomon, and seeks its origin in transactions about the building of the temple between the Jewish king, and Hiram, King of Tyre, who was a heathen.

We are the more confirmed in the grounds of our objections, since we know that they can have no trace of their origin in any dislike for any individuals connected with the orders. The only remembrance we can have of them is of their too partial kindness in receiving us, and of too long detaining us by their attractive fellowship in such unholy bonds. We can only ask those whom we deserted long ago in these fraternities to consider our accusations as bearing against the orders and not its many excellent and esteemed members.

Prohibition in Maine.

The *Advance* lately addressed inquiries to several prominent citizens of the pioneer prohibition State. The following are from the replies:

Gov. Nelson Dingley, Jr.—Yours, inquiring as to the working of the laws prohibiting drinking-houses and tippling-shops in this State, is at hand. In reply, I have to say that these laws have accomplished great good, and have proved far more affective in suppressing dram-shops and restraining the evils of intemperance than any other system of legislative restraint ever tried in this State. For more than two hundred years, first in the parent province and commonwealth and subsequently in the State of Maine, a thorough trial was made of what is popularly known as the license system in every form that could be devised. So powerless was the system in restraining the evils arising from drinking-houses and tippling-shops that in 1851 the State of Maine adopted the policy of prohibiting dram-shops altogether. We have had twenty-three years' experience of the policy of prohibition, and the results have been, on the whole, so far greater than those secured by any other system of legal restraint that the prohibitory policy is accepted as a settled fact in this State, and no considerable body of men favor its repeal. In more than three-fourths of the State, particularly in the rural sections, open dram-shops are almost unknown, and secret sales comparatively rare. In some of the cities and larger villages, where public sentiment on the temperance question is not so well sustained as in the rural districts, the law is not so effectively enforced as to prevent open sales to some extent, although even in such places, prohibition is not without some influence for good. Statistics show that under the influence of our prohibitory system and the indispensable moral efforts which have been put forth to increase its efficiency, the sale and the use of liquor in this State have very largely decreased; that drinking habits have ceased to be fashionable; and that total abstinence has come to be a common virtue instead of, as formerly, a rare exception.

Hon. Hannibal Hamlin, U. S. S.—I have your favor of the 21st inst., in which you ask my opinion of the Maine Prohibitory Liquor Law, its efficiency, workings, &c. I have not a doubt upon my mind that the law has been highly beneficial in its effects. In my judgment, less than one-half the liquor has been consumed in the State than would have been consumed had there been no law. That is my opinion. In the cities and larger towns liquors are, undoubtedly secretly and illegally sold. But much less is there sold in consequence of the law. In the rural towns, however, the restriction has been most marked and favorable. In many towns liquors are not sold at all; in many others, hardly for any purpose than for medicinal and mechanical purposes; and in all, its effects are palpable.

The law has been, I feel certain, of great use in the suppression of pauperism and crime. Nor can I have a doubt that a large majority of the people of Maine sustain the law.

Rev. John O. Fisk, D. D.—In reply to your inquiry about the Maine Prohibitory Law, pemit me to say that vastly too great expectations have been entertained in regard to its efficiency in preventing the sale of intoxicating liquors. The judge of the municipal court told me on Saturday that there are about *ninety* places in this city in which it is well known that ardent spirits are sold by the glass; as many, he thought, as there have ever been at one time. In the leading hotels the free sale of intoxicating liquors is notorious, at the same time that the proprietor of one of them has given his bond not to sell any. I often meet with drunken men in the streets, and there is no doubt that drinking alcoholic liquors in places of public sale, as well as private houses, is very common. What is true of Bath is true of many other places of equal importance in the State. The law is all that the best friends of temperance can desire; only there is wanting in many places the needed public sentiment properly to enforce it. In many small country places almost no liquor at all is sold by the glass; and this happy condition of things is attributed, whether with justice or not, I cannot say, to the force of the Prohibitory Law.

Hon. Wm. P. Frye, M. C.—You ask my views as to the success of our prohibitory law in Maine, and having had large experience in their enforcement, as a prosecuting officer, I feel no hesitation in complying with your request. My impression is that our first law of this kind was enacted in 1851, repealed in 1852, re-enacted in 1853, and has continued in force ever since, amended from time to time as its weaknesses were exposed by experience. Since 1853 no abatement in the stringency of its provisions has been made. . . . The sale of liquor has fallen off more than two-thirds; more than one-half of the State is absolutely free from it; the corner groceries and taverns have gone forever; so, too, have all the evidences of poverty and suffering. The jails in the three counties adjoining Franklin, Oxford and Somerset, have been tenantless for more than a year, and I presume the same is true of several other counties. In my own city, Lewiston, of 18,000 inhabitants, and in Auburn, just across the river, of 10,000 more, not a hotel keeper or druggist or grocer sells a drop of liquor. Of course, with our large foreign population, liquor is sold in shanties and dens, but it is a precarious business, for our warfare against the seller is constant and vigorous.

When the law was enacted, I have no doubt two-thirds of the people were at heart opposed to it; now they could not be induced to repeal it. I know that all good citizens will join with me in the assertion that the law has been a wonderful success.

The National Christian Association opposed to Secret Societies, Sixth Anniversary in Shakspeare Hall, Syracuse, N. Y., June 2, 1874. The first session opens Tuesday evening at 7 1-2 o'clock. A preliminary meeting for prayer and conference will be held in the afternoon.

☞**The Committee of Arrangements will meet Delegates of the National Convention at Shakspeare Hall, over the Post-Office, and assign them places of entertainment.**

THE NATIONAL CHRISTIAN ASSOCIATION,

OPPOSED TO SECRET SOCIETIES.

President—J. G. Carson, Xenia, O.

Vice-Presidents—R. B. Taylor, of Ohio; Aaron Floyd, of Pensylvania; Luke Thomas, of Ind; Pres. D. A. Wallace, of Illinois; George Brokaw, of Iowa; N. E. Gardner, of Missouri; N. B. Blanton, of Kansas; Donald Kirkpatrick, of New York; J. W. Wood, of Wisconsin; John Levington, of Michigan.

Corresponding Secretary—I. A. Hart, Wheaton, Ill.

Recording Secretaries—H. L. Kellogg, G. L. Arnold.

Treasurer—H. L. Kellogg, 11 Wabash Ave., Chicago.

Executive Committee—J. Blanchard, P. Carpenter, I. A. Hart, George Dietrich, J. M. Snyder, O. F. Lumry, Isaac Preston, C. R. Hagerty, J. M. Wallace, E. A. Cook, J. G. Terrill, A. Wait, H. L. Kellogg.

The objects of this Association are to expose, withstand and remove secret societies and other like anti-Christian organizations from church and state.

The Association originated in a meeting held Oct. 30th, 1867, in the City Hall of Aurora, Ill., attended by persons opposed to secret societies, where a committee was appointed to make the necessary arrangements for a National Convention. This was held in Pittsburgh, May 5th–7th, 1868, when the National Association was organized. Its subsequent meetings have been held: Chicago, June 8th–10th, 1869; Cincinnati, June 9th–11th, 1870; Worcester, Mass., June 7th–9th, 1871; Oberlin, Ohio, May 21st–23d, 1872; Monmouth, Ill., May 14th–16th, 1873. Its presiding officers have been in order: Bishop D. Edwards, Prof. J. C. Webster, Judge F. D. Parish, Gen. J. W. Phelps, Pres. J. Blanchard.

The Association employs a General Agent and Lecturer, and has secured State lecturers for Indiana, Ohio and Illinois, whose names appear in the list of lecturers. The support of the Association is entirely voluntary. Funds are greatly needed to carry on the work already begun, and contributions are hereby solicited from every friend of the reform. Send by post-office order, registered letter or draft to the Treasurer, 11 Wabash Ave., Chicago.

Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.

State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, Carey, O.

State Lecturer for New York, J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Bath, Steuben Co., N. Y.
S. Smith, Iouia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls, N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.

Reform News.

—The General Agent writes that a local interest is being carefully worked up by meetings in and about Syracuse.

—Bro. Kiggins is pushing the work in Indiana, and is working up a good enthusiasm. There should be a large representation from that State.

—Sister Hayden, of Harmon, Ill., spoke on a recent Sabbath in the Wesleyan church of that place, and made direct charges upon the grange and the other forms of secretism. Her plain words hurt a Masonic merchant of the place who talked and blustered about slander suits.

—Delegates are already on the move toward the National meeting. Father Linns Chittenden and wife called on their way a few days since. Rev. J. Travis passed the Sabbath with Bro. Terrill's church (Free Methodist), also on his way as representative of the Illinois Conference of the Free Methodist church.

Grant County, Ind., Organizes.

INDIANAPOLIS, May 15, 1874.

Leaving home on Saturday, the 2d, expecting to visit Grant, Shelby and Fountain counties before returning, I stopped over Sabbath and filled an appointment for Rev. David Holmes at Salem Chapel in the south-east corner of Noble county. I stayed over night with Bro. Perry, and on Monday took the train south, for Grant county via Ridgville. Arrived at Portland at 4 P. M., where I visited a number of the friends at that place and Liber. I found Bro. Jones as active as could be desired in *keeping the subject "before the people."* One of the first things I noticed upon entering his store, was the *Cynosure* lying on the show-case, where persons coming in may read it gratis. And I am glad to know that notwithstanding he is surrounded by Masons, Odd-fellows and grangers, and has had the manhood to "show his colors" on the right side, he is doing a good business. He keeps a large and full assortment of hardware, agricultural implements, etc., etc. Let the friends in Jay county show the world that a man need not forsake his principles to succeed in business, by sustaining Bro. Jones with their influence and patronage. Let the friends of our cause everywhere patronize men of this stamp. They are worthy of your patronage; they will be opposed, and *are* hindered in their business by the "ring" men. Let the world know that men of principle are needed everywhere,—syecphants and time-servers nowhere!

On Tuesday night I stayed with Bro. Milligan who now resides at Liber. One J. A. Henning, a Masonic M. D., has taken the Jay county "Anti's" in hand, and proposes to defend the ancient and honorable" institution against the "barbarians" and "profanes" who have ever dared to "*resolve*" that they would not recognize any Mason (*i. e.*, any Freemason) as a minister of the Gospel. He "hauls them over the coals," in a column and a half article in the Portland *Commercial*, in a manner that, no doubt, satisfied himself of his own merit, and enables him to "read his title" to another degree quite clearly. Let the hero be "Knighted,"—but, hold! the fight is not over, and our hero may yet be unhorsed, or worse yet, put to "inglorious flight;" the "Anti's" have gladly taken up the discussion, and the readers of the *Commercial* will have the privilege of learning what Masonry pretends to be, and *what it is.*

On Thursday morning I took my leave of the dear friends at Liber, and arrived at Fairmount at four o'clock in the eve. Most of the friends at Fairmount were deeply interested in some trials which were then in progress in the court at Marion. Some parties had undertaken a "granger's store" at Fairmount, and the result was —bankruptcy! Involving not only the parties themselves, but their friends outside of the "ring," who, having confidence in them as men, assisted them with their means. Bros Daniel Thomas and Robert Bogue, (both Quakers and genuine Anti-masons) lost about two thousand dollars each in the affair! Grange stock is very low in that vicinity just now. Rather an amusing incident occured at the County Council of Patrons in Marion last week. Mr. A——, a citizen of Fairmount being in Marion during the session of the "Council" and desiring to see a man who was a member of said "Council," understanding that the pass w ord was "Adam," he presented himself at the door of the hall in which they meet, and after observing the peculiar "raps" on the door given by the members going in, he rapped in a similar manner. The door was opened and a man put out his head, holding his ear in a proper position to receive "the word;" Mr. A— whispered in his ear, "*Adam!*" The door opened. Mr. A—walked in and imagine their consternation when he said, "I am no granger. I only want to see Mr. 'So-and-So,' and thought I'd come in." Another man living near F— went into a grange at its regular meeting (on "Adam," the word, and "Farming" the explanation) and sat in it during its session,—"just to joke them," he said. Upon arriving at Fairmount I was directed to see Wm. Hall, (not the famous doctor of that name) but a United Brethren minister, who represented his county in the State Legislature during the war. I found him, and after consulting, arrangements were made for a lecture on Friday evening in the Wesleyan church.

Friday evening came and a good audience gathered in the meeting house and listened attentively to a discourse on the topic—"*Secrecy may* be right, but *Secret Societies* are wrong" After the lecture I went home with Bro. Jonathan Baldwin, who has a large heart, and lives in a large house. With his kind family I had a pleasant home during my stay at Fairmount. Bless the Lord for such dear good people! Saturday was spent in visiting and getting acquainted with some of the people. I urged the importance of organizing an association, and all agreed that it was just what they needed. On Saturday evening I spoke on "*What makes the man a Freemason,*" to a large audience; and after the lecture a committee of five was appointed by the congregation to prepare a constitution and report on Tuesday evening at 6 o'clock. After meeting I had the pleasure of forming an acquaintance with Bro. Rector, a U. B. minister of Delaware Co., who is traveling a circuit near Fairmount, and who is also the Vice-President of the State Association for his county. He stayed with me at Bro. B—'s and on Sunday I preached for him at a church one and a half miles south of town, where arrangements were made for a lecture on Monday eve; at 3 o'clock I preached in the Wesleyan chapel in town, and in the evening spoke in the Friends church at Oak Ridge, four miles northwest. Here arrangements were made for another meeting on Wednesday.

Joseph Bennett, of Fairmount, spoke about fifteen minutes in conformation of what had been said, with great effect. He is a minister of the Wesleyan church, and *was* a member of the Masonic lodge in Jonesboro. He gave the name of a "Worshipful Master" of that lodge whom he had seen delivering moral charges and lectures when he was, to use his own words, "so soaking full of whiskey that his tongue was thick." He is regarded very highly in that vicinity, and his testimony seals the truth. On Monday evening we had a very pleasant meeting at the U. B. church above referred to.

On Tuesday eve., at 6, a goodly number of earnest men assembled to organize themselves into an anti-secrecy association. The lxxxiv Psalm was read, and all hearts and voices were raised in singing "Coronation," after which Bro. Hall lead in prayer. The writer was elected temporary chairman, and soon a good association, well officered, and with an excellent membership was organized. Steps were taken to call a county convention, in June, to place a ticket in the field.

On Wednesday I took my leave of Fairmount, Bro. Baldwin and wife taking their carriage and accompanying me to Oak Ridge, where I spoke on the grange to the satisfaction of some who have been bitten by the grange snake, and have left it in disgust.

After speaking, Mr. Arnet took me to the station, some seven miles, where at half past one in the morning, I took a train for this place, which (after changing cars at Bunker Hill, and waiting three hours,) I reached at 10 A. M. yesterday. I stopped with Mr. Bryce, near the depot, slept an hour, then ate dinner, and in company with Messrs. Bryce and Robinson, went up town to see what I had a glimpse of at the depot as I came in, a—well, you 're getting tired; I'll tell you what it was after supper. Till then, adieu.

JOHN T. KIGGINS.

Prof. Blanchard at Utica, N. Y.

UTICA, N. Y., May, 19, 1874.

BRO. KELLOGG: As I am writing allow me to say that Professor C. A. Blanchard is with us. He delivered one of his best lectures in our church (Free Methodist) last evening to a good sized and very attentive congregation. We feel that he struck a blow for God that the kingdom of Satau felt, and yet it was done in the Spirit of Christ. God is with Bro. B. and I pray that he may be spared to the church and world for many years to scatter the light in the dark places. He goes to Ilion this evening. Yours fraternally,

J. B. FREELAND.

The Utica *Herald* gives a long and very good report of the lecture. The following extract contains the introductory part of the report:

"Last evening an Anti-masonic lecture was delivered in the Free Methodist church, by Professor C. A. Blanchard, of Wheaton College, Ill. The professor came into this State under the direction of the National Christian Association, a body whose alleged object is to combat Masonry. This association holds a convention in Syracuse, on the 2d, 3d and 4th of June next, and Professor Blanchard has been constituted a sort of *avant courier* to announce the principles of the body and arouse whatever sentiment can be excited in favor of its work preparatory to the convention in question. The church was passably full when the lecture of the evening began. The larger portion of the audience was composed of ladies. There were a few Masons, Odd-fellows and Knights of Pythias present. The lecturer was introduced at about 8 o'clock by Rev. J. B. Freeland, the pastor of the church. The lecture which he gave was sometimes eloquent, at all times extemporaneous, often close in logic and at times somewhat forcible in invectives. The speaker had evidently spent some considerable time in studying his subject and gaining all that was most favorable to his side of the argument. He seemed to the average hearer to be well posted in all the Masonic lore, although there were some present who claimed that he was not. The lecture consumed about an hour and a half of time, and was almost entirely an argument from a religious standing-point."

Correspondence.

Threats and Intimidation.

The following letters have been waiting for an appearance until perhaps, to some, their freshness will be nearly gone; but they will have better effect to be read in connection, showing the "Border Ruffian" spirit of the lodge. [Ed. Cynosure.]

BLACKBERRY STATION, Dec. 1, 1873.

Editor of the Cynosure:

Inclosed, I send you a note which I cut from the Kane County *Republican*, published at Geneva, Ill. Mr. Peterson showed me the letter to-day. It was written in red ink, and inclosed in an envelope with a black border. In the letter there was a picture of a coffin, and in the coffin was a human skeleton. Mr. Peterson is a Swede, a good mechanic and a worthy citizen. He is opposed to secret societies; hence this letter. Yours in opposition to secret societies, J. P. BARTLETT.

—The following letter was sent to Mr. John Peterson, of Geneva, as it appears, from some Masonic brother:

"Chamber of death. Blood! Blood! Blood! So mote it be. Grand revenging and dispatching and twice terrible Lodge of Hercules and Jupiter, and order of skull and cross bones.

This epistle being addressed to John Peterson, watchmaker, by the Grand Master and lifter of the goat's tail at the above terrible lodge existing under the old Masonic constitution as it was. So mote it be. Written in the blood of Morgan.

John Peterson: Sir! We hear that you, a watchmaker, residing in the town of Geneva, have been from time to time revealing secrets which pertain to our order, and have tried to influence away from us young men who were inwardly inclined to join us, the lodge of Ancient Free and Accepted Masons. Now we take pity on your forlorn and benighted family, have not taken any bloody measures against you. But henceforward beware! for if you do not stop right there, but continue your course of infidelity, we, as the dispatchers of skeptical unbelievers and revealers of hidden secrets, will tear your tongue out by the roots and bury you on the sands of the sea shore where the tide ebbs and flows twice in twenty-four hours. Our secrets are not to be revealed. Rather let all the watchmakers in the northwest be buried forever in the boiling waters of the bottomless pit. So mote it be. So mote it be. So mote it be. The revenger comes when least expected. So mote it be. Thousands who were against us are now roasting in hell. Beware or you will join them. So mote it be. He who is not for us is against us. So sayeth the holy Scriptures. Beware. The wails of the dying unbelievers are borne on the wings of wind from the pit of death. So mote it be. John Peterson, of Geneya, is on the list of secret revealers, and this epistle is sent to him by the grand orders of Masons of the world. As it was to Morgan, so shall it be to him.

James Watson, *Grand Executor.*

This note is written with the blood of Morgan. Beware! So mote it be."

Jan. 12, 1874.

Editor Christian Cynosure:

DEAR SIR:—The following is an exact copy of an anonymous letter received by John Russel, a well known Anti-mason of Pine Grove. (His post-office address being Hammondville, Jefferson county, Ohio.) He sends it with a desire to have it published. He reserves the original, which can be seen by any one desiring it.

"Oct. the 24, 1873.

FRIEND J. RUSSELL.—As I thought it best to write to you to let you know what danger you stand in, as I, a Freemason, heard some of my brother Masons talk of putting you out of the way, I thought that I had better inform you so that you may be on the lookout. The reason that I give no name is that I don't want to be found out, remember this, and then you will thank me for it."

On the original one are some pictures such as pitchfork, house with stairs and other figures in it, and different other representations and below all these is written "Beware of these."

Sent by order of John Russel.

April 9, 1874.

Editor Cynosure:

The following I have just cut from Carbondale *Advance*. It was written by the Rev. James W Raynor, Presbyterian minister of Uniondale, Susquehanna Co., Penn. He is sound on the anti-secrecy question.

Yours fraternally,

J. T. YARRINGTON.

Two or three days since I received a letter containing something so peculiar that I do not know to classify it exactly. If it were not for the fact that many better men than myself have been thus favored, I would be quite nonplussed. There is no writing in the letter, except one word. Instead of writing, there is the figure of a coffin, with skull and cross bones at the top, and the terrific word, BEWARE! in red ink at the bottom. The reason for my receiving this symbolic compliment is that I am opposed to secret orders, and express that opposition in public lectures. I wish to say that I shall continue to lecture as opportunity offers and my conscience dictates, without any fear from the Dagon of Oddfellowship, or the Baal of Freemasonry, or any other secret clan. One of these orders has tried intimidation, another of its *moral* and *benevolent* arts, very often; but all men will not quail or be silent before such works of darkness. I, for one, will not allow these secret orders to corrupt religion and advance their selfish ends without remonstrance. J. W. RAYNOR.

Temperance Orders.

YORK, Pa.

Editor Cynosure:

I have just ascertained that one of our largest liquor dealers rents his store from one of our Sons of Temperance.

Now, when we remember that the temperance orders are only Masonic Sunday Schools, and that Freemasonry originated in a rum hole, we can see how beautifully all things harmonize, and how true it is that "truth is stranger than fiction," especially when it is Anti-masonic.

Not long ago, I was informed that the Good Templar's lodge that once existed here, was a mere place for courting. And furthermore, it is reported on good authority, that some of the love-making was quite Masonic in style. It is true, however, that many of the members of this lodge were very respectable people. This was what put an end to it; when I scattered tracts and *Cynosures* that lit up the darkness like a great bonfire or an Atlantic light-house.

The temperance excitement has reached this quiet place at last, and the real temperance men and women are now moving without regalia, winks, nudges, or any childish monkey shines, which so delight those who have very small heads and very little in them. Reason is returning! "So mote it be."

FOX-HUNTER.

From Williams County, O.

WEST UNITY, O.

The battle between the powers of darkness and of light is still increasing here. We have had three anti-secret lectures here since last fall, which served as checks to Masonry and Odd-fellowship. I was told there have been no accessions to them since. I was also informed that the M. E. minister said he did not attend the lodge any more, for the reason that a great many people are opposed to secrecy and refuse to pay quarterage.

E. MILLER.

A Personal Letter.

MALLET Creek, O., May 8, 1874.

Editor of the Cynosure:

Excuse me for troubling you with this article at the urgent solicitation of Bro. Stoddard, who assured me that for this once at least I should be heard and not, as usual, consigned to the waste paper basket.

While we are and have been radical of the radicals at home for forty years, we seem to be too conservative to be at all represented in our national organ, and did I not know that much the largest portion of our best Anti-masons in these parts fully agree with me in this particular, I should not trouble you farther.

Our conservatism, so far as we understand the *Cynosure* and ourselves, consists in holding and respecting the following declaration of principles:

1st. We believe our God is all wise, omnipotent, just and truthful, and no respecter of persons.

2d. That our only hope is in God, and to secure his blessing in reform movements we must respect the rights of our friends and opponents; that nothing is gained and much lost by being unjust to either.

3d. We believe there are different degrees of wickedness among Masons, and especially among secret societies; that Good-Templarism is not necessarily as wicked as Masonry.

4th. We believe since the Morgan excitement died out by common consent of Anti-masons, as well as by the design of adhering Masons, that a generation grew up that knew not Morgan, that knew not the evils of secret societies, under various pretexts, not necessarily criminal, were deceived, ensnared, blindfolded, and cable-towed and had notorious oaths and obligations crammed down their throats, that now see no way of honorable or safe escape, until those who are free create a public sentiment around them that will protect them against the vengeance of their cut-throat brethren and their long-eared "Jacks" who believe Herod ought to behead John the Baptist, because he had taken an oath to do it. Nay, verily, I believe we old Anti-masons are made guilty before God for suffering a generation to grow up in our midst thus ignorant. Let him that is without sin in this matter cast the first stone. I will not do it until kind, faithful, and persevering labor ceases to have effect. For the same reason, while I would not fellowship, as a Christian, with an intelligent adhering Mason, I dare not condemn entire churches because they have Judases in them, even if Judas does carry the day and serve on their committees. If the tares cannot be rooted out without destroying the wheat (except in extreme cases), both better grow together until harvest, than that we be sunk in the sea with a millstone tied to our neck.

5th. We believe it to be the policy of the devil if possible to turn all reformers aside upon false or side issues for the purpose of stirring up their enemies and disheartening their friends. In this particular we believe the *Cynosure* has been greatly at fault from the beginning. Though from a hasty reading, I think your issue of April 30th is an exception. We ought to let the devil know that our work cannot cease to come down to discuss the propriety of General Grant's smoking propensities and thereby incur the displeasure of the millions who worship General Grant as the saviour of our nation. If you wish to do a child good you must not abuse the mother, and if you wish to beard the old lion in his den and the cubs will keep quiet let them do so. Light Masonry as Masonry and other secret societies as such upon their own demerits. Do not impute the sins of the father to the children and the sins of the children to the father. When the harlot mother Masonry is dead there will be as little use for those minor secret societies to sprout Masonry in as there would be for Sabbath-schools were the church, Bible and Sabbath blotted out. Perhaps these notions are not sound, but we know them to be honestly entertained by many good Anti-masons. Possibly by meeting

them with the candor in which they are presented may convince us of their unsoundness, but selling them to the rag-pickers leaves the impression on our minds that they are discarded because they are unanswerable.

Four years ago last fall, or early in the winter, the *Cynosure* published an article of mine setting forth that the Masons had decreed the political death of Senator Pomeroy on account of his Anti-masonic speech at Chicago. That article was dictated not by the spirit of prophesy but by the immutable laws of God's providence as revealed in his Word; for the purpose of intimating that as he had put his hand to the plow he could not retreat, but had much to lose and nothing to gain by looking back; which if he had heeded to-day he would have stood head, neck and shoulders above all his enemies.

Perhaps as that prediction has so literally been fulfilled it might be of interest to your readers to reproduce a portion of that article.

You will excuse my boldness and plainness; you claim to be the National organ of the Christian Anti-masons and I am an old Anti-mason and hope a Christian, and ask no one to be responsible for what I say. Yours truly,

SAMUEL HALE.

OUR MAIL.

A. C. Moffatt, Albion, Ia., writes:

"I am doing what I can for the cause. I am circulating the petition to the President against the Masons meddling with the Custom House building in Chicago. It stirs up the fraternity. People about here begin to look up the matter and sign the petition."

Wm. B. Gibson, Springfield, Iowa, writes:

"I sit down to rest this noon and conclude thus to send the *Cynosure* to [here follow subscribers' names]. . . . . I thought by doing this I might scatter a little Anti-masonic fire in several directions."

Henry Elder, Avery, Iowa, writes:

"I wish you God speed in your enterprise."

Joseph Wren, Sturgis, Mich., writes:

"I find many that say the *Cynosure* is on the right principle, but dare not take it for fear it will hurt their business. I shall keep trying as I have done ever since I took the paper. This makes five in two weeks, the first that I could get around this place; so I feel a little encouraged. I like the new paper very much."

We are encouraged also by your success.

Mrs. Ellen Hurst, Golden City, Col., writes:

" . . . I assure you it [the *Cynosure*] will be to me like the face of an old friend as I have been deprived of it for some time. . . . Some of our members [U. B.] here have joined the grange, and still remain in the church. I hope your paper will give some insight as to what the church is doing in other places in regard to this matter."

R. Powell, Clinton, Mich., writes:

"I wish to continue the paper. It is well edited and will operate like the barley cake in the Midian camp. I have been more than forty years in this war. . . . I drew up the plan of adjustment which in our great denomination (Baptist) at convention at Rome, New York, in Oct., 1832, which was adopted after two days and two evenings discussion by a committee of 32 able brethren, which settled the whole concern in our distracted churches. I am now an old man, nearly eighty-four years of age. My hearing and eyesight are failing. I shall patronize the *Cynosure* as long as I can read."

Wm. Atkinson, Saybrook, Ill., writes:

"My wife and I are very well pleased with the *Cynosure*, especially with its late improvement, and with the Christian spirit with which it is edited. I have belonged to the M. E. church over forty years, and never has the prospect been so dark to me as at present, for real spirituality in it, on account of Masonry and popularity. For most of our ministers and many of our members belong to secret orders. Our stationed minister is Worshipful Master and conducts the lodge here. For years we have been pained to hear none but Masons preach to us. We have been somewhat posted in Masonry since the murder of Wm. Morgan. We think it to be the crying evil of our church and country. My prayer is that God will bless the means now in use, and that the time is not far distant when the dreadful stain shall be wiped out of the nation and of the entire world."

Rev. Jas. Pixley, Hudson, Mich., writes, as postscript:

"I think that I will be able to get some more soon."

Such postscripts are to us very pleasant and encouraging.

Francis Semple, Esq., Ft. Madison, Ia., writes:

"Very many secretists in this county and I am suffering largely in my profession (the law) because of my publications, but will live through it I trust."

This battle is a severe one, but Masonry cannot stand against bold, faithful and intelligent opposition. Let all enemies of the evil works of darkness rally to the support of our picket guard who have given the alarm and a glorious victory will follow.

B. Fuller, Union Valley, N. Y., writes:

"I hope I shall be able to get more subscriptions before the Convention."

John F. Worley, Bowensburgh, Ill., writes:

"I am among many of these Masons and wish to obtain knowledge. I pray God to suppress the evil."

W. H. Smylie, Cadiz, O., writes:

"The grange is doing a good deal of harm here for the *Cynosure*, as they don't uphold an anti-secret paper."

Wm. Gilmore, Madrid, N. Y., writes:

"The Masons here say they have never taken any such oaths," as those in the Morgan book, and adds: "I would be glad to have you print the oaths they take now if you can. The third degree, Royal Arch and Knight Templar's."

These men have taken the oaths, *substantially*, as given in the Morgan book, (the Morgan book gives only three,) and in Bernard's Light on Masonry, (who gives the Royal Arch, Knight Templar's, etc.,) or they are not genuine Freemasons. One hundred Masons at the LeRoy Convention in New York, testified to the correctness of these revelations more than forty years ago; and multitudes of others have done so since. Fresh testimonies from seceding Masons as to their accuracy (truthful, honest men) come to our office every few weeks NOW. Some Masons put Bernard's Light on Masonry (secretly) into the hands of their brethren who are not well posted, for their instruction.

Emory Sprague, Hill House, O., writes:

"I am sure the grange movement will have a tendency to wake up the people with regard to secret societies generally."

S. Macy, Pleasant Plain, Ia., writes:

"I realize that God can make friends for *his* children as well as the devil can for his; and better ones too. I hope and pray that the *Cynosure* will be kept strictly upon Christian grounds, and that the contest will not terminate in the use of carnal weapons. The granges in this couutry seem to be rather on the decline. An elderly Quaker who had joined them told me he thought they would kill themselves, for they were ruuning into politics. Another one of the Friends said if they would leave off one half of the ceremony it would be stronger than it is. When they started in this section they made an effort with the merchants to furnish them goods at lower figures than to others who were not grangers. That soon played out, for most of them stood to the true position that one mau's money ought to buy as much as another man's. Another granger told me he threw his grange ticket upon the counter, told the merchant he might have that, for it had not profited him one cent. Thus we see that after giving it a trial, even in a small section of country coming under one's immediate observation, the grange, by the more thoughtful, is held in disrespect. The grange is beginning to look like the Irishman's toad that he found under an apple tree while picking apples. He held it up in full view by one leg and said he had found a pretty bird but all the feathers were picked off. A seceded Mason told me that a considerable portion of their meaus went for feasting. He had seen fifty dollars drawn out of the treasury at one time and used in that way. I know two Quaker brothers, middle aged men, one was a recorded minister, who joiued the Masons, both of them took to using liquor to excess and were expelled from the church."

Rev. Hosea Washburn, Madison, Me., writes:

"I have been a subscriber for the *Morning Star* more than forty years, and agent for the same. It used to be outspoken against Masonry, now it is whist and silent. So with all the papers. I think it seems as though the press was muzzled. I think if they will not come out publicly against Masonry and its kindred evils, I shall not patronize the paper after my subscription expires."

L. C. Gaskill, Newark Valley, N. Y., writes:

"I am not working for profit but principle."

Azel Kinney, Lima Center, Wis., writes:

"The new paper is a great improvement."

M. W. Jordan, Cortland, Ill., wrttes:

"Why not make an arrangement with some manufacturer of ready or self-binders, suitable for the *Cynosure*, and send them to subscribers at cost. They might be made so as to hold one or two volumes as they might wish; then many would preserve them that now do not."

If this binder is generally wanted we will see what we can do about it.

Jacob Rasor, Lockington, O., writes:

"It would do me much good if I could get one or two dozen subscribers. I live in hopes. God speed the good cause. It seems I can see the hand of God at work fully as plain as it did in the slavery question."

C. W. Howell, E. Constable, N. Y., writes:

"Some tell me it is a good cause, hope the Lord will prosper it, yet when we speak to them about money, they have none to spare. They seem to want the Lord to do all the work and furnish all the material. We are anxious to hear more about that murder. Our Masons tell us it is not so, got up for a sensation."

E. Beardslee, Sydney, N. Y., writes:

"I have got one new subscriber. . . . I have tried to get subscribers, but cannot for want of money. Some cattle are starving for want of something to eat. It takes all the money to buy feed."

Let those more favorably located send enough money to make up for what we miss from Sydney and similarly situated places.

Forty Years Ago.

The Genesee Consociation.

Extracts from the minutes of their session in Mendon, N. Y., on the 3d and 4th of June, 1828.

Whereas, the principles of speculative Freemasonry have been exposed to the world by a great number of members who have seceded from the fraternity, consisting of ministers of the Gospel and professing Christians of various denominations, and also of many persons of fair character, which show beyond all doubt, the extreme corruption of the institution in its ungodly perversion of the holy Scriptures: in its idolatry and blasphemy, by conferring degrees in the name of the Holy Trinity, and by personifying the great I AM in the burning bush, in its profane and horrible oaths, requiring the candidate to forswear himself contrary to the instruction of the Scriptures, and directly in opposition to the commands of Christ, who says, "Swear not at all," the violators of which oaths forfeit their lives according to the rules of the institution, which brand its members to commit enormous sins, even to secrete, defend and protect each other in their secular interests and iniquities in the violation of the laws of God and man; in its selfishness, by devoting its members to an alarming extent to defend the principles of the institution, however opposed to those of morality and religion, and by the inducements it holds out to ministers of the Gospel to become connected with the institution for the purpose of extending their influence contrary to the principles of the Gospel, which requires all men, especially ministers, to trust only in Almighty God. Therefore,

Resolved, that it is the duty of this body to commence a work of reformation—and that we ought to begin with the ministers in our connection, or with those who may apply for such connection, and who are required to set a suitable example—that the institution may no longer, as it hitherto has been in the estimation of many, sanctified and rendered popular by their presence and countenance, and that no persons may hereafter, as heretofore, place their confidence in its principles, as being of sufficient efficacy to redeem the soul, an opinion against which every minister ought to bear testimony.

Resolved, that the Consociation will neither lisense, ordain or install those who sustain any connection with the institution, or who will not disapprove and renounce it; nor will we give letters of recommendation in favor of such persons to preach in any of the churches in our connection.

Resolved, that the silence of religious papers on the subject of Masonry, ought no longer to be countenanced, inasmuch as the conductors of such papers are required, as all other Christians are, to put their trust in God for support, and not in Masonic patronage; and to exercise a full belief that the friends of the Redeemer will rally around his standard. If Sabbath breaking and drunkenness are subjects justly calling forth the animadversions of Christians and Christian presses, we cannot account for the fact that kidnapping, arson, murder, idolatry, and blasphemy should pass without censure.

JOHN TAYLOR, *Moderator*.
SILAS PRATT, *Clerk*.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii. 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XXIII.—JUNE 7, 1874.—THE SERPENT OF BRASS.

SCRIPTURE LESSON.—NUM. XXI. 4-9.

Commit 4–9; Primary Verse, 8.

4 And they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the

wilderness ? for there is no bread, neither is there any water : and our soul loatheth this light bread.

6. And the Lord sent fiery serpents among the people, and they bit the people ; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee : pray unto the Lord that he take away the serpents from us. And Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole : and it shall come to pass, that every one that is bitten, when he looketh upon it shall live.

9 And Moses made a serpent of brass, and put it upon a pole ; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

GOLDEN TEXT.—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life."—JOHN iii. 14, 15.

TOPIC.—Ruin utter ; Redemption complete.

HOME READINGS.

M. Num. xxi. 1-18—The Brazen Serpent.
T. 2 Kings xviii. 1-12—Destroyed by Hezekiah.
W. Gen. iii. 1-15—The Serpent in Eden.
Th. John iii. 1-18—The Two Musts.
F. Mark xv. 15-39—Christ Lifted Up.
S. 1 Cor. x. 1-14—Trials of the Wilderness.
S. Rev. xx. 1-15—Old Serpent Destroyed.

TOPICAL ANALYSIS.

Discouraged by the way, verses 4, 5.
The Fiery Serpents " 6, 7.
The Serpent Lifted Up, " 8, 9.
Look and Live, verse 9.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Where were the Israelites at the time of our last lesson? (ch. xx. 1.) What request did Moses send to the king of Edom? (ch. xx. 14–17.) What reply did Edom return ? (ch. xx. 18.) Who was Edom? (Gen. xxv. 30 ; xxvi. 1, 8.) What is the land called in Obad. 8, 9 ; Jer. xlix. 8, 10? The modern name is *Idumea;* originally it was *Seir* (Gen. xiv. 6 ; xxxvi. 20–22), which signifies *dwellers in caves*. Find the boundaries on the map. What brook separated Edom from Moab? What gulf is on the south ? The name of the capital is given Gen. xxxvi. 33, and the principal fortress, 2 Kings xiv. 7. It had two seaports (1 Kings ix. 26). Where was the next stopping place ? (ch. xx. 22.) What occurred there ? (ch. xx. 28.) How long did they remain? (ch. xx. 29.)

What is the first topic? Ask your teachers what kind of a road it was they traveled. What did they do? (verse 5.) Was it true that there was no bread? What did they say of the manna? The words light bread signify *vile bread.* What did they leave in Egypt that they wished for? (Num. xi. 5.) Can you think of any things they had in Egypt that they had now forgotton?

What is the second topic? These were God's answers to their murmurs. Do you ever murmur? What was the effect of the bite? What did the people say to Moses ?

What is the third topic? Did God answer the prayer? Did he grant the request? What did he provide ? How did the remedy resemble the plague ? Repeat the Golden Text. How does the brazen serpent resemble Jesus? What is the title of our home reading for Thursday? What must is in the 7th verse? What one in the 14th verse?

What is the fourth topic? How many things had any one to do to be healed? Were thy healed by looking at the bite? There was only one thing to do, only one way to do it, and only one time for doing it. If you had been bitten when would you have looked?

LESSONS. Jesus had been lifted up. The remedy is provided for all. Only those who look will live. Believing in him is looking ; it is the look of faith (John iii. 16, 36.) No one can look for another. We may point others to the remedy. Look and live.—*National Sunday School Teacher.*

Have a Purpose.

Teaching to my purpose is impossible, unless it is directed to some purpose. A definite aim is essential to serviceable method. This is well expressed in the following, from an essay by Edward Drury in the *S. S. World:*

Every lesson should have, to the teacher, a distinct and well-defined purpose. There should be some *one truth* or lesson intended to be fixed on the minds and hearts of the scholars. There may be many important secondary lessons drawn out and enforced during the course of the lesson, but there should be always one main purpose or end aimed at in every lesson. Without this there can be no true method at all; for method is neither more nor less than the way or path by which we seek to reach some desired end. But if no particular end is sought, how can there be a method or path to it? The first matter to determine in each lesson, then, is the main truth to be enforced. "Purpose is the first and main thing on which success depends." Unless there be this the plans must be vague, and indistinctly conceived by the teacher; and what is not clear to the teacher can never be made clear to the scholar.

Work and Pray.

Work and pray! The day is dawning,
Error's night flies fast away;
All the radiance of life's morning
Gleams and glistens on your way.

Work and pray with hand and spirit,
Scatter wide the gems of truth;
Let the coming years inherit
Something worthy of thy youth.

Work and pray! Thy work is ready,
Ever waiting for thy hands;
With a purpose firm and steady,
Scatter broadcast o'er the land.

Let the seeds be patience, duty,
Temperance and honest zeal;
These shall grow to perfect beauty,
These shall make thy deepest weal.

Sow thy seeds! The harvest given,
He who worketh over thee,
Made thee for an earnest liver,
And he claims thy due of thee.

Work and pray! Not sitting idly;
Let the years go on and on,
But with open hand fling wildly
Golden seeds ere all are gone.

Work and pray! We all must labor,
Weakly waiting will not do,
Will not heal a wounded neighbor,
That is work for me and you.

Work and pray with hands and spirit,
In life's spring-time fresh and free;
Sow thy seed and never fear it,
Harvest time shall surely be.

The Teachers' Class.

Every member of a Teachers' Class ought to be ready and willing to add at least a little to the interest and profit of the occasion. An article in the *National S. S. Teacher* puts the case in the following strong light:

Think of a week with no thought or study, or plan for the week of an hour that will tell in eternity. What a blank! Not much better those who think the Teachers' Meeting a kind of a Sabbath-school omnibus, where they take free rides and pick up information from the conversation of fellow-travelers. The standard of study for teachers ought to be so high, and some time will be, that he who comes to Teachers' Meeting to learn by absorption what he has not thought of before, will be considered as really dishonest as he who in any line of business furnishes no capital, but unhesitatingly claims a share of the profits. No one can be a successful teacher who does not give every day some reading or helpful study to the work.

Home and Health Hints.

Doing any kind of work about home quietly seems to make it easier. A slamming of oven doors, clatter of dishes, and kindred noises tire and bewilder all who hear them. The persons who accomplish the most and the best in anything—and the rule applies to housework—are usually the quiet workers.

BLACK WALNUT STAIN.—To impart to common pine the color and appearance of black walnut, the following composition may be used: One quarter of a pound of asphaltum, one half a pound of common beeswax to one gallon of turpentine. If found too thin, add beeswax; if too light in color, add asphaltum, though that must be done with caution, as a very little will make a great deal of difference in the shade, and black walnut is not what its name implies, but rather a rich dark brown. Varnishing is not essential, as the wax gives a good gloss.

BOIL YOUR MOLASSES.—When molasses is used in cooking, it is a very great improvement to boil and skim it. It takes out a raw taste and makes it almost as good as sugar. Where molasses is used much for cooking, it is well to prepare one or two gallons in this way at a time.

It is said that if castor oil is mixed with glycerine, and a few drops of oil of cinnamon added, the taste of the castor oil can scarcely be recognized.

It is stated that a lamp chimney put in cold water, and allowed to remain till the water boils, will not readily break.

Turpentine and alkanet root make a beautiful purple color for staining marble for fancy chimney pieces.

An exchange says: "If you don't want to put gauze over the guilt frames of your pictures this summer, and don't want the flies to speck them, boil three or four onions in a pint of water, then with a clean paint brush wash over your frames, and the flies will not light on them. No injury will result to the frames.

Asthma is sometimes cured with mixture of two ounces of the best honey and one ounce of castor oil. Take a teaspoonful night and morning.

Alum water is good for frosted feet. Bathe with it every night before going to bed. It will generally remove all pain and soreness in three or four days.

A simple cure for hoarseness is this: Take the whites of two eggs and beat them; add two spoonsful of white sugar; grate in a little nutmeg and then add a pint of lukewarm water. Stir well and drink often.

RAISED WAFFLES.—To make nice waffles, take one quart of wheat flour, stir into it sufficient lukewarm milk to make a thick batter. Add a tablespoonful of melted butter, a teaspoonful of salt, half a cup of yeast and two eggs well beaten. Stir it all together and let it stand until light. (If the waffles are for tea, they should be made soon after breakfast.) Bake in waffle-irons well greased and very hot. Turn the irons over each while baking, that the waffle may be browned on both sides. Bake until a nice brown—about five minutes.

Farm and Garden.

SUGGESTIONS TO FRUIT GROWERS.—Sometimes from well known causes, trees will split at the junction of their limbs down centrally, or limbs will commence to split off from the trunk. In such cases, make a hole with a bit or auger through the severed parts for an iron bolt of the size required to secure all needful strength to the parts and hold them in position; taking care to countersink the head and nut of the bolt in the wood, so as to allow the wood to grow over the same, to prevent evaporation of sap and consequent loss of vitality in the tree.

To destroy worms use strong soap suds, and apply with a "swab." To keep worms from ascending the tree, take wool finely carded into thin bats; if the tree is old, with rough bark, scrape the bark a little, or if there are scions in the tree, apply the bats tied with woolen yarn about two-thirds the distance from the top of the same, leaving the bat to double down. I first tried the wool-bats in 1833, and they proved a success, multitudes of the pests perishing under them on the tree-trunks. Last year I raised over 200 barrels of apples, and not more than one two-hundredth part of the fruit was worm-eaten or "stung," as was the case in too many orchards. —*N. E. Homestead.*

PERMANENT GRASS.—Water meadows are amongst the most productive of permanent grass lands. But the management of water meadows is very frequently injudicious. No cattle should be allowed upon an irrigated meadow, nor should the water be permitted to run continually over one spot. A meadow thus treated very soon becomes a morass, and is then spoiled. A dressing of bone dust is remarkably beneficial to water meadows, greatly thickening the grass and improving the quality of the hay. An application of plaster the next year still further improves the meadow. As soon as the hay becomes inferior in quality and decreases in quantity, it is restored by a repetition of this treatment. The opportunities for making water meadows are frequent, and as their value becomes appreciated they will become much more common than they are now.—*American Agriculturalist.*

A Wisconsin farmer, having tried to sell his place that the might go West, failed to do so, and finally concluded that he did not want to sell, for the following reasons: They had good roads, all the county improvements were made, churches were built, and first-rate schools in operation; the orchard bore abundantly, and there were neighbors who knew and trusted him. There are many other people rovingly inclined, who would do well to look at the case from this point of view.

It is estimated that the roots of a good crop of red clover, left in an acre of land after the removal of the crop, weigh from three to three and a half tons. The same examination gave the weight of an acre of rye roots at 3,500 pounds, and of wheat roots at 3,400 pounds.

The Christian Cynosure.

Chicago, Thursday, May 28, 1874.

LAST WORDS BEFORE GOING TO SYRACUSE.

Ho for the Anniversary! This is the last number which will reach our readers before we hope to meet a goodly number of them in Shakspeare Hall, Syracuse. We see them, in the kaleidoscope of fancy, even now. A large sprinkling of old white-headed veterans, to whom the dark conspiracy against our hopes, temporal and eternal, under the false name of Masonry, revealed itself in the days of Morgan. These venerable men have found that a political remedy is no cure for a religious evil. They saw the cause of God against this comprehensive work of darkness taken charge of by a political party, and after a few years, demoralized, run down, and run out. They have seen the deadly wound of this "Image" of the Popish Beast healed, and the dark, shadowy monster returned to more than its prestine power. And now that God is opening the eyes of Americans to see that Freemasonry is a false, anti-Christian religion of the last days; these old patriots and servants of God, with hearts swelling tears of gratitude to their eyes, come out like the prophets of all ages to utter their dying words of love and warning to their fellow-men.

Next to these I see some care-worn, toil-worn faces of men in middle life, who have looked to God in prayer till their faces shine like the face of Stephen in the council, "as an angel of God." These are angels of God to to their fellow-men. Men who have too well learned to trust in God to incur his displeasure by trusting in man.

Beside and along with these the bright, calm, clear faces of women, like those who followed Christ from Gallilee, when as yet there was no Christianity, nothing but Christ, to follow.

And then come, like the young Elisha, a troop of young men to pour water on the hands of God's aged prophets for a little while, before they ascend to heaven by whirlwinds of flame. Earnest, eloquent, clear-eyed and clear-hearted, kings and their armies shall yet hear and heed them, as they heard and heeded Elisha of old.

Let us go up to this meeting, brethren, conscious that Christ alone is mightier than Satan; stronger than the "strong man armed;" and he alone can give us power over "the rulers of the darkness of this world" with whom we restle. Let us pray before we start, and on the way, and continually, for the Committee and people of Syracuse, that God will preserve the health of those over-labored men.

Read the nineteenth chapter of Acts. Let us seek such a work as that in Ephesus, when Paul preached a gospel which brought men out of the devil-worships and "curious arts" of that day, and burned their books to the cost of "fifty thousand pieces of silver!" Revivals of religion which do not exclude Freemasonry are superficial. They may save the ignorant and uninformed, but they leave the worship of Satan mixed with the worship of Christ. Pray, brethren, pray for the Syracuse meeting.

TROUBLE IN THE UNITED PRESBYTERIAN CHURCH.

A pamphlet letter has been sent us, written by Rev. G. D. Matthews, of New York, to the Moderator of the General Assembly of the United Presbyterian church, relating to some personal and Presbyterial matters with which the *Cynosure* has no concern, as we never meddle with denominational difficulties further than to regret there should be any in so good a church as the United Presbyterian. The statement is made in said letter, however, that several members (whose names are given) of the Jane Street Church, New York, are known Freemasons; and that "Freemasons have been freely admitted to the membership of this congregation."

If this be so, the fact is a clear and explicit violation of the Book of Discipline of that church; and our advice to those respected brethren who guide the action of their Assembly is the solemn appointment of a day of fasting and prayer for the purification of their church from the sin of secretism. Mere injunctions to lower church courts to remove the scandal will never accomplish it. Freemasons, like the slave-holders formerly, will always throng to the holiest and best church which will receive them. A Friend Quaker astonished me by the information, that "the lodge has been snaking its way into Friends' Meetings." And if such communions are not purified the accursed leaven will soon "leaven their whole lump."

THE SWING TRIAL ENDED.

As was expected, this trial has ended in the acquittal of Prof. Swing. The vote is reported forty-six for clearing, and thirteen for condemning him, on charges of heretical teaching and ministerial unfaithfulness. The papers contain also his notice of withdrawal from Presbytery. Dr. R. W. Patterson made a long and labored speech in vindication of Professor Swing. This Dr. Patterson, now Professor in the Presbyterian Theological Seminary of Chicago, was once so strait-laced a doctrinarian that he declared his College President, Sturtevant, of Illinois College, to be unsound in the faith. He was also an early and ultra abolitionist, in favor not only of abolishing slavery but of running off fugitive slaves. But, having taken charge of a popular church in Chicago which was anti-abolition, soon after the Fillmore bill became a law, imprisoning a man six months and fining him $1,000 for refusing to catch and return escaping slaves to their masters, and when the Mayor and Council of Chicago had resolved that their constabulary should not enforce a law so infamously inhuman, Dr. (then Rev. Mr.) Patterson preached in favor of obeying the laws, and on the sin of not submitting to "the powers that be"! His discourse so pleased Alfred Dutch of the old Whig conservative *Journal*, that he published a considerable part of the sermon which may be found in the *Journal* files of that day. Henry Ward Beecher and Robert Ingersoll, of Peoria, are also admirers of Prof. Swing.

The *Cynosure* has taken very little interest in this trial, believing that no one would be made better by it, no error corrected, no sin rebuked, or reform achieved, which surely could not be said of the debates when Paul, at Ephesus, "disputed in the school of one Tyrannus." "So mightily grew the Word of God and prevailed." Paul had a definite end in view, viz., to displace false worship, and establish the true. This he achieved. What Prof. Swing wishes to teach we cannot learn. His writings, so far as examined, "take the mind nowhere and land it upon nothing." We fear the whole commotion is sinking the churches of Christ with reflecting, penitent men.

SCYLLA AND CHARYBDIS.

It is a grave question for the church, not the man. David Swing will be a living influence, whether he be called a Presbyterian or not; but Presbyterianism may well pause to ask if it can afford to lose so much life-blood from the deep heart of Christ as wells out in the work and words of such a man. The Congregational church, these many years, has had within its domain a greater heretic than even Prof. Swing, but it has wisely left him undisturbed. The council that recently considered his church's infraction of Congregational polity prudently refrained from discipline. Henry Ward Beecher may continue to contravene and set aside dogmas and systems with royal audacity; Congregationalists know that he is their crown and glory, and dare not disown him. The martinets of theology have nothing to do with Catholic souls like his and David Swing's.—*Springfield Republican.*

"Liberalism" or belief of nothing in particular, and the fag-endism of orthodoxy are two extremes of error with no midland of truth. Like unbelief and superstition they produce each other. If a man does not believe himself vitiated and depraved, how can he seek to be "born again," as Christ insisted to Nicodemus, men must? If he does not believe Christ can save him, why should he apply to him? If there be no hell, how can he believe in heaven, which rests on the same style of Scriptural utterance? Doctrines mean truth; and if there be no truth, pray what is a lie? Truth applied and received saves and sanctifies; but though I have studied cause and effect in the religious world with some care, for the last forty years, I never knew one man repent or reform under what is lauded as liberalism, and as to such men and ideas, as the above paragraph gives us, being anybody's "crown and glory," there is in such talk no religion and little sense.

SHALL MASONS BE RECEIVED WITHOUT QUESTION TO THE CHURCH?

Some of our churches and ministers, who have opposed Masonry as anti-Christian in its theory and tendency, under the impression that when a man was once wedded to the order he was lost to the church and his conversion and salvation was well-nigh hopeless, seem to have gained new light on this subject and have come to regard Masonry as at least no obstacle to a man's conversion; and they seem almost ready to admit its claim to being the handmaid of religion and a co-worker with the church of Christ. And so when a Mason asks admission to the church they promptly receive him asking no questions for conscience' sake.

Well, we believe Freemasons can be converted, and so can infidels, and every other class of idolaters and sinners of every name and degree; for the grace of God, like his nature, is infinite and he gave his Son for us that "whosoever will, may come" to him, and "whosoever cometh to him shall in no wise be cast out." He is not a physician who expends his skill upon the whole, or the slightly diseased, but upon the sick; and hastens to the sickest first, and his skill is most illustrated by the cure of the most desperate cases. Our Saviour is most glorified by saving the very chief sinners, those whom Satan has bound most securely and with his strongest chains. But when he saves a man, he saves him from his sins. If he was before an idolater, when saved he forsakes idolatry and keeps himself from idols. If he was adicted to profaneness, Sabbath breaking, tippling, lewdness, cheating, lying, stealing, quarreling, all these works of the flesh give place to the opposite virtues, the fruits of the Spirit, and thus old things pass away and all things, morally and spiritually, become new.

The mere profession of conversion, the mere joining of the church, determines nothing; but a new creature, the denying of all ungodliness and worldly lusts, and the life of soberness, righteousness, godliness, after the pattern of the meek and self-denying love and lowliness of Christ. They who are thus brought from sin to holiness are saved, and if not thus turned from sin to holiness, men are not saved; profess what they may, hope what they may, they are not saved at all. Now, if the many Freemasons that have lately professed conversion are really turned from sin to God, it is well. They will be found to have been converted from Masonry to Christianity. If they are not converted from Masonry, either Masonry is not anti-Christian, or these men are not soundly or truly converted to Christianity.

To infer from the fact that Freemasons are willing to unite with the church that makes no objections to their Freemasonry, that Freemasonry is not evil, but is what it professes to be, viz., benevolent and religious in the true sense of those words, in fact the handmaid of Christianity—to infer this is surely to fall into a very grave mistake and at the same time a most inexcusably stupid one. A mistake that savors more of a desire to make proselytes to a sect, than to make converts to righteousness. A mistake that is likely to be followed by the most serious and deplorable consequences.

The Jewish priest had no difficulty in persuading the Samaritan colonists to adopt the rites of the Jewish worship when they allowed them at the same time to continue those of their own idolatry. "They feared the Lord and served their own gods." They accepted the Jewish worship because they were afflicted, and their own gods gave them no rest or security

against the lions sent of God to punish them for their wickedness; and they continued their idolatries, for that was needful for their popularity. What was the result of this mixture of religions? Were these idolaters made Jews? Was their Jewish worship accepted? Manifestly neither. The idolatrous worship was not supplanted or purified, but the Jewish was degraded and defiled. Their idols had the post of honor and the priests of the Jewish rites were selected from the lowest classes. So far as the outward rites of worship were concerned they served both their idols and the God of Israel. But morally the heathen law which required them to burn their children in fire to Adrammelech was kept, while they "feared not the Lord nor did after the law and commandments, which the law commanded the children of Jacob, whom he named Israel." And this delusive, hybrid religion continued for ages. (See 2 Kings xvii. 27–41.)

The Jesuits converted whole nations to nominal Christianity by simply leaving their idolatry alone, not requiring them to renounce and forsake it; but rather adopting and mingling with their Christianity their most cherished superstitions and ritual abominations. The result was, heathenism was not Christianized; but Christianity was heathenized.

You can induce slaveholders or rumsellers to come into the church if you say nothing against slaveholding or rumselling; and so you can any class of unsanctified worldlings if you demand no renunciation of the particular form of sensuality or selfishness in which their carnal mind finds especial gratification. Just allow men to get the idea that practically they can serve God and mammon; can serve God and retain their darling sins, their covetousness and pride, their sensual indulgences and vain amusements and wicked companionship, and you can fill your church with sinners of every variety. You can draw in whole communities as the Papists and other formalists do. But in so doing you have not brought the community up to the standard of holiness which makes the church the salt of the earth; but you have sunk the church to the Dead Sea level of the world that lieth in wickedness; whereby the salt loses its saltness and is profitable for nothing, not even for the dunghill. The more extensive your conquests made by this principle of cowardly compromise the more disastrous your defeat and subjugation, the better is Satan pleased with your success. Such conquests of the church are to him what the wooden horse was to the Greeks at Troy. By them he dupes the soldiers and citizens of Zion to tear away their own defenses, and weary themselves with drawing his own armed legions into the very citadel of the fortress he seeks to sack, and knows he can never take by open assault. Entreat all ministers and church members to consider carefully whether they can receive into their fellowship an adhering Mason without question or protest, and not thereby give their sanction to the institution, to the order, and throw open their church door to the whole fraternity, and to every sect of errorists and idolaters as well. Will not such reception of one Mason be sufficient to silence discussion and prayer on the subject and debar all testimony of the church against any and every secret association however corrupt? Will it not render the church a free recruiting ground for the lodges, and be tantamount to a license to their proselyters to enter it, and a permission to all your members to join the lodges?

Will it be said, Masons may be Christians and not be enlightened as to the sin of Freemasonry? That in similar ignorance, slaveholders and rumsellers have in past times been received into the church and proved themselves worthy members? Yes; but was it right for them or the church to be thus ignorant? And can such ignorance be pleaded now for Masonry? Is it not clear as day light that Masonry is but one of the numerous sects of idolatry which worship a god or Baal in clear and designed contradistinction from the Christian's God, the Father, Son, and Holy Ghost? Can we receive slaveholders, or dramsellers, or those who intentionally ignore Christ in their worship as Masons do, and not incur the rebuke of Smyrna for retaining those in their fellowship who held the doctrine of Baalam and of the Nicolaitanes; or the rebuke of Thyatira for suffering the teaching of Jezebel, who taught the disciples to explore the "depths of Satan" (heathen mysteries) "and eat things sacrificed to idols?" O brethren, search these things to the bottom and forget not that our Lord is he that walks in the midst of the golden candlesticks and searches the reins and the hearts, and will by his fearful frown make all the churches know his hatred of all false charity and fellowshiping of the doctrines and practices of all false and merely deistical worships.

A FARMER'S PAPER that we can endorse as an agricultural journal is the *American Farmer's Advocate*, the organ of the National Agricultural Congress, formerly published at Nashville, Tenn., but now at Indianapolis, Ind.; monthly, $1.00 a year, or 75 cts. in clubs of four. This journal contains much valuable information about crops not published West, and is true to the farmer's interests on the grange question. Other farmer's journals which have come under our observation are faithful only to the pockets of their publishers; will cry up the grange or the railroad, whichever will best conserve that interest. Send ten cents for the May number of the paper and satisfy yourselves. This is its creed:

"Will demand the abolition of secrecy in whatever effects our commercial or political interests, whether as contributing to the creed of monopolists or favoring the schemes of the politicians, as utterly antagonistic to American principles. Although earnestly advocating open co-operative associations. it will give no countenance to the secret grange, nor to other secret industrial societies. Its motto is free speech and full discussion, believing that the education of the people is by that means most effectively promoted."

NOTES.

—The report of the Ohio State meeting came too late for this issue. Six delegates were appointed to Syracuse. The next meeting is to be held at Darby Chapel, Union Co., Aug. 4th, next. Rev. Michael Long was chairman.

—The venerable Dr. Mc Laren of the United Presbyterian church, Geneva, N. Y., has sent an expression of his views, called out by the remarks of the *Evangelical Repository* of last month. The letter, on the twelfth page of this paper, will be read with interest.

—In addition to the names of eminent speakers who will probably attend the National Anniversary must be mentioned Prof. J. R. W. Sloane, Rev. C. C. Creegon, of Oberlin, and Rev. D. McAllister, Secretary of the National Reform Association to secure the Religious Amendment.

—R. T. Cross, well known to our readers as former principal of the Academic department at Oberlin, sends the following incident to the New York *witness:* "About two years ago I met a 'high' Mason, who was editor of a Masonic paper and also a temperance lecturer. He told me that in a certain lodge in New York city he had had a long struggle before liquor could be banished from the lodge-room."

—Indiana Odd-fellows were in Grand Lodge assembled last week. Its treasury had an interesting exhibit of economical charity. The reports show an effective total number of contributing members of 23,190, an increase of 520. Resources of the lodges, $919,858.73. Expended for relief and charity, $35,558.76. There was the sum of $2,337.63 on hand in the Treasury of the Grand Lodge, with assets amounting to $7,225.43. The Grand Lodge Hall fund amounts to $240,660. Now putting together the resources of the different lodges and of the Grand Lodge and we have over $1,170,000; on which sum poor Charity—blushing at the mention of her name—gets THREE PER CENT. Those who are compelled to beneficence by the usages of society and to keep up social standing should join the Indiana Odd-fellows and be no more troubled with the approaches of impecunious benevolence.

—The medi ation of the General Agent has secured considerable space in the correspondence department for Bro. Samuel Hale, who thinks the *Cynosure* differs somewhat from his principles. The judgment of our readers can quickly decide how great is the variation in the first four propositions; it is not enough to mention, if we accept that Bro. Hale has some tenderness for the temperance "orders," and perhaps the granges. As for the fifth, the reason mentioned by Bro. Hale is enough to condemn any Christian if he did not as God gave opportunity speak against the known evil habits of Pres. Grant. If we believed the "millions" had a fair chance for improvement by "worshiping" him there might be less said. We seldom look for relief to the waste basket unless overworked by correspondents who do not trouble themselves to know whether their manuscript is legible or not. This is a general remark, and will probably answer the queries of others as to the non-appearance of their contributions. Very long or illegible articles have little welcome in any newspaper, most editors reject them without reading. But the *Cynosure* possesses largely the virtue of patience, and every one who has a word for the cause and puts it in understandable language will receive thanks and due attention.

Masonry in Scotland.

Read the following clipped from a Glasgow paper, and see how the lodge is everywhere defeating and destroying civil government. See how a Scotch sheriff winces and dodges the question of the impudent claim that lodge-law is paramount to the law of the State, even in those old governments. ED. CYN.

IMPORTANT TO FREEMASONS AND SECRET SOCIETIES.—In the Sheriff Court on Monday (Sheriff Murray's Chambers,) an action was tried at the instance of John Dorman against Peter Campbell, for damages on the ground of slander; and during the proof a question arose of paramount importance to the Freemason fraternity. It would appear that both litigants are Freemasons, and that the alleged slander took place in the Masonic Lodge Neptune, Glasgow. The defender, while under examination as a witness, was asked whether or not in open lodge he had made certain slanderous statements against pursuer, whereupon he declined to answer, and gave as a reason for so doing that in respect all Masons were bound by an oath never to disclose what was said or done in a tyled lodge, he was not bound to answer the question, and protested against being called upon to answer it. Mr. Wm B. Patterson, who acted as procurator for the pursuer, replied that such an objection was wholly futile, because, in certain matters, no such obligation existed in Masonic lodges; that the subject matter of this dispute did not fall within the category of Freemasonry; and that every person was bound to give evidence in a court of justice for the ends of justice, notwithstanding the principles of Freemason societies, and that were the objection to be sustained, the result would be a perversion of justice, and even did such oath and obligation exist it was an immoral contract, and in a question of evidence with a court of justice it was *pactum illicitum*. After some discussion, the Sheriff ordained defender to answer the question, reserving for a future stage the effect of the objection.—Wm. B. Patterson, procurator for the pursuer. Thomas Brown, procurator for defender.

LITERARY NOTICES.

THE GALAXY for June has interesting articles on the world renowned French Academy, a continuation of Gen. Custer's sketches of army life on the plains, and of Petersen's Scandinavia. Richard Grant White has departed from his accustomed linguistic criticism and gives his views of Wagner and his music. The number has a good scientific department but is weakened by an unusual number of stories.

THE SANITARIAN presents the cremation question in probably its best arguments in a paper from Dr. Bayles, of New York, and oddly, another on "Prospect Park, Brooklyn" is largely given to the same subject. Sanitary drainage and school ventilation have contributions. The editor's table works with an edition of "political" arithmetic; thus: Chicago with an estimated population of 360,000 and 111 deaths per week is given a death rate of 32 per 1000, while Baltimore with a population of 284,000 and 132 deaths per week is put down with a rate of 21.20.

The Home Circle.

The Morning Cometh.

Ho! watchman, standing on thy tower,
As years sweep onward in their flight,
What signs in heaven attract thy sight,
Predictive of the coming hour,
When earth shall see the reign of Right?
What of the night? What of the night?
And pointing to the dim gray light
Just struggling up the Eastern sky,
A promise and a prophecy
That day shall chase the dark that gloometh
O'er heaven to hide it from our eye,
The watchman saith, "The morning cometh!"
And angels sing, "The morning cometh!"
And earth repeats, "The morning cometh!"
And "God be thanked!" our heart's reply.

—*Selected.*

"I am Now Ready."

How morally grand Paul appears, as he uttered these words. He was in a Roman prison, looking through the grated window at the morning sun, that would light his steps to martyrdom, with these words of triumph and exultation upon his lips. The apostle old in years and worn with toils in the service of Jesus, with no regrets for the past and no fears for the future, now looks calmly in the face of coming judgment, and hails with transport the crown of martyrdom.

It is a great thing, in the presence of death, and at the gate of eternity, for a poor, sinful, mortal man to feel and to say, as Paul—*I am ready*! And no man can say it honestly who is not standing on the Rock of Ages, and who has not Christ in him, the hope of glory. It was because Paul could say—"To me to live is Christ," that he could add," and to die is gain;" it was because he was in Christ and had kept the faith, that he could exclaim with such an air of triumph, "I am now ready to be offered."

See how different it is with men who enter the shadow of death without Jesus. How sad and melancholy the confession of the great poet of Germany, as the lights of time were going out—"I have scarcely tasted twenty-four hours of happiness during my long and unhappy life." How unutterably sad in the gathering shadows of the last night was that sigh of the great poet, *for light!* Listen again to England's most gifted bard, whose poetry has charmed the world; listen to the sad music of his gloomy and desolate soul, in these memorial lines which sound like the plaintive moans of a broken heart:

"Ay, bnt to die, and go alas!
Where all have gone, and all must go;
To be the nothing that I was
Ere born to life and living woe—
Count o'er the woes these hours have seen,
Count o'er the days from angnish free,
And know, *whatever* thou hast been,
'Tis something *better not to be*."

How mournful such utterances in the last great hour of trial! How fearful then, like Mirabeau, the French infidel, to plead for opium to deaden conscience, and drive away the terrible phantoms that haunted the visions of coming doom.

What a contrast to such scenes and utterances is Paul, old, toil-worn, and alone in his Roman prison, in the gathering twilight, reviewing the past, catching glimpses of the future, and with a serene hope and quiet exultation, exclaiming—"*I am now ready!*" And then Paul was no sentimentalist or mystic dreamer, but the most sober and practical of men; no mere theorist sending out his thoughts from that gloomy seclusion into fine speculations and poetical fancies about the future life. No, he was the most sober and philosophical of men, and what he says is but the outgushing of his real experience and honest convictions. He was there in prison, and knew that his departure was at hand, and in the light of mercy and of hope, he felt that,

"Life is real! Life is earnest!
And the grave is not its goal."

It was the life, spent in faith and service of Jesus, and the life to come; the light of memory and hope, meeting and commingling in that parting hour, that gave such a joy and triumph to his words—*I am ready.*

It is easy to talk and speculate about even great events, when afar off, even the fearful enjoy the sig htof a thunderstorm, when in the distant sky. But when the storm-cloud is over us, and opens, and the hot, withering bolt rives the air, and the very heavens seem to recoil and stagger back at the awful explosion, the stoutest heart trembles. So persons, when young, or in robust health, may speculate and even speak lightly of death, as some undefined, remote event of the future; but when the shadows of the last night are falling, and the solemn hour of departure is at hand, O, then, how different will the final hour appear! Who does not feel what a great and blessed thing it will be then, to say like Paul —*I am now ready!*

Let us seek to follow Paul, as he followed Christ, and then our end will be like his. We must fight the good fight of faith. We must run the race set before us, and finish our course; it may not run through the wild desert, over the stormy seas, and through gloomy prisons. No, our course may lie along the places of business, through these noisy streets or quiet homes, through wearisome days and sleepless nights of affliction; but whatever in the Divine appointment it may be, it is the race set before us and we must run it, ever looking unto Jesus, the author and finisher of our faith. Then, like Paul, we shall meet our departing hour, with his calm, sublime utterance, *I am now ready!*

Who can look at the end of such a noble Christian life, without some quickening of the soul, some kindling aspiration to be like Paul in our devotion to Christ; like him, in that calm, peaceful assurance expressed in those parting and immortal words—*I am now ready!*

"Awake my soul, stretch every nerve,
And press with vigor on,
A heavenly race demands thy zeal,
And an immortal crown."

—*Lutheran Home Monthly.*

Half-Veiled Blasphemies.

What have been very appropriately termed "half-veiled blasphemies" are very common in social circles, which would be shocked beyond measure by blasphemies unveiled. They serve not only as the tutors to our boys in the street, who learn to swear these seemingly fangless oaths before they give forth the full-venomed ones. They are also common in refined society, and find even in Christians apologists and defenders.

Yet there is scarcely one that cannot be traced directly back to the full oath as its progenitor. They are descendants of oaths, the outlet of minds too timid, too cultured, or too conscientious to swear big oaths; 'twere a pity they were not sufficiently timid, cultured, or conscientious not to swear at all.

The young lady who exclaims in a shrill tone of amazement, "Mercy on me!" is probably entirely unconscious of the fact that she is swearing. But if she were to round out her sentence to its full, she would find it to be, "May God have mercy on me," the common form of appeal to God in the ancient and solemn form of oath. The father who pinches his finger in the door, and cries, "Confound it!" is probably equally unconscious of his oath. But his completed objurgation would be, "May God confound it," a circumlocution for a form of oath common enough, but one which he would be unspeakably shocked to hear uttered in his household. The good old grandmother, who would never forgive us if we accused her of swearing, utters many times a week the exclamation, "La sakes!" never once thinking that the meaning of the words is, "For the Lord's sake."

We are aware these utterers of half-veiled blasphemies do not mean what they say. Neither do the more overt swearers. If this excuse will avail for the one, it will also exculpate the other. But both disregard, if not the Third Commandment, certainly the precept of Him who bids us "Swear not at all;" but let our conversation be yea, yea; since whatsoever is more than this, "cometh of evil."—*Am. Messenger.*

Calico as a Religious Element.

"I can't go to church because I have nothing fit to wear." How often is this remark made, and how often is it true? In the city one may slip into back pews or sit unnoticed in the gallery if their attire be poor, but in villages and in the country, where everybody knows everybody, dress becomes a matter of prime importance. For many a woman the entire service is spoiled because she is conscious that her bonnet is old-fashioned, or her frock is out of vogue, or her cloak worn, and while she remembers what an element is dress in the summing up of character among her sex, she forgets that all souls are alike naked before God. For such an one doubtless "closet" worship is far more profitable than sanctuary devotion; and yet it should be so in our churches that the humblest and highest could feel equal freedom in worshiping with the great congregation.

Sometimes the sermon grows dull or we grow tired of following the clue; we study the dress of the congregation and are sad at evidences of pitiful contrivance to keep up a "genteel appearance" on the part of many whom we know to be poor. A flimsy fabric showily trimmed; the remains of one good dress eked out with ruffles or folds from another; a hat "done over" in the latest fashion; these are multiplied evidences of ingenuity and industry at every point in getting up a church toilet, have led us to believe that plainness of dress on the part of the rich would be genuine Christian charity to the poor.

There are those in every church who, by reason of their wealth or position, exercise a commanding influence upon all that come in immediate or indirect contact with them. Plainness of apparel at church and simplicity of manner in such individuals will prove an efficient aid to an earnest and zealous minister who cares for souls. We have read of a certain metropolitan church, the female members of which held a meeting and resolved to wear only calico at the Sunday services. Perhaps no movement would be more effective than this in bringing to the sanctuary vast numbers of careworn faces and bent forms now rarely seen within the sacred portals. Almost every woman can afford a new calico dress, and if this were deemed good enough to wear at meeting how many pinched lives would be gladdened, how many hearts repressed by "chill penury" would be rejoiced, how many empty seats in our churches would be filled. We commend to our readers who can afford silks and satins reflections upon the subject of calico as a religious element.—*N. Y. Tribune.*

Consequences.

In a country town many years ago, some children were met for a social evening at an old farm house, and while the sport was at its height, a little boy thought it would be "funny" to draw a chair from under a little girl and let her sit down on the floor.

He watched his opportunity and made the attempt, but the little girl seeing what he was doing, jumped back into the chair, and striking her spine upon one of its projections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed and during all that time was carried from her chamber to the parlor but once. Thirty years have passed. I have just returned from a visit to her sick chamber. Thirty years of disability and pain as the consequence of a thoughtless deed by a little boy. A few strangers minister to her daily wants, without whose aid she would be sent to the "poor house" or home for the wretched and homeless poor. Terrible consequences to follow a thoughtless act. Let boys be careful. Let all remember that consequences walk hand in hand with every deed, and that "for all our deeds God will bring us into judgment."—*Christian Era.*

About Idleness.

Many young people think an idle life must be pleasant; but there are none who enjoy life so little, and are such burdens to themselves, as those who have nothing to do. Those who are obliged to work hard all day, enjoy their short periods of rest and recreation so much that they are apt to think if their whole lives were spent in rest and recreation, it would be the most pleasant of all. But this is a sad mistake, as they would soon find out if they made a trial of the life they think so

agreeable. One who is never busy never enjoys rest. for rest implies a relief from previous labors; and if our whole time were spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment; but they generally find that they are not nearly so happy as they were before, and they are often glad to return to their old occupations to escape the miseries of indolence.—*Herald of Health.*

A Sweet Heart-sin.—Let me step into your heart, sir, and peep upon its furnature. My hands are pretty honest, you may trust me; and nothing will be found, I fear, to tempt a man to be a thief. Well, to be sure, what a filthy closet is here! Never swept, for certain, since you were christened. And what a fat idol stands skulking in the corner! A sweet heart-sin, I warrant it. How it simpers, and seems as pleasant as a right eye. Can you find a will to part with it, or strength to pluck it out? And supposing you a match for this self-denial, can you so command your heart as to hate the sin you do forsake? This is certainly required. Truth is called for in the inward parts. God will have sin not only cast aside, but cast away with abhorrence. So he speaks, "Ye that love the Lord hate evil."—*John Berridge.*

Faithful unto the End.—Richard Baxter, after he had spent many years in the advancement of the glory of God, by laborious and constant preaching, unceasing pastoral labors, and numerous publications from the press, was yet unwilling to give himself ease, even amidst the infirmities of disease and age. An old gentleman who heard him preach related that when he ascended the pulpit, with a man following him to prevent his falling backwards, and to support him if needful in the pulpit, many persons would be ready to say he was more fit for a coffin than for labor; but all this he would soon forget, and manifest the fervor and energy of youth in his labors. It was feared, the last time he preached, that he would have died in the pulpit. And yet such was his humility, that when reminded of his labors on his death-bed, he replied, "I was but a pen in God's hand, and what praise is due to a pen?"

Asking the Blessing.—When the late Admiral Foote was in Siam, he invited the royal dignitaries to a dinner on his vessel. As they sat down to the meal, the Admiral, as was his custom, asked a blessing. The king in surprise, said that he thought that only missionaries did that. "True," was the brave hero's reply, "but every Christian is a missionary."

Dr. Chalmers had just seen an unconverted guest to his room and returned to his family, when a fall was heard in the bed-room; he returned and found his guest a corpse. In the presence of his family he explained how differently his conversation would have been that evening had he known how near his friend was to eternity.

English Children.

The new born English aristocrat receives, as soon as born, a little bed with a hard mattrass. From its earliest age it is taken, warmly wrapt, into the fresh air. After the first year its meals are reduced to three, and this rule is so unchangeable that no child thinks of requiring anything more; and from this time its food is of rich milk, and bread and butter, and good meat. After breakfast, it remains several hours in the open air, and then sleeps. The whole afternoon is passed outside. From earliest childhood the children of the aristocracy wear short sleeves, and often the knee is left bare, though the extremities are clothed in the warmest manner. At five years of age they begin to dance. Never are English children entrusted to the care of a young nursery-maid, but to an elderly experienced person, under whose direction they constantly are. As soon as the young girl goes to school, the carriage of the head and shoulders becomes an object of attention, and under no circumstances is she permitted to sit otherwise than upright. "My child grows but once," says the English mother, "and therefore nothing is so important as her physical developement. Everything else can be acquired later.

An English child rises at seven, breakfasts at eight, dines at one, sups at seven, and at nine o'clock goes to bed. Until twelve years of age they pass the greater part of the day in the open air, with only about four hours' mental work, fresh and blooming as a rose, with light step, and eyes beaming with pleasure and life. London possesses noble museums,, galleries of art, and treasures of architecture, but one of the most charming of its sights may be seen on fine afternoons in Hyde Park—crowds of children merrily playing, earthly angels of incomparable beauty. A sight equally interesting may be witnessed after service on Sunday at the Foundling Hospital—several hundred children, ranging from five to thirteen years of age, of the most noble physique, and absolutely bewildering beauty. Two of the most wonderful sights of Europe are the children of England and the flowers of Paris. Both appear to have descended from Paradise, and scarcely to belong to earth. Nowhere else are to be seen such blooming maidens and children as in England. One sees in Great Britain ladies of sixty with complexions fairer than those of our youngest maidens, and whose hair, though slightly silvered, is yet abundant and handsome. Just as by the Greeks, every trouble was taken to reach the highest beauty, so too, with the English aristocracy. Many artists assure us that the daughters of Albion surpasses all others in the perfection of physique. Even in Europe, the women of the best classes are not so healthy as the men, except perhaps in England.

Dr. Bock, Professor of Pathological Anatomy at the University of Leipsic, says: "A healthy man is a rarity; a healthy woman apparently does not exist." Yet it is possible that women may be and are, when they have the same training, as strong as men. I take this position boldly. In England, even with the disadvantages of female dress, and where their physical education, though superior to that of any other country, is still inferior to that of the males, the women of the best classes appear to be as strong as the men of the same rank, for we must not compare the women of one class with men of another. Who doubts this, let him station himself at the fashionable hours in Hyde Park, and see, on horseback or promenading, these incomparable women.—*Galaxy.*

Children's Corner.

Lessons in Punctation.

CAPITAL LETTERS.

The manuscripts of the ancients were all written in capital letters, with no spacing between the words, and without marks of punctuation. Small letters were not invented till about the seventeenth century, and their introduction was gradual. At the present day, however, the great bulk of printed and written matter is formed with small letters; but capitals have their uses, and should be employed according to the following rules:

The first work of every book, pamphlet, essay, or any written document, should begin with a capital letter.

Every chapter and section should commence with a capital letter.

The first word of every sentence should commence with a capital letter.

All proper nouns, titles of office, honor and respect, should begin with capitals; as, America, Mr. President, Dr. Hall, Gen. Hooker.

The days of the week and the names of the months must commence with capitals; as, Sunday, April, July.

Some newspapers begin with capitals the names of the seasons; as, Winter, Spring, Summer, Fall, Autumn. Many others use small letters.

When the words east, west, north and south refer to particular sections of the country, or the people inhabiting them, they should begin with capitals; as, the West is a great country. But they should commence with small letters when referring to the points of the compass; as, The wind blows from the north.

Adjectives formed from proper nouns should begin with capitals; as, Mexican, Roman, Prussian.

The names of religious sects and political parties should begin with capitals; as, Methodist, Baptist, Spiritualist, Republican, Democratic, Whig.

Commence every line of poetry with a capital.

All appellations of the Deity and the personal pronouns standing for his name should begin with capitals; [where the nominative would not be understood] as, The Supreme Being, the Eternal One, the Great I Am, the Lord, he is God.

The first word of every direct quotation should commence with a capital; as, He said in solemn tones, "This is the end of earth."

If the quotation is introduced by the word *that*, it should not commence with a capital; as, He said in solemn tones that "this is the end of earth." It is an old saying that "brevity is the soul of wit."

The first word of a direct question should begin with a capital; as, The question is, How shall we make home beautiful?

The first word of a direct vocative sentence or clause should begin with a capital; as "It is fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?"

When a sentence or clause given as an example is introduced by the word *as*, it should commence with a capital; as, The love of truth. See the different examples in this lesson for further illustrations of this rule.

If the example is a single word or a series of words, it is not necessary to begin with a capital: as, dog, cat, hen, cow. Some authors, however, invariably commence with a capital, whether the example be a single word or not; as, Dog, cat, hen, cow.

Every noun, pronoun, verb. adjective, and adverb, in the titles of books and headings of articles, should begin with capitals; as, "Youman's Hand-Book of Household Science." What to Do and How to Do it in Case of Accident."

Words denoting well known events, historical eras, noted written instruments, and the like, should begin with capitals; as, The American Revolution, the Dark Ages, the Declaration of Independence.

The pronoun I and the interjection O should always be written with capitals.

Rules and examples might be extended still further; but the principal use of capital letters is covered by those already given. Usage is somewhat divided on this subject. Some use fewer capitals than others, according to their individual tastes. But there are certain rules laid down, a violation of which shows the writer to be grossly ignorant, and often subjects him to ridicule.

One line drawn under a word indicates that the writer wishes it set in *italics;* two lines, in SMALL CAPITALS; and three lines, in CAPITALS. Italics are less used than formerly; consequently writers should be very sparing in the underscoring of words.

In connection with this article, it may be well to make a few remarks on the abreviation of words.

The names of the States and months, all titles of office or honor, and the word county, when used by themselves as the principal words, should not be abreviated; as, Illinois (not Ill.) is a large State; or, January (not Jan.) is the first month; or, the General (not Gen.) issued his command; or, the Doctor (not Dr.) was called. When, however, these words are used in connection with dates, places, etc., it is often advisable to abreviate them; as, The letter was dated at Detroit, Wayne Co., Mich., Feb. 18, 1862; or, Gen. (not General) Grant was elected President of the United States; or, Dr. (not Doctor) Kane wrote a book on the Arctic regions.—*Young Folks' Rural.*

A Letter from Dr. McLaren.

It was some days after the *Evangelical Repository* came to hand, that I noticed, with restless surprise, the position and indiscriminate censure cast, as I think unjustly, on your valuable "periodical," which I have read with entire approval for several years; then, "in all its force," on "those prominently connected with the National Association opposed to Secret Societies;" and lastly on "its prominent lecturers," who are exhorted to "learn to speak the truth in love." It is the positive earnestness of this wide-spread censure, and the trivial subject of it at its start, in comparison with what it is where it stops, that leads me to a doubt, as to the authorship, or the friendly authorship of this criticism. Any one may see that it would require not only an impartial and close, but also a very extensive observance, to justify this censure of all in the extensive sphere to which it is applied. But leaving this criticism entirely out of view, I must subjoin my own assured conviction, from what I know of my ministerial brethren who were the able editors of the old periodical, now extinct, that they will remain stedfast and immovable in their Christian hostility to all the profanely oath-bound communities, and especially to the mother and mistress of them all, in her hostility to the religion of Christ, and her secret adverse sway, within our civil government, tending to its degradation.

There were in the United Presbyterian church in A. D. 1873, 591 ministers, of whom 433 were pastors. I do not suspect, and have no reason to think that there is one Mason among the ministers. At that time there were twelve ministers in the U. P. Presbytory of Philadelphia, and under their official oversight 3,485 communicants. The account given of an utter failure of an earnest attempt made to form an association for the defence and furtherance of what so many ministers and communicants profess, is a symptom of indifference, and it may be no more, though that itself is liable to be a forerunner of a mental dissent from what every one of them has publicly confessed to God, to be a heinous sin, committed solely and directly against God. This is not the sin forbidden in the ninth commandment, for that belongs to the second table of the moral law, which commands every one of the human race personally in all his relations, "Thou shalt love thy neighbor as thyself." This law is the holy just and good law of Jehovah, suitable and sufficient for every human being, in all possible relations one to another. No man can modify, limit or annul it. And with that design, or result desired, to swear an oath for its attainment, naming the name of the living and true God, the Law-giver, is, in the sacriligious act itself a blasphemous violation of the whole second table of the moral law; but this is not all, or the main and the darkest iniquity that centers in and encompasses this profane oath. For it is a formal, direct voluntary avowal to God from the man who makes it, that he will live and act as long as he lives, in a way and for an end and with a motive, in fellowship with those who hear him and others like them, according to an old law of which he knows nothing, and will never divulge, with an accepted liability to death if he should; and more than this, if he divulges the precious secrets he gets in the third degree he loses his immortality. Now what is the third commandment? "Thou shalt not take the name of Jehovah thy God, in vain, for Jehovah will not hold him guiltless that taketh his name in vain." No other command has this awful appendix affixed to it. It is at least a judicial fore-warning. The command is a prominent constituent part of what our Saviour calls the first commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Mark xii. 30. Who is there, though he may not be a minister of the Gospel, or a member of the church, who may not with clearness of vision see, with the eyes of his understanding, that the blinding bandage, ancient and elegant as it may be, that makes useless the eyes in the head of every Masonic convert, is an appropriate and significant symbol of the blindness of his understanding, of his "soul," of his "heart," and of his "mind," in taking the name of the Lord of all upon his lips, as he repeats in his voluntary utterance directly and exclusively to the Lord, an oath, to be binding on himself under all circumstances as long as he lives—an oath, binding himself to obligations of which, except secrecy, he knows nothing in his oath, making himself liable to the penalty of death from his Masonic associates for his divulgence of the secrets which he swears to keep. Voluntary consent in an oath to God, is *suicide*, in such a case, as it is in the execution of it *murder*. The last clause in this third command of God distinguishes it fearfully from the others, "For Jehovah will not hold him guiltless that taketh his name in vain."

I hope my brethren in Philadelphia and throughout Pennsylvania, in the spiritual mindedness which I know they have, will be stirred up to do what they can, by the truth as it is in the law of God, and by the truth as it is in Jesus, who magnified that law and made it honorable, to keep their fellow-men from being guilty of that heinous and baleful sin against Jehovah which has drowned so many in destruction and perdition. The circulation and influence of the *Christian Cynosure* would, in the dissemination of that truth, be suited to bring men to a higher and more lasting glory, than any of the inhabitants of Philadelphia will ever get in the heathen temple, the satanic palace-prison of enslaved Masonry, whence the glory men may get there "will not descend after them," where "they will never see the light:" and this is no secret. Ps. xlix. 17, 19.

It is my deliberate judgment, that there is no church in the country, against which the Masons are as hostile, and united and bitter in their enmity, as they are against the United Presbyterian church. I could give proof of it, without going outside of western New York. I will further add, founded on what I have read weekly in the Washington County *Post* for a few years past, that I do not think there is a county in this State, where the militant, zealous missionaries of the prince of darkness have been as active and imperial, as they have been for a few years past in that old county, where, after the Masonic murder of Morgan, there was for years in the election of county and State officers, an overwhelming Anti-masonic majority, that distinguished it from all other eastern counties. How is it now with the old churches in that county? Even in old Cambridge the secret conclave, in the lodge, or under the arch, had the choice of public lecturers for a winter or more. As to labor, and truth for good, what a benefit it would be for that town and county to have the zealous services of that devoted and faithful servant of our Lord, the Rev. J. L. Barlow, now residing at Bemis Heights in Saratoga county, N. Y. He is the President, and the Rev. J. L. Demsey, of Blodgett Mills, N.Y., is the Cor. Secretary of the New York State Association opposed to Secret Societies, auxiliary to the National Association; the latter Association will on the 2d of June meet in Syracuse. I became connected with it at a meeting held there about four years ago. They were then all strangers to me. I found it to be a meeting of men who feared God,—indeed a prayer meeting, as it has been since. I have seen and heard at these meetings some of "the prominent lecturers," and some earnest speakers not prominent, and, I must add from a sense of duty, that I have not yet heard from any one at these meetings what I thought was said for show, or from ill-will to his fellow-man. I have felt it to be my duty to my God and to my fellow-men to write the foregoing.

DONALD C. MCLAREN,
A minister of Jesus Christ, my Lord.

Religious Intelligence.

—Germany has now 50,000 old Catholics, organized into ninety-two societies, which are ministered to by thirty-one priests.

—The General Association of the Congregational churches of Illinois, meets this week in Kewanee from Thursday to Saturday. Prof. Boardman of the Theological Seminary will present a paper on the "True Basis of Fellowship in Congregational churches."

—The Baptists of Chicago propose to hold a convention in Chicago, about July 1, to make some arrangements for an active canvass in favor of the centennial fund. The meeting will be held in connection with the commencement of the University of Chicago. All Baptists interested in denominational educational matters are invited to attend.

—The Sixteenth General Assembly of the United Presbyterian church commenced its sittings at Monmouth, Ill., yesterday, the 27th. Preparations have been made for the entertainment of large delegations, most of the railroads of Central Illinois allowing reduced fare; and one includes in this favor the *wives* of delegates.

—The General Assembly of the Presbyterian (reunited) church opened in St. Louis on Thursday last. Dr. Howard Crosby of New York, the retiring moderator, preached the opening sermon in the morning; in the afternoon Dr. Wilson of the Western Theological Seminary was chosen to preside. This Assembly numbers over 800 delegates, most of whom are present. The consolidation of the various mission and benevolent Boards will probably be effected, reducing their number to four: Home Missions, Foreign Missions, Education and Relief, and Publication.

—Rev. Joseph Haven, D.D., died at his home in Chicago early on Saturday morning. He came west from Amherst College, where he had gained reputation as a teacher and author, his works on mental and moral philosophy having been widely adopted as college text books. For a number of years after removing to this city he was professor in the Chicago Theological Seminary, which position he held to within three or four years. His death will be widely lamented in the Congregational church.

—The work of the Bible revision is going forward rapidly in England, but will occupy some six years longer. The translators are adopting as nearly as possible the same arrangements as those enforced by James I. during the making of the first translations, in the years 1607–1611. One of the most indefatigable of the translators is Dr. Guisburg, a Church of England clergyman, not now, however, discharging his clerical duty. He is of German extraction, and a most accomplished scholar, with the advantage of a valuable library containing some rare and priceless Bibles. Dr. Guisburg discharges the preliminary work of revision; it is then submitted to the other members of the company. The fullest harmony prevails among the translators and revisers.

—The American Board has 19 missions, with 70 stations and 466 out-stations, 145 ordained missionaries, and a total of 347 laborers sent from this country; 914 native pastors, teachers, and helpers; 197 churches, 9,435 communicants, 12 theological and training schools, 21 boarding schools for girls, and 496 common schools, and a total of 18,644 pupils. Twenty-four more churches are reported, 9 more native pastors, nearly 800 communicants were added to the churches, 66 more young men to the theological and training schools, 86 more girls in boarding schools, and 1,600 more children gathered into mission schools last year than the previous year.

—Rev. A. M. Milligan, of Allegheny City, Pa., writes to *Our Banner* his late remarkable personal experience as an instance of answer to prayer. During March last while in otherwise comparative good health his bowels became strangely closed. His physicians pronounced the cause to be an internal tumor or hard cartilaginous substance. The best physicians of New York and Pittsburgh concurred in the opinion and declared it impossible for life to be a great while prolonged, and the difficulty was beyond the reach of surgery, except to make an artificial opening, a dangerous operation, but finally decided to be performed April 8th. Meantime, Mr. Milligan's congregation in Allegheny met every evening to pray for his restoration. On Monday evening, April 6th, one of the elders said he could not bear that their pastor should endure so dangerous an operation away from his family and people, and proposed that he be brought home and the additional expense be met. All favored the suggestion and Prof. Sloane and a physician went to New York, arriving within an hour of the time set for the operation. Arrangements for the transfer were quickly made, and Mr. Milligan arrived at home on Thursday. The next morning, without any human instrumentality whatever, the tumor was removed downward so as to give relief, and the praying flock rejoice in the answer to their prayers, in beholding their pastor returning to health and strength from the grip of death.

News of the Week.

The City.

—The great reunion of old Abolitionists is to take place in Chicago, June 9th, to continue three days, morning, afternoon, and evening. The first meeting beginning at 1 o'clock P. M. of the 9th, will be addressed by Governor Beveridge. The Editor of the *Cynosure* will speak during the convention.

The Capitol.

The Civil Rights Bill (Sumner's favorite) was before the Senate Friday and an all night session was held. Early Saturday morning the Bill passed by a vote of 29 to 16.

—The marriage of Miss Grant to Mr. Sartoris of England was the great event of last week. The ceremony took place in the splendidly decorated East room of the White House, and although largely attended was not a State occasion. The party started on Saturday for England where Mr. and Mrs. Sartores will reside.

—Since the reduction of the price of registering letters to eight cents, that branch of the postal business has increased over 100 per cent. Why cannot our legislators be wise enough to reduce letter postage as well, and have a like result?

The Country.

—Reports from Southwestern Minnesota represent that the ground is literally covered with young grasshoppers, which have already commenced eating the vegetables.

—The Finance Committee of the Centennial Celebration report that $3,000,000 more will be sufficient to guarantee all the expenses of the Exposition; and they expect this will be forthcoming from the people and the government.

—Three great cattle sales took place last week in the vicinity of Chicago. At Waukegan, Ill., on the 20th, the Glen Flora herd, seventy-eight head, sold for $55,000, the average on fifty-five cows being over $900. On the 21st, a sale of Lyndale herd, eighty-eight in number, realized $128,000. Fifty-nine cows and heifers averaged over $1,730 each, and one bull was bid off to parties from England at $14,000. On the 22d at Cambridge City, Ind., a sale of fifty head realized $25,000.

—Gov. Taylor, of Wisconsin, is pushing the railroads under the new law of that State with extreme measures. Three suits have been brought against the Northwestern and the St. Paul companies and their officers are under arrest.

—Of the fifty-three parishes in Louisiana, thirty-one are partially or entirely covered by the terrible overflow of the rivers intersecting them. These parishes contain over a quarter of a million of people. The loss to the crops has been calculated as follows: Cotton, 300,000 bales, sugar, 40,000 hogheads; and almost a total destruction of the tobacco and rice crops, the last one of the most promising industries of Louisiana. The mayor of New Orleans has written that $1,000,000 are needed to relieve the sufferers, and many must perish unless help is soon given.

WHEATON COLLEGE!

WHEATON, ILLINOIS,

Is well known by the readers of *The Cynosure*. Faculty, same as last year, with the addition of two gentlemen. Those wanting information should apply to J. BLANCHARD, Pres't.

COLLEGE SECRET SOCIETIES.

CHAPTER IV.—(CONTINUED)

In a most able, as well as moderate article upon secret societies (The *Congregationalist*, 1871, vol. 23, No. 16,) President Crosby states very decidedly that his adverse opinions are based in a great measure upon his experience as secretary of a college faculty; another college president has averted to the "babyishness of secret societies," while a third denounces them as an "unmitigated nuisance." Former associations render it difficult for many college officers to express their later views, but it is known that few regard them as wholly beneficial. In conclusion, I charge secret organizations with tending to encourage plots and machinations against law, order and society; with fostering the lowest of politicians' arts; with exciting unreasonable jealousies; with exacting time and attention needed for study; with involving an expenditure which many can ill afford, and which all could apply to better advantage; with encouraging deceit of parents; with furnishing a partial and unfair aspect of persons and things; with being childish in principle and more or less vicious in practice; and finally, with doing all this in the pretended effort to accomplish certain good purposes which could be equally well accomplished without the element of secrecy.

THE REMEDY.

When the evil of secret organizations is once admitted to outweigh the good they accomplish, the remedy should be radical in its nature, although its effects may be slowly manifested.

(1.) Let the members of secret organizations be at once looked upon as only "partial men;" a happy phrase employed by Haeckel to indicate the undeniable fact that only one-half, and that the poorer, belongs to humanity—the better is a slave of a clique.

(2.) Let us deny their elegibility to any position of honor and trust involving discrimination between individuals.

(3.) Let no woman marry until her suitor takes a solemn pledge never to remain in or join a secret organization of any kind, except for the protection of life, health or property during war or other exceptional circumstances.

(4.) Let colleges prohibit the formation or continuance of secret societies; exact a pledge from every entering student; and, if necessary, make unhesitating expulsion the penalty of membership.

(5.) Let the reasons for this action be embodied in a printed pamphlet to be placed in the hands of all who are or seek to become students, and sent likewise to their parents or guardians. Ten times the expense which this would involve would be saved to the colleges in time and trouble.

If for no other reason, we hail the admission of women as a means of sifting the secret society curse; they may thoughtlessly wear the badges of their friends' societies or adopt their modes of thought; but as long as they are excluded from, or decline to enter the organizations they must be ranked as opponents of the system; and where they are in the majority they may even outvote the scheming politicians of the other sex.

Let the students seriously inquire whether social enjoyments, literary pursuits, or scientific investigations cannot be attained without recourse to a means at once so offensive, cumbersome and futile as secret meetings. Let them see that in the only desirable sense a family circle is a secret, that is, a private society; that a party for any purpose need embrace only invited and congenial guests. And let them resolutely deny themselves all such privileges as can only be enjoyed under lock and key, in the dark, or in a windowless monstrosity like a certain hall at New Haven. It has been urged upon me to confine these animadversions to college societies, in order to gain the support of the Masons, Odd-fellows, Good Templars, Farmers' granges, and other extra-collegiate secret organizations. This might be expedient, especially if anything like a decision by ballot were aimed at. But as my only object at present is to awaken public attention, I prefer to state my honest conviction that, however benevolent may have been the original purposes of these combinations, all their paraphernalia and mystic rights are just as much tomfoolery as those of any students' society. If, however, the Masons, etc., can prove themselves superior to college societies, so much the worse for the latter; if not, then so much the worse for them both.

I am well aware that some of the opinions here advanced are too radical to be agreeable, and that a certain amount of odium must follow their public expression. But, on the other hand, I am assured that they are shared by some in whose judgment I have great confidence, and that the great public outside of secret organizations will uphold them in great measure. But I am less desirous of establishing my own opinions (which, however, are not confined to myself) than of stimulating an untrammeled discussion. I only regret to be called out of my legitimate sphere, because those who should lead in the matter are too often compromised by past or present affiliations. As "incomplete individuals" they have my complete sympathy and good wishes for an early reconstruction.

Very respectfully yours,

BURT G. WILDER.

Ithaca, N. Y., October 20, 1873.

Immediately upon the issue of the above letter Professor Wilder had the satisfaction of knowing that his bravely expressed sentiments had awakened a response throughout the country. From the multitude of able editorial opinions, the following sufficiently represent

THE VOICE OF THE AMERICAN PRESS ON COLLEGE FRATERNITIES.

The Springfield (Mass.) Republican, Oct. 23.

It would be strange if the sad death of young Leggett at Cornell should be passed over without some discussion of the principle of secret societies, and now it has been opened in a masterly way by Burt G. Wilder, the well-known professor of anatomy at Cornell. · · ·

Of course, it doesn't follow that because Leggett died in the process of initiation, the Kappa Alpha is not a benificent institution, for people have been known to die in the process of baptism; but this is a good time to reflect whether there are not more general considerations that condemn the existence of secret societies in college and in the world. Secrecy adds a certain power to association. Earlier in civilization, when force and intrigue were essential to the advancement of even the best causes, secret organizations were an economical device in the prosecution of any purpose. To-day and here they have no such excuse for their existence. There is not a moral, political or social purpose which secrecy can aid more than openness. Secrecy may succeed in springing an issue upon the people and carrying a single campaign, but its gains are temporary and hardly worth the pains. The Know-Nothing and P. L. L. organizations have really accomplished nothing by their secrecy, except to familiarize young people with the frangibility of oaths and to fill their minds with silly ambitions. The older social organizations are largely charitable in their purpose, but probably if the per cent. of revenue that goes to charity were displayed by the the side of that which goes to fuss and feathers the comparison would not be flattering. The annual dues exacted would pay the premium on a very fair life insurance.

In college, and to a large extent elsewhere, the secrecy is the sole charm of the matter. There is a range of minds to whom secrecy is a consuming pleasure. Little children display it with their triumphant "I know something you don't." Most people outgrow it, but some never do. It is a foible that belongs to the juvenile mind and the juvenile state of civilization. It is the meat of petty rather than large minds, and we fear we must say of the feminine rather than of the masculine cast of thought. Secret societies, therefore, thrive among vealy youth in colleges, and among a class of ordinary people who are just below politics, so to speak, and who are satisfied with a mighty small honor, if it is expressed mighty big. In certain cases, like the Phi Beta Kappa, a literary weight attaches to membership, but the secrecy of the order has contributed nothing to this end. The mystic letters are equal in effect to D. D., or D. C. L. The English universities, we believe, have nothing corresponding to the secret societies of American colleges. · · · We shall get over secret societies, as we are getting over a good many other childish things. It used to be proper among gentlemen to take snuff, to 'treat' in grog shops, to fight duels, to refuse to exchange pulpits between different sects, to pronounce negro with two g's and eke to wallup the same, to mulct custom-house clerks five per cent. for party purposes, etc., but now we order things in a more manly way. We do not propose any restrictions by any authority upon the right of secret organization. In fact we should insist upon the sacred preservation of all man's rights to make a fool of himself, but we say at the same time, "Don't."

The Chicago Evening Journal, Oct. 25.

Undoubted evils that have long been permitted to exist undisturbed are frequently brought into prominence and exposed in their worst forms by some lamentable accident or tragedy incident to their operations. Ten days ago a young and promising son of General Leggett, Commissioner of Patents, was killed near Ithaca, N. Y., by falling from a cliff, while about to be initiated into a secret society of Cornell University. · · · So shocking an affair may be beneficial, we trust, in suggesting the expediency of a general discouraging of secret societies among our institutions of learning. Despite their pretenses there is little that can be said in their favor. As a rule, they have no benevolent purposes in view, are not designed for literary or social culture, and eek to attain no moral or religious ends. Physical development and healthful diversion are least of their objects. On the contrary, they almost invariably breed rowdyism, hazing, drinking, debauchery, extravagance and a disinclination for duty. Assemble a party of young men together anywhere, with all restraint removed, and perfect secrecy enjoined, and the result will be pernicious. Students require relaxation and diversion, but to secure these, secret organizations, that speedily become schools of vice, are by no means necessary. Every college society should be kept under healthful supervision, and the dangerous and ridiculous follies that are now common, under the designation of "initiatory ceremonies," should be totally prohibited.

From time immemorial the secret societies of certain universities in Europe have been noted for the drunkenness of their members, for brawls and dueling, and for many other equally debasing absurdities.

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COLLEGE SECRET SOCIETIES.

CHAPTER IV.—(CONTINUED.)

The verdict appears to be satisfactory to the family of the deceased and to the members of the fraternity. Perhaps it ought to be to all others. I have taken sufficient interest in the case to examine the scene of the accident, to attend the more important portion of the inquest, and to study the whole evidence, together with the method of its elucidation. I know nothing of legal discriminations, but the verdict of a coroner's jury is presumably intelligible to the common mind. Leggett voluntarily put himself in charge of these young men. From the moment of his blindfolding he was as helpless and irresponsible for his own safety as an infant; more so than is a passenger who enters a railway train; and it was the duty of those assuming this charge to protect him from all avoidable harm. The only cause of death which they could not avoid would be an earthquake, a lightning stroke, the fall of a tree, or a missile from an unseen source. But to lead him toward a ravine, to place him against, or allow him to stand near, a tree upon its very brink, even at the equal risk of their own safety, was as little justifiable as if they had laid him across a railroad whose existence they had not observed, or had seated him upon a keg of gunpowder whose contents were unknown to them, but, under all the circumstances, presumably doubtful in their nature. With all the candor and impartiality at my command, I have supposed my dog in the circumstances of the young man who was killed, and to my great regret find it impossible to accept the verdict as satisfactory. *A fortiori*, as a possible relative of a human being who might hereafter meet his death under similar circumstances, I must regard the verdict as insufficient. I hold that blame attaches to all in greater or less degree, and that this blame should be indicated in the verdict, not in any way as punishment to the present parties to the occurrence, but as a solemn warning to others hereafter so engaged.

It was important to learn all the circumstances in order to convince the public that no dangerous ceremonies were taking place at the time and place of the tragedy: and as this is proved, we may look upon the errors in it as individual only. But there is another feature of the case which is in part apparent in the evidence, but most obvious to a spectator of the inquest; and this is perfectly characteristic of secret society proceedings. The witnesses were charged with no crime; the public merely wished to know all the circumstances, and they were the only sources of information. The fast-spreading rumors arising from the haste and secrecy of the arrangements for sending off the body, would naturally, so it seems to me, incline the witnesses to let the truth be known as soon as possible. Whereas it is notorious that certain interested persons, all of them members of this or of other secret societies, objected to an inquest, urged that it inquire merely as to the direct cause of death, and advised the avoidance of all questions tending to show the nature of the performances, actual or intended. And finally, as the evidence shows, some of the witnesses could not have been more reluctant to give information if they had been under charge of murder; especially was this noticeable in regard to the blindfolding of Leggett.

As a result of this unfortunate policy, the jury became suspicious (that is, those members thereof who were not themselves members of secret societies), and the press echoed the dreadful reports concerning the "killing" of Leggett. In spite of this, the re-examination of the first witness, five days later, was a repetition of questions and answers, the latter as brief and as little to the point as possible; and the first satisfactory testimony was that of Lee and Wason, who, being only Freshmen, and recently infected by the *cacoethes celandi*, told in ten minutes, and but for their weakness could have told in five, what Sophomores, and Juniors, and Seniors, not to mention others, had been striving to conceal for nearly a week. And to this delay, and not in any sense to the inquest itself or to the facts evoked, we must ascribe the general misapprehension respecting secret society ceremonies, and the obloquy which has fallen upon all our societies, and indirectly upon the institution to which they belong.

As a citizen of Ithaca and a member of Cornell University, I claim the right to form and to express publicly my sorrow and indignation at the manner in which most of the evidence was given and received; and at the same time my deep sympathy for Lee and Wason, and my admiration of their moral courage and straightforwardness. Their testimony was to the rest as the flight of an arrow to that of a boomerang.

Leaving, now, this particular occurrence, I beg leave to offer some general considerations upon secret societies, the presentation of which has been delayed for an occasion when the subject is already under discussion. And I can think of no better medium than the ever impartial *Tribune*, which is always open to both sides. Before doing so, I ought to say I am not conscious of personal hostility to secret fraternities. During my student connection with the scientific and medical schools of Harvard University I lived at home, and knew nothing of them except through a fellow-student, whose intimate friend was a member of one. The impression received was not favorable, but when, six years later, I became connected with the Cornell University, I think that no strong prejudice remained. My acquaintance with members of secret societies, while never very intimate, has not been injuriously affected by the mere fact of their membership, nor have I ever knowingly done them injustice or suffered it at their hands. I claim, therefore, to be capable of a fair and impartial consideration of the matter, upon general principles.

I do not know whether secret organizations exist in the scientific or medical schools; at any rate, I never joined one, and have, therefore, no direct information respecting their purposes or their operations. Nevertheless, I decline to be bullied into silence by the favorite argument that "if you are not a member, you know nothing about them." Must we assist at an *auto da fe* in order to qualify for expressing an opinion upon the horrors of the Inquisition?

An institution is to be judged in part from its theory, and in part from its practice; and, while the latter is the easier way, it is not always the most trustworthy; for the nature of practice depends largely upon special conditions of individuals; and a final judgment requires a vast collection of cases, in order to prove that they are not exceptional. But if the principles of an institution can be shown to antagonize "higher laws" of moral or civil order, it may fairly be regarded as cruel in its effects. It is not denied that, during war or great political crises, or under other exceptional conditions, secret organization may be needed for self-protection; but history shows that all such hidden associations which persist after the occasion which called them into being is passed, tend to degenerate into instruments of harm to society, to the State, and to their members.

That there are natural degrees of secrecy is evident to all. Into the inmost soul of man God alone can enter; and the attempt of mortal, whether, as "confessor" or not, is an effort toward the "unpardonable sin." The married pair are, in theory at least, in each other's confidence to a degree which the higher animals respect among themselves, and which only the most depraved of human beings seek to violate. There are family secrets which result from the nature of blood-relationship; for the family is in certain aspects a unit, like the married pair. So, too, the associations of church, of politics, of mutual aims and tastes of all kinds, are in varying degrees natural and harmless; but only in so far as they do not conflict with the fellowship of man—with the recognition of the higher law. "Above all nations in humanity."

Not that all are to associate together or upon the same level; human nature forbids, and reason shows the physical impossibility; but the unbiased mind will readily see that any bond which incapacitates him, however little, for an impartial recognition of virtue and worth in all mankind, or which leads him, however slightly, to uphold certain individuals or organizations against his inner convictions of right and wrong, must be injurious to his mental and moral freedom and progress. Do wise men form intimate business connections with acquaintances of a few week's standing? Would not a merchant justly suspect the motives of such a comparative stranger who asked admission to his commercial confidence? Yet here is a matter of mere dollars and cents, and the terms of co-partnership are openly announced. Is, then, a youth justified in forming an alliance, defensive at least, with others whom he has known for a few months at the most, upon a basis of mutual agreement which virtually binds him to be intimate with them only and forever, and to stand by them under nearly all circumstances? And ought he not rather to infer that their early solicitation is founded at the best upon his supposed social position of means, rather than upon their conviction that he is one calculated above all others to help them in the hard work of life in and out of college? No assertion is here made, but the question is a fair one. And does he realize that in a few years he will be a man, a member of society, and a citizen of the State, placed, perhaps, in a position requiring absolute freedom of thought and act? that he may be a husband and father, the center of a family circle and the repository of all the secrets which his family relation involves? Can he fairly and honorably keep up an intimate relation with a large body of individuals whose corporate proceedings are kept from his wife and children, for no reason which one can comprehend, or which he could explain, even if he would? And ought he to complain when they, in turn, have secrets from him? when his wife has friends which are not his, and when his sons form attachments which may be well enough in themselves, but whose clandestine nature, in imitation of the parent, tends almost inevitably to render them pernicious?

Yet this is what may be, and too often is, exacted from every member of a secret organization, whether in or out of college, as the terribly dear price of the social, political, or theological advantages which his membership confers. I purposely enumerate these three, for there are cliques in society, cabals in politics, and sects in religion, and it would be very easy to show that in these departments do secret organizations find most congenial soil. Science, thank Heaven, is generally incompatible with petty concealment; God's truth is free to all, and the naturalist, at least, has too much earnest work upon his hands to admit of learning grips and passwords and the non-significance of Greek initials.

The most powerful and the most mischievous of all secret organizations, the ablest and most unscrupulous opponent of religious freedom and of scientific progress, is that of the "Jesuits;" and no one can deny that in so far as concerns their secrecy and their social and political tendencies, all

secret societies are Jesuitical. It is claimed that members of secret organizations are bound to render aid, pecuniary or otherwise, under all circumstances. It is difficult to see why the same kindly relations cannot be maintained without the secrecy; and it is a slur upon both Providence and human nature to hold that the door of charity can be opened only by a peculiar twist of the handle, which, in point of fact, is no secret to "outside barbarians." Nor are all such givers of aid immaculate; a near relative, who had been a Mason from early youth, and had traveled extensively over all sections of the country, once told me that whenever a man gave him the Masonic grip, he avoided his society; and I know members of this and of other secret organizations with whom I would not trust the integrity of my dog's tail. Not that there are not rascals just as black outside the pale; no such question is raised, or need to be. What I urge is, that he who joins a secret fraternity of any kind whatsoever runs the risk of "warming a viper," or of being "taken in" by a rogue, whose only claim upon an acquaintance is a secret sign which they know in common, and which any one can find out who takes sufficient pains. In short, for the slender chance of benefit from fellows of the order under conditions little likely to arise, we are asked to link ourselves socially, and more or less fully in morals and in business, with persons who may prove utterly uncongenial in tastes and mode of life.

Moreover, whatever may have been the case in past years, it is certain that now the annual expenditures of an 'actual member" for society purposes, which he justifies to his family on the ground of looked-for aid in misfortune, would enable him to make a certain provision for them by life insurance, and to insure himself while traveling. Deny this who can. But one other advantage has ever been claimed for secret organizations over open ones, namely, that in war life or liberty may be preserved through the recognition of the "secret bond." Now I am satisfied that the artificial animosities and unjust decisions resulting from secret affiliations far outnumber the cases above mentioned; and it must be remembered that all these cases, except only those where common humanity would not otherwise have been exercised, involves a direct betrayal of the party or nation with which the benefactor is acting.

Both reason and experience indicate that when concealment is practiced without good cause, a bad cause is pretty sure to be devised. Yet, strange as this may seem, this fact is a good sign; for where evil predominated in the world, fear, not modesty, would warrant the good deeds done in secret; but so long as virtue is the standard, ideal at least, so long sin hides its face for shame; "they love darkness better than light, because their deeds are evil." Hence, that which is secret for no apparent good cause, is justly and inevitably suspected to be wrong; and by a natural consequence darkness, mystery and concealment become synonyms of moral shadow and obliquity. This being the case in general, is it strange that when, for no good reason which they themselves have ever pretended to assign, young men bind themselves to hide all their proceedings from the world, they are irresistibly impelled to justify this mystery by actions more or less deserving of the concealment which they practice? Herein lies at least one of the occasions of immorality in secret organizations—the steps being gradual from innocent, and, perhaps, earnest effort at mutual improvement, through harmless mischief, malice, plotting, slander, actual violence to others, dissipation and debauchery among themselves. Not that in all cases these depths are reached, but that they do in some is easily proved, and that they may in all is as easily demonstrated from the conditions involved.

Without pretending to more than ordinary acquaintance with the arrangements in the other world, I am willing to hazard my position therein upon the truth of the proposition that secret societies are unknown in heaven; but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust. Young men are specified, and not people in general. It is not the least of woman's many wrongs that the stronger sex has excluded her from secret organizations. Whether upon the general principle "*omne ignotum pro magnifico*" or from the assumption of woman's inability to keep a secret, it is hardly worth while to inquire; the fact remains that secret societies are exclusively masculine. Two bad results are liable to follow. (1.) As above remarked, the exclusion is a bar to the confidence which should be absolute between husband and wife, and nearly so between mother and sons, brothers and sister. (2.) Male thoughts and feelings tend downward. Being a man, I assert this as a rule so general that the exception can hardly be found. The army, the medical school, the boarding school, the dormitory, all bear witness to the fact that when, for any time, men are placed in social relations from which women are excluded, demoralization ensues—slowly, perhaps, but surely; and that the college society is no exception, let Dr. Crosby show from his own experience: "Thirty years ago I was a member of a college secret society, and, while I had upright fellow-members, I found the association was chiefly a temptation to vice. The promise of secrecy prevented all disclosure to parents, and the seclusion was thus perfect. We met in a back room of a hotel; liquor was brought from the bar-room for the company, and, as in all such styles of association, the conversation gravitated to the obscene and sensual. · · · I do not charge all or any of our college secret societies with such excess at the present day. · · · But still they all offer a remarkable opportunity for sins in which publicity would not allow their members to indulge for a moment."

Granting that in some societies the customs are better than those above described, I know others for which our picture is not overdrawn. And I would ask the members whether the language habitually employed, or the subjects discussed at their meetings, when these are merely social, are as pure as they would be in the presence of their mothers and sisters? Any admitted difference for the worse is to be ascribed, in part at least, to the secrecy of their arrangements. Admitting that the ostensible objects of secret societies are innocent, elevating and benevolent, we may fairly ask whether all of these could not be just as well accomplished without the element of secrecy; and, on the other hand, it may as fairly be claimed that this same mystery is the direct occasion of most of the trouble of every kind in colleges. To state the case in another way, it is probable that, except under extraordinary conditions, all good ends are attainable by open and direct means, while it is certain that covert and mysterious methods of acting are a constant characteristic of evil deeds.

It is perhaps true that large numbers of eminent men in all branches are, or have been, connected with secret societies; to be conclusive we should know what equally eminent men have not been so connected; and it is probable that, at the most, it might be shown that membership was not incompatible with future advancement, and that this was made in spite of the association, rather than through its aid. It ought also to be shown what proportion exists between the eminent and the good and those who are not so, or were the reverse, in and out of the organizations. It might be difficult to obtain evidence upon this point, but every college officer may ascertain from the faculty records, if not from his general recollections, that of those whose conduct or method of study call for interference, a large majority are secret society men. When I have seen and heard during five years warrants me in affirming that nine-tenths of the mischief and immorality of the earlier years of the Cornell University was directly due to the presence and influence of secret society men who came here from other institutions for the avowed purpose of engrafting branches of their parent trees upon our young and otherwise perfectly healthy organization. And further, speaking not as a Professor, but as a citizen and member of the University, I feel no hesitation in adding that the larger proportion of all the disturbances which have in any way affected the comfort of students, of faculty and of citizens, have been either originated or carried out—or both—by means of secret organizations.

The correctness of the following statements may easily be ascertained from those who were here at the time the cases occurred. A young student was induced to join a secret fraternity; naturally boyish and inconsiderate, he speedily fell behind in his studies; he purchased an expensive badge; he felt bound to contribute his share to the frequent festivities which rendered Gasvadilla notorious; and for these and other society objects expended the funds sent him for tuition and board; his difficulties became at last too great for further concealment from his father, and he left the institution under not very creditable circumstances. Another student, in most respects the opposite of the one just mentioned—young, it is true, but unusually mature, conscientious, and independent—was induced to join a society which enjoyed a very high reputation for scholarship, conduct and social position. Some of his former friends perceived a change, but respected him too much to complain. Suddenly he severed his connection. No reason was ever made public; but it is generally understood that a member committed an offense against justice and college law. True to their pledge, his fellows refused to condemn his action. Finding remonstrance in vain, the new member dared do that which few have ever done, and freed himself from an association in which he found the sense of right and wrong overpowered by an oath of mutual support. Whatever may have been the exact cause, the fact remains that one of our most brilliant students and excellent young men, who was, in fact, too good to live, found the secret bonds of one of the best societies too galling for endurance. That he retained the respect and good will of his late associates is still more conclusive evidence of the fact that he left them for conscience's sake, and was not asked the sign.

[CONTINUED ON THIRTEENTH PAGE.]

The granges no doubt had, and perhaps still have, a good object in view, but in this, like in all other things, there are extremes. The railroad monopolists, in some cases, have run to extremes in oppressing the producer, but is there not an equal danger of the granges running into the other extreme, and thus paralyzing the progress and enterprise of the nation? Railroads accomplish more for the producers than any other one thing that has ever been invented, and from the benefits resulting therefrom, millions of producers now count their wealth by thousands. Aside then from the religious aspect of the move, we are inclined to doubt the plausibility of their claims fearing that an extreme on the part of the granges may be more fatal to the prosperity of the nation than the one against which they are protesting.—*Weekly Pilgrim.*

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OUR SUBSCRIPTIOM LIST.

May twenty-sixth our mail list was again counted. On May ninth it numbered 4,384, now we count 4,607. A gain of 223, or an average increase of 13.93, nearly fourteen subscribers daily. For the twenty-two days preceding, the average rate of increase per day was 22.6. We think that in consideration of the fact that business in almost every field of action is now unusually pressing, this is keeping up the rate well, although it is far lower than our necessities require and our hopes allowed us to look for.

There are hundreds of workers for the *Cynosure* that we have not heard from for a long time. Are you still extending the circulation of the paper? With what success?

Although we cannot report a mail list of six thousand subscribers at Syracuse, we can report very efficient and successful labor on the part of many engaged in the work of putting down secret societies. We have just received a club containing the names of thirty-nine ministers of the Methodist Episcopal church comprising all of the Colorado Conference and the Missionaries of New Mexico.

This club is sent, we quote from the letter containing it, as the "cheerful, earnest donation of two women of the Methodist Episcopal church, and may God accept and bless this offering."

Two women away in New Mexico feel the importance of the *Cynosure* and its work so much that they have thus sent it for three months to the shepherds of all these flocks scattered over the plains and among the hills of the West.

Similar indications of general effort from other parts of the Union strengthen us to press on the battle. Let all of us, for it is *our* work in a general sense, wake up fully to the fact that the *Cynosure* must have a positive enlargement in its subscription list. Let us feel that there is no alternative. Not even in death.

The battle is joined and we, all of us, engaged in it, call with all the authority which a just cause commands for one hundred thousand fresh recruits. Let them be volunteers.

ANTI-MASONIC LITERATURE.

At the Oberlin Convention two years ago a committee was appointed on "cheap publications." This committee reported in favor of the immediate publication of "Finney on Masonry" in paper covers, and the republication of the old Morgan revelation of Masonry, and subscriptions were taken for these works. The price of Finney on Masonry was reduced to just one-fifth of the retail price in cloth. The Morgan book was published in very attractive form, with the signs, grips, due guards, etc., illustrated by engravings, and the first edition was sold to those who subscribed at Oberlin at 8 cents each, the bare cost. This was the first of *our* Anti-masonic books, but others were added in quick succession till now we have eight, all of them deserving and receiving a liberal sale. Two more, Odd-fellowship Illustrated, and College Secret Societies, are now in press, the latter just being completed, and the former to be completed at an early day, but possibly not earlier than Sept. 1st. Many earnest friends of the cause have expressed great surprise as well as pleasure that the price of all of our books has been put so low to all, in lots of 25 or more. From thirty to forty per cent. discount on retail prices to regular *dealers* is considered liberal, but to sell books in as amall lots as 25 at from sixty to sixty five per cent. discount when no necessity existed for such liberal terms seemed remarkable. Our answer has been: We care far more for the sale and circulation of the books than we do for the profits on them. Had our chief or even prominent object in life, been to make money we would never have been so foolish as to have published the *Cynosure* or anything else on the secret society question, since very heavy pecuniary loss was certain, and positive ruin was much more than *possible*.

A NEW PAMPHLET.

The readers of the *Cynosure* have doubtless been interested in the articles which have been prepared with some care on College Secret Societies. We have already been to considerable expense having sent out our circulars at two different times to about two hundred and fifty different colleges for the purpose of collecting information on the subject, besides expending much time in correspondence and research on the subject.

These articles are to be issued in pamplet form early in June. Orders have already been received for several hundred copies. The price will not exceed $15.00 per hundred, two dollars per dozen, postage or express charges extra. This work supplies a want which has long been felt by persons opposed to secret societies in colleges.

Nothing, we believe, tends more to confuse the ideas of equal justice and prevent an honest recognition of real merit in the minds of men educated in schools which allow secret societies than a four year drill in concealment and favoritism of their college societies.

The alumni of one institution, which has ordered two hundred copies of this book, have combined together to aid the faculty in the total extermination of these pestilent parasites from their "*alma mater*." Send on orders.

PETITIONS.

If any of our readers have not circulated the protest against the corner stone laying of the United States Custom House by the Masons on the twenty-sixth of next June, let them do so still. Can you not sacrifice business and pleasure somewhat in order to do yonr part toward preventing this national disaster and disgrace.

If your petition should not arrive in time to be sent to Washington, send it before the fifteenth of June it will then come in time to be counted and its moral force will be brought to bear against such a proceeding through the public press.

After the 30th of May send all protests to the office of the *Christian Cynosure*, 13 Wabash ave., Chicago.

CYNOSURE SUBSCRIPTION CARDS

Have been prepared for use at the Syracuse Convention, not only for convenience in taking the subscriptions of all friends who are not taking the paper, but there is a blank pledge on the back where each is asked to state how many subscribers they will promise to secure before Sept. 1st, and how many during the year. We would be very glad to secure such pledges from those who are not able to attend the Syracuse Convention. Such promises will greatly encourage us while they will, we believe, help those who make them, by giving them a definite aim.

Some of our subscribers whose subscriptions expire in June have renewed already and a few whose subscriptions expire in May have not yet been heard from. It is pleasant to have June commence to settle her accounts so early. And it will be pleasant if we can have a full, liberal settlement with May before she leaves us. "*Better late than never.*"

SUBSCRIPTION LETTERS RECEIVED FROM MAY 18th TO 23th.

J Auten, M R Britten, J M Bishop, J L Burrell, J Brown, R Bloss, D Calkins, O Chamberlain, A Callhoun, Jas. Craig, J A Conant, C G Cole, V Carter, W S Dirrim, W Davis, E L Dilley, A M Durfee, J Excell, D Edwards, J B Freeland, "A Friend," J H Frazee, G Greenman, T Griffith, M Gallup, D Goodwillie, E Gould, T Hodge, H E Hayden, E Hunscher, G E Hathaway, T Johnson, H J Kumler, L Kretsinger, T W J Logan, U D Lathrop, Wm Miller, D Mackey, J W Margrave, Rev. Dr. McLaren, J Miller, J F Morton, A Mayn, S Y Orr, J H Purdy, J Porter, J S Rice A Robinson, J Rastor, Rev Salisbury, J P Shattuck, J B Scott, P Shook, Geo Stedman. J Underwood, Chas Wright, S Wolf, I D White.

MARKET REPORTS

CHICAGO. May 25, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1..	$	1 22
" No. 2	1 18¾	1 19¼
" No. 3		1 14
" Rejected		1 04
Corn—No. 2		58½
Rejected		55¾
Oats—No. 2		46⅝
Rejected		44½
Rye—No. 2		1 00
Flonr, Winter	5 50	9 00
Spring extra	5 37	6 25
Superfine	3 50	4 87
Hay—Timothy, pressed	20 00	24 00
" loose	17 00	21 00
Prairie, "	10 00	15 00
Lard		10¾
Mess pork, per bbl		17 50
Butter	14	32
Cheese	10	15½
Eggs	12	13
Beans	2 40	2 75
Potatoes, per bn	1 15	1 60
Broom corn	04	09
Seeds—Flax		2 10
Timothy	2 60	2 80
Clover		5 85
Lumber—Clear	38 00	55 00
Common	12 00	13 00
Lath	2 50	2 75
Shingles	1 50	3 75
WOOL—Washed	37	55
Unwashed	25	32
LIVE STOCK. Cattle. extra	5 75	6 50
Good to choice	5 25	5 65
Medinm	5 00	5 25
Common	4 00	5 00
Hogs,	4 75	6 00
Sheep	4 50	7 25

New York Market.

Flour	$ 5 60	11 00
Wheat	1 40	1 56
Corn	82	86
Oats	61	67
Rye	1 04	1 10
Lard		11¼
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Butter	20	26
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Topics of the Time.

PILGRIMAGES.—The fantastical troops of religious pleasure-seekers which filled all France and drew in part of England last year, are again in motion for the shrines of Lowrdes and Paray-le-Morrial. Some two weeks ago a party of a hundred American Paptists sailed on such a mission for France and Rome, bearing banners and inscriptions. And at length we have an American shrine about twenty-five miles from Washington in Prince George's county, Maryland. Some two thousand Catholics from Washington and Baltimore visited this place of pretended sanctity with all the solemnities of that priestly worship not long since. In Paris a procession of several thousand young girls has been seen in the performance of such rites, robed in white and bearing torches. The multitudes look on in idle wonder while these thousands are seeking rest from sin in the falsehoods of priests, while none point to the Only Way.

THE TRANSIT OF VENUS.—Betwen the hours of 9 o'olock P. M. and 2 o'clock A. M. in December 8 next, the plannet Venus will pass between the earth and the sun, and will furnish an opportunity long looked for by astronomers to establish within a near approximation the distance of the earth from the sun by the application on a magnificent scale of the problem; "Given two sides of a triangle to find the third." With all the labor of astronomers for twenty centuries, since Aristachees of Lamos and Ptolemy, we do not know this distance within 300,000 miles. The accuacy in determining this distance is regarded with so much interest by scientific man that several governments are sending or aiding expeditions for observation to those countries where the phenomenon will be visible. England will send to several stations in the South Pacific, and the United States to eight in Liberia, Japan, China and the region of New Zealand. The expeditions will be on their way before the middle of June.

WOMAN'S SUFFRAGE is a question fairly before the people of Michigan and will be voted on in September. The Methodist Conference held at Jackson endorses this movement as a step towards a "higher and purer administration of government." In settling domestic relations the Bible utters itself distinctly. The husband rules. The wife is in subjection. But should a Christian man suppose that because the wife which he duty bound to reverence and obey him that other women not in any way connected with his family are to accord to him any peculir privileges in the legislative and judicial walks of life? Is or is not Scripture perverted when the *husband* is generalized away into the sex to which he belongs, and the theory is educed that in civil affairs all women are to be ruled over by all mem? The point to be settled by Christians in deciding this question seems to us to be this: Is it in harmony with the *Revealed Will* of the Ruler of Nations that sisters should exercise civil rights, that their views should carry equal weight with the opinions of their brothers?

WORSHIPERS OF THE GRAND ARCHITECT.—Cornerstone gossip is still kept up in the Chicago press. The *Times* is the only daily of spirit and independence on the question. The *Tribune* since its editorial, lately published in the *Cynosure*, has kept a cowardly silence and refused to publish letters on the subject; the *Inter-Ocean* has gone over to the lodge, and lays out what little energy it has left after the inflation veto in flattering the Masons. To human foresight there will be no interposition from Government to save its honor. The Masons are in high feather and report 25,000 visiting members of the order will be present. They issue their orders as lords of the situation, thus: "The committee on carriages have been directed to procure 100 carriages for the use of the Grand Lodges and invited guests. The railroads have all agreed on reduced prices and the Government is expected to appreciate the vast trouble and expense undertaken for the public benefit and for the Herculean task of putting down a single stone in the wrong place. The managers, we are told, feel that if they can secure an appropriation of two or three million dollars by expending ten thousand, they had better do it.

WHO IS TO JUDGE.—One side of the question of admission to church membership is quite often overlooked by minds too little enlightened to perceive that their assumed independence is nothing but low conceit. For these iconoclasts the *Christian Intelligencer* has a word of wisdom: "No church that we know of admits any person to its communion table as a member upon his own opinion "that he has been converted." He must give 'a reason for the hope that is in him,' and especially the evidence of the new life. 'Show me thy faith by thy works.' The church to which the candidate applies is the sole judge of what is requisite for admission to its communion table. If he 'thinks he has been baptized but the church thinks he has not been baptized,' he must either submit to its rules or go elsewhere."

LIBERAL THEOLOGY AND LIBERAL MORALITY.—That this world is longing to "Be carried to the skies on flowery beds of ease," that men desire to make the "narrow way" broad; that they desire to believe that in this world Christians shall not have tribulation; seems to be a new idea to many who write for the public press. They affirm that the world is in need of a more liberal theology.

Such writers, as innocently as though they could see no connection between the two conditions of things, mourn over the dishonesty of officials. Tell us that the employees of railroad trains should carry firearms and recount grim stories about drunken judges, and murders and suicides committed by drunken men. Has not this liberal theology anything to do with this liberal morality or more properly speaking, with this general demorilization, which sickens or terrifies even the amiable theorizer who asks for peace outside of

Our Hope.

BY P. J. B.

Mankind is slow, but God is swift,
And they who give Him oar
On truth's blue billows are adrift,
Ere others launch from shore.

But through the mist the canvas gleams,
The song floats o'er the wave,
Till laggards break from idle dreams,
And join their brothers brave.

When John Brown struck the upas branch
Above our orange bloom,
Columbia's wrath, in avalanche,
Scooped out his lowly tomb.

But now on every spicy breeze
The notes he wakened roll;
And we behold, o'er vales and seas,
The grand march of his soul.

When Fremont freed on western plains,
A few from servile thrall,
The right hand fused those broken chains
Which after broke them all.

And as our Sumner lay in state,
Though garlands fell in showers,
We saw the ghost of buried hate
Peer at us from the flowers.

Ho, brethren on the crystal tide!
At no far distant time
The masses shall be at your side,
In sympathy sumblime.

The Fox who may in future pen,
For ages yet to bloom,
The honored names of martyred men,
Must make for Morgan room.

Freemasons in Heaven.

BY A. T. RILEY.

I met an old friend on the street a short time since who inquired why I left the M. E. church. I told him because of Masonry. He replied, "I'm afraid you'll have to withdraw from heaven then, for there'll be a good many good Masons there."

Now is this true? Will there be "good Masons" in heaven? What does the Bible teach? "Thou shalt not foreswear thyself; but shall perform unto the Lord thy vows." The first step a man takes in order to become a "good Mason," he foreswears himself. He promises and afterward swears to do things of the nature of which he is in total ignorance. A part of which is "to obey all regular signs and summonses" of the lodge. What does he know of the nature of these summonses? He may be summoned to assist in executing Masonic vengeance on some man, as was done at Morenci, Mich., a short time since, by cutting his throat from "ear to ear;" tearing his "tongue out by the roots:" tearing open his left breast, and taking his heart from thence; severing his body in twain; taking out his bowels; taking off his skull, etc. All this he *may* be "summoned" to do: and must do it or his own life is the forfeit! *Such a man fit for heaven!* He may be just the kind of a man for "the Grand Lodge" beneath—which is presided over by the Grand Arch-fiend of the infernal pit!—but he is not the kind of a man who "will sit down with Abraham, Isaac and Jacob," at the "marriage supper of the Lamb."

He "furthermore promises and swears to assist all worthy Masons," in preference to all others. Here is

Two men come along looking for work. One is a devoted follower and lover of the Lord Jesus Christ; the other a devoted follower of the Masonic god—a worthy Mason, but an infidel and a hater of Christ. The Christian tells his story; is in great need; is a good workman: and Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But the infidel, Christ-hating, worthy Mason tells his story: appeals to his Masonic god: "O Lord my God, is there no help for the widow's son?" and his prayer availeth much, because the "good Mason," professing Christian, fears and worships the Masonic god more than he does "the Father of our Lord Jesus Christ. Isn't he like the man who prayed. "Good Lord and good devil, for he didn't know which hands he would fall into"? The infidel obtains work, while the friend of that Jesus who is shut out of the true Masonic lodge, is rejected by the "good Mason." Jesus says, "He that rejecteth you rejecteth me." Between the Masons, Odd-fellows, grangers, etc., it is fast becoming so that no man can buy or sell unless he has "the mark of the beast" upon him; especially if he dares to say anything against them.

He "furthermore promises and swears" that he "will not speak evil of a Master Mason, either behind his back or before his face," that he "will keep all the secrets of a Master Mason delivered to him as such, murder and treason excepted: and then left to his own discression." (In the Royal Arch degree without any exception.) This prevents his giving testimony in court against a criminal who is a Mason. And if he knows that a brother Mason is intending to rob or kill another who is not a Mason he must keep his jewel of a "silent tongue." He dares not tell it, for in so doing he would speak evil of a brother Mason; and his own life would be forfeited! "When thou sawest a thief, thou consentedst with him, and hast been a partaker with adulterers."

But the oaths and penalties of the Masonic lodge, are so well known to your readers that I will not pursue the sickening details farther. I don't wonder that one in this State who had taken eighteen degrees, says he has gone about as far as he can stand it. Nor do I wonder that honest men are becoming disgusted with and are leaving the lodge, all over the land. I am thankful to find a few such in Minnesota; though most of them do not dare to say anything openly against it. I have met with one man who was a Mason at the time of Morgan's murder; and his wife overheard him and another Mason talking about it. He attended the lodge in New York city at the time they were beginning to change the work, to keep out "book Masons;" but has had nothing to do with them since.

A "good Mason" in heaven! Why, a heaven made up of "good Masons" would be a hell to the Christian. I attended a lodge one night, the Worshipful Master of which spent a good share of his time at a saloon. The treasurer was a lover of strong drink, and has since, I fear, gone to the "grand lodge,"—beneath! doubtless buried with Masonic honors, and lauded to the skies. The Junior Deacon *pro tem* was a brewer! The Junior Warden *pro tem*, as one member expressed it, an irreligious libertine. The Tyler, one of the worst men in the country. I think myself safe in saying that the most of the members of that lodge care more for whisky and cards than for the Bible. Yet they were "good Masons"! Ah, no! I am strangely inclined to think that a "good Mason" never will get to the heaven where Jesus dwells. They won't admit Jesus to their lodge on earth, and if they get to heaven's gate, and find him there they won't go in, but will fit up a part of Satan's dominion for a "grand lodge," where they can keep out Christ, all cowans, eaves-droppers, traitors, etc., especially those whom they have murdered for revealing Masonic secrets. Such can never have a seat in that grand lodge. Satan will be the Grand Master, and the lodge will elect the other officers from among those who have assisted in killing traitors, and did the most to draw members into the lodge on earth, and fit them for the grand lodge—beneath!

Yes, I have no doubt there will be a good many "good Masons" in *this Masonic* heaven! and from *such* a heaven (?) I would withdraw, and go to be with Jesus.

> "O that with yonder *sacred* throng,
> I at His feet may fall:
> I'll join the everlasting song,
> And crown Him Lord of all."

Glory be to Jesus! I feel his love burning in my heart to-night.

Owatonna, Minn.

Testimony and Renunciation.

Mr. Editor:—If there was ever a time in the history of our country when Christian people should come boldly to the defense of the religion of Jesus Christ, it is now. Every sort of evil and temptation is abroad in the land, and advancing with rapid strides upon the church and Christian institutions; and we have to admit, though it be with reluctance, that many professed disciples of the blessed Jesus are aiding this advance of wickedness, not by active participation, but by a lofty conservatism, which is too self-satisfied to come down to the level of humanity, and there by precept and example and a firm faith in the power of a divine Saviour, repudiate the evil of the land and drive it off the face of the earth.

But we may thank God that there are many earnest workers in Christ's vineyard, who are willing and ready to act a part in the suppression of wickedness. And we may rejoice that many are acting, and through the medium of the *Cynosure* are being made known to the world. I am thankful that there is one paper published in our country that works earnestly on the side of right, and it is with interest that I peruse the columns of the *Cynosure* as it makes its welcome weekly visit to my table; for I am in full sympathy with its cause of waging war upon one of the greatest evils of our land, that is, the secret societies and rings. The country, the community and the church are debased by their rule. I do not say this from an outside stand-point, but by actual observation and participation. I am sorry to say that I have been a member of three secret societies, one of which is Masonry, the mother of them all.

I became a member of the Congregational church and also of the Masonic lodge in this place about the same time, in 1865. The former I have never regretted; but of the latter, I hope that God has forgiven me for being led away by Satan, who, in the garb of Christianity, enticed me into such a deceptive institution. Many times since I was "*hoodwinked*" and led into that tesselated chamber by a "cable-tow twice around my body," I have tried to convince myself and others that Masonry was a "handmaid" to religion. But woe is me! the truth would always come back upon me that I spoke that I knew not of. Yes, it is a "handmaid," but of the "Prince of the power of the air," the fruit of the "Son of perdition."

Becoming convinced at last of my sin in belonging to such a dark institution, I have left it forever, and God helping me I shall try to do all in my power to enlighten the people on the falsity and iniquity of the cursed secret empire.

Many may ask if I can break my Masonic oath or obligation with a clear conscience? I answer decidedly, yes! I should consider that if I kept it, I should break my obligation to my God and my country, for the laws and oaths of Masonry are distinctly antagonistic to Christianity. Let any Mason who may read this open his Bible to Lev. v. 4–5, and he will find these words: "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall bo guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

Now I ask any Master Mason if that will accord with his oath? Every truthful and candid Mason will say no, or be silent. Therefore, taking the law of God into consideration, how can I be a follower of the meek and lowly Jesus and adhere to the oath or obligation of a Mason. My conscience cannot reconcile the two laws. I could not then with justice to myself and my God, remain in the lodge, and at the same time be a member of Christ's church. And for this reason I renounce Masonry before the world that I might act consistently with the teachings of Jesus Christ; and for the same reason I sent the following communication to the Masonic lodge of which I have been a member:—

Brandon, Vt., Feb. 25th, 1874.

To the W. M. and Wardens of St. Paul's Lodge No. 25, F. A. M., State of Vermont:—

About one year ago I sent a communication to the lodge requesting a demit, stating as my reasons that Masonry was not consistent with my religious belief. Upon consultation with a committee appointed to confer with me, I withdrew the request for further investigation of the subject. And since then I have consulted Masonic writers of high standing, and also my own mind, and I am more than ever convinced of the inconsistency of Masonry with my interpretation of religion. But I find according to Masonic law I am not entitled to a demit, as it is Masonry and not the lodge only from which I wish to withdraw; and therefore, as I became a Mason of "my own free will and accord," I herewith withdraw from the institution of Masonry upon the same principle. I do this in accordance with the teachings of our Lord and Master Jesus Christ, and under the jurisdiction of the laws and Constitution of the United States. As I said in my former communication, I have no personal pique or predjudice against any member of the order; but it is the conviction of an unworthy professor of the religion of Jesus Christ who is trying to do right. It is not within the scope of this letter to give my reasons in full for my action in the matter; but if the W. M. sees fit to appoint a conference committee, I would most happily give my reasons in detail. Very respectfully yours,

W. H Sanderson.

What course the lodge will pursue in my case I know not; but according to Masonic law, they can only expel me from the order, and that would certainly be acceptable, for I deem it an honor to have done with the hypocrisy of Masonry. I believe that I am the only Mason with one or two exceptions, in this vicinty, who has boldly left the institution in like manner. I do not say this boastingly, but because you may know what a seceding Mason has to contend with in this hot-bed of secrecy. For we have here Masons, Odd-fellows, grangers, Good Templars, Grand Army comrades, and "rings" of political wire-pullers, and all classed under the head of Christian. May the good Lord deliver us from such conglomerate Christianity. But we have one strong advocate of anti-secrecy and temperance, the Rev. Franklin Tuxbury, pastor of the Congregational church in this village. On a late Sabbath evening he addressed a good audience in his church on the enforcement of law essential to the public welfare" with special reference to the Prohibitory law. It was an able and telling discourse. He preaches the truth boldly at all times, and I have no doubt but there will be good fruit from his labors. I have extended this letter much longer than I intended; but I wish to enter my testimony on the side of truth and right, and I choose the *Cynosure* as the best medium, and the best exponent my views of right and wrong, and I hope to extend its circulation in this vicinity. More anon.

Yours in Christ, W. H. Sanderson.

Brandon, Vt.

European Morals in America.

Whether the irreligious habits of modern Europe shall ever be wholly adopted in this country is a question which the drift of American thought and practice is fast answering. The *United Presbyterian* has a good word on the subject in the following:

It is the effect of German morals on our people that is most deserving of thought. We find that the tendency of their teaching is nearly all, more or less, in the direction of that which is, to state it mildly, not strictly evangelical. It is hard for one of their scholars to get through a theological discussion even, without displaying somewhere, a looseness with respect to the doctrines of faith. They run inevitably towards intellectualism, and thence in the direction, with grea

er or smaller divergence, of rationalism and materialism. Able, critical, indefatigable, they make men hear and read them, but they rarely fail to offend by insisting that some German dogma is right, and then that it is right because it is German.

After these are the working populations who swarm on our shores and settle in our cities and rural places They are usually industrious. They have come here, not to make a living, but to get rich, and they set themselves to that object with all their might. In plodding industry and rigid economy they would be valuable, were it not that they run the one so often into mere drudgery, and the other into meanness. Farms and shops, rather than houses and homes, are their object, and in the materialistic spirit of their countrymen, they devote themselves to a life from which all consideration of intellect and soul are sedulously excluded. It is animal life they lead. And thus ignoring all moral thought and the claims of the mind and its refinements, their practices must be such as to interrupt rather than assist our civilization. It is out of this education and spirit that the war against the American Sabbath and temperance laws is evolved, and it will be impossible to stop the war without changing the spirit.

This brings us to the lesson insisted on so often, yet so poorly learned—that the American people must make themselves so strong in their faith, and influential in their practice, that they will assimilate this influence of German thought and teaching to the genius of our institutions. It will be a shame if we permit those who come from across the sea to absorb our vitality, while they establish and confirm their own—their own being a living hostility to the faith of our fathers.

The Church and Amusements.

The Rev. Dr. Porteous, lately of London, who is now engaged in organizing a broad Episcopal church in Brooklyn, has, on the platform and through the press, been freely telling the American churches what attitude to assume towards theatres and amusements. Before giving his reasons, such as they are, why Christians should frequent the opera and theatre to participate in amusements which please the world, he takes occasion to have a fling at the Puritans of New England and the Covenanters of Scotland for the exacting discipline they exercise in their families. Without shame he introduces strangers to scenes in his father's house in Glasgow, which the misguided gentleman, unlike all other cultured gentlemen, seems to think is in good taste. It is a bad bird that fouls its own nest. We are told that paternal Porteous found it necessary on one occasion to tie *fil* Porteous to the bedstead, strip and whip him—a process followed by a diet of bread and water for three weeks. The act of disobedience, we are told by the son, was quite insignificant, which reminds us of the reply Sidney Smith made to an acquaintance who was tediously dwelling upon an encounter he had had with a bulldog: "I should like to hear," said the witty Dean, "the dog's story."

The Huguenots, the Covenanters, the Puritans: here we have three roots, from which have ascended a trunk and a foliage which have steadied and refreshed the last three centuries beyond any other combination of influences. Behold the wonders they have wrought. There are a few men here and there who are indebted to these for whatever masculinity they possess, ready to sell their birthright for a mess of pottage, and utter exaggerated stories against their parents and ancestors. These habits are entirely too broad and deep for our taste.

The doctor's panacea for ills and burdens of life consists in sanctifying and regulating the dance, the theatre, billards and cards, so that every disciple of the Lord Jesus who is earnestly employed in leading men heavenword, can in these pastimes find consistent recreation. Let us picture to ourselves the Apostles, Wesley, Edwards, McCheyne, Payson, Chalmers, Griffin, Nettleton, Alexander, McIlvaine, cheering their souls in this way. Who ever heard of such a thing, and yet were they not all men of vigor and joyfulness? Old Lyman Beecher was what might be called a gladsome Christian, and in him body and soul grew strong without any of the quack medicine which is offered by this Angelican for the contentment and elevation of the human family.

Some years ago, the Young Men's Christian Association of this country at one of its annual gatherings, recommended billard rooms as an agency to be employed in pruning and preserving young men for life's real work. A few years sufficed to show the fallacy of this method, and haste was made to recall the license which had been given, for the discovery was made that increased gambling and frivolity were the result. This has been tried and found wanting. As a general thing recreation should be found on the line of duty. Obedience, where the mind has been nurtured aright, is much more pleasurable than irksome. Disobedience, as in the Proteous family, always deserves sharp discipline. The joyful spirit, obeying and excelling in tasks, like Ellihu Burritt, is seldom comfortable with a game at cards. Wholesome exercise, cheerful conversation, combined with reading, lectures and music, are mines to be worked, in connection with spiritual things, if we would be happy ourseves, and lift the world to a higher plane.

Austria Enfranchised.

In an age of changes and revolution, in the overthrow of dynasties hoary with age, in the substitution of constitutional governments recognizing the will of the people and guaranteeing their rights, for the irresponsible, autocratic rule of a monarch claiming his throne by divine right, there has perhaps been none more amazing or entire than that which has taken place in the empire of Austria. A generation ago there was no power in Europe more subservient to the Vatican, or under more complete subjection to priests. They dominated all ranks, from the emperor to the beggar, from prince to peasant. So thoroughly did the rulers submit to their way and executes all the arrogant and intolerant decrees of the papal hierarchy, that its very name became a synonym of tyranny and oppression. The famous Concordat between the Pope and the Emperor, concluded in 1855, handed over by solemn treaty the dearest and best interests of the people to the absolute control of a bigotted priesthood. It provided that they should have exclusive control of all marriages and of the education of the children; that books should be under their censorship; that their priests should be independent of civil courts, and their churches free from taxation, and that they should receive largesses from the state revenues.

The Jesuits exulted in the success of their deep-laid scheme, which had thus constrained this proud and powerful empire to be their abject and willing vassal. The spirit of the age was, however, in direct opposition to their bigoted and illiberal policy. The Emperor, prejudiced and creed-bound though he was, the absolute head of one of the most powerful military despotisms of Europe, was taught by the bitter experience of successive and ignominious defeats, that if he would maintain his power he must enlarge, rather than restrain the liberties of his subjects; must permit them to follow the dictates of conscience, rather than compel them to assent to dogmas against which enlightened reason revolted. After endeavoring in vain to persuade the Pope to modify the Concordat, which was obnoxious to a large portion of his subjects, he bravely dared to take his position as a Constitutional, instead of an absolute ruler. He placed an eminent Protestant statesman at the head of affairs, and the Empire at once began to take a new position among the enlightened nations of Europe. Reform after reform was inaugurated; the provisions of the Concordat were quietly ignored or overthrown by vote of the national legislature; and though far from becoming a Protestant nation, it entered on a new period of progress and prosperity such as it had never enjoyed under the crushing incubus of priestly supremacy.

Another step in advance has now been taken by the Austrian government. In January last the Cabinet prepared a series of ecclesiastical bills to be presented to the Reichsrath, in which they formerly declared that the Concordat, with its obnoxious usurpations, is entirely abolished, and in which they provide for the supply and support of the church officials, bringing them, like all other citizens, under the control of the civil law, and also provide for the legal recognition and protection of any form of religion whose doctrines are not opposed to law and public morals.

Such a revolt from the domination of the church of of an empire so reliable as had been Austria, and by an emperor as faithful as had been Francis Joseph, created intense consternation at the Vatican. The Pope issued an Encyclical protesting against the passage of the bills, and calling upon the bishops to resist them by every means in their power. He complains that the proposed measures will place the church in "ruinous servitude," which is just the position in which it has held every people over whom it has exercised its oppressive power. He raises the cry of "persecution," that comes with such ill-grace from a hierarchy that has never brooked opposition, and justifies the keen rebuke of Prince Bismark to the Ultra-Romanists in the Prussian Parliament; "Unfortunately you are accustomed to complain of oppression whenever not permitted to lord it over others." The Pope also wrote a private letter to the Emperor, pleading with him to protect the church in his dominion.

When the question came up to be decided, Herr Stremeyer, Minister of Worship, declared that the bills were not designed to oppress the Catholic church, but to protect the state from intrigues against it, and to prevent the ministers of God from becoming the missionaries of an organized opposition to the laws of the country, and that the government wished the church to freely exercise her holy mission without encroaching on the inviolable rights of the state. Although the Roman Catholics had an immense majority in the Parliament, the government was sustained by a vote of more than three to one. The bishops at once withdrew from the Assembly, and are now endeavoring to organize resistance and opposition to the bills. That their efforts to roll back the tide of progress and enlightenment will avail we cannot believe. The spirit of the Dark Ages still lingers in the Vatican, and its blind dependents would continue to reenact its oppressive and restrictive mandates. But the sunlight cannot be shut out by Papal edicts, and a free Bible and a free press are proving more powerful than bulls and threats. The days of priestcraft and ignorance have passed, and the church that now claims supremacy must submit its arrogant claims to enlightened scrutiny and investigation. The Bible is now the supreme test. If the Papacy can stand that infallible test, well; if not, it must yield to that which shows that it has the life and spirit, as well as the name of the Master.—*Am. Messenger.*

A fight is always to be excused if it knocks down a sinner with conviction, stops a thoughtless crowd to consider, and closes with the benediction of repentance and forgiveness. How much would Spain prize a conflict of ideas! According to her last census, out of her 16,000,000 population 12,000,000 could not read and write. Miasmatic stagnation! Church senile and rheumatic, hibernating in the cave of the Middle Ages. Oh for a discussion!—a religious turmoil. These troubles subsidize for a time the secular press to religious discussion, and arouse the masses to religious thought. It wakes up fossil preachers, who scour off the rust and oil up for a fresh, direct shot. It breaks the monotony of that lazy, shambling prayer of the soporific saint until it begins to snap and crack like a plank walk on a frosty morning. It enables the church to rediscuss and settle her proprieties of polity and doctrine. It excites a wholesome nostalgia for the inner sanctuary of the household of faith. It sloughs a skin of the old snake, and though he looks handsomer, he has one less year to live.—*Advance.*

Notice.

The Bradford County Anti - secret Society, opposed to all secret oath-bound associations, will hold their next quarterly meeting, commencing June tenth, at 9 o'clock A. M., and continuing two days and evenings, in the M. E. church at Myersburg, Bradford county, Pa. Bro. John Levington, of the Detroit M. E. church, is expected to speak on the occasion. Brother Lounsberry, Brother Forest Snider, D. P. Rathbun, John L. Bush, A. Post, Nathan Calender, G. W. Sibley, and all the lovers of a pure Gospel and a free government, and that are opposed to Satan's kingdom are cordially invit- to attend. Come in the strength of Israel's God.

By order of Committee.

Reform News

The Fairmount, Ind., Convention.

A call having been previously made, a number of the friends of the Anti-secrecy movement in Fairmount and vicinity, met at the Wesleyan church on the evening of May 12th, 1874, for the purpose of organizing a permanent Association, auxiliary to the State Christian Anti-Secrecy Association. Rev. J. T. Kiggins, State Lecturer was chosen temporary Chairman, and Wm. Hall, Sec'y. A constitution, setting forth the object and purpose of the Association, was presented by the committee previously appointed for that purpose, and after a few slight amendments was adopted; and over fifty persons subscribed their names as members of the Association. The following persons were then elected officers of the Association for one year: Joseph R. Bennett, President; Rev. Isaac Weeks, Thomas Baldwin, Sr., Jeremiah Howell, Vice-presidents ; Enoch Beals, Esq., Treas.; William Hall, Sec'y.

On motion *Resolved:* 1st, That we hereby extend a call to the friends of the anti-secrecy movement throughout the county to meet in convention at the court-house in Marion, on the last Wednesday of June (24th day,) 1874, for the purpose of considering the propriety of, and nominating candidates for the several county offices to be filled at the fall election.

Resolved 2, That the proceedings of this meeting be published in our county papers, also in the *Christian Cynosure*, of Chicago, Ill.

JOSEPH. K. BENNETT, *Pres't.*
WILLIAM HALL, *Sec'y.*
Fairmount, Ind.

The Ohio State Convention.

FLAT ROCK, Seneca Co., O.,
May 21, 1874.

Editor Cynosure:

According to previous notice in the *Cynosure*, our Convention met May 19, 1874, at half-past seven o'clock, P. M. Delegates were present from the following counties: Sandusky, Seneca, Champaign, Wyandot, Crawford, Medina, Lorain and Williams. The meeting was called to order by appointing Rev. Michael Long, of Sandusky county, Chairman, and J. G. Mattoon, of Williams county, Secretary. After devotional exercises, Rev. D. S. Caldwell, our State Agent, delivered an address on the religious subject of Masonry showing: 1st, Masonry is, or claims to be a religion; 2d, that it is not the religion of Christ; in proof of which he quoted largely from Masonic authors.

MAY 20th.—Convention called to order at 8 A. M. Devotional exercises of half an hour. On motion a committee on resolutions was appointed, consisting of Rev. D. S. Caldwell, Samuel Hale, of Medina Co., and Rev. L. Moore, of Crawford Co. On motion Darby Chapel, Union Co., was chosen as the place for holding our next meeting; —time, first Tuesday in August, 1874.

On motion a committee was appointed to draft a constitution for our State organization. Committee: Rev. D. S. Caldwell, M. Z. Andrews, of Oberlin, Rev. James Wilkison, of Champaign Co., J. G. Mattoon, of Williams Co., and W. A. Wallace, of Guernsey Co.

TWO O'CLOCK P. M.—After devotional exercises the Convention was addressed by Mr. Samuel Hale, of Medina; Subject, "Our Means of Knowing the Character of Masonry." After speaking an hour and a half the Convention adjourned to half-past seven in the evening, when Mr. Hale finished his remarks to a tolerably well filled house (the evening being rainy). He was listened to with marked attention. At the winding up of his lecture he quoted from the obligation of the 25th degree (if we recollect right) to prove that a finished Mason is a finished infidel.

MAY 21st, 8 A. M.—Meeting called to order and report of committees on resolutions, and fraternal greeting from the Anti-secret Association of Indiana were read and adopted. The Convention was then addressed by Rev. D. S. Caldwell; Subject, "Masonry Anti-republican." In proof of which he gave us good Masonic authority. The following persons were chosen as delegates to the National Convention at Syracuse: Rev, D. S. Caldwell, Rev. Michael Long, of Sandusky, Rev. James Wilkison, of Champaign, Samuel Hale, of Medina, J. G. Mattoon, of Williams, and J. W. McQuillin, of Fulton.

TWO O'CLOOK P. M.—Spent the most of the afternoon in experience meeting. There were quite a number of stirring speeches made, and all present felt that it was good to be there.

EVENING.—Meeting called to order at half-past seven. Rev. James Wilkison then addressed the meeting; Subject, "Religion of Masonry." He quoted almost entirely from their authors, Webb, Mackey, Chase, Sickles, Town and others. The house was well filled, and the attention good.

He was followed by a short speech from D. S. Caldwell; Subject, "The Grange." On motion a vote of thanks was tendered to the citizens of Flat Rock and vicinity for their hospitality. On motion the Secretary was requested to edit the minutes of the meeting for the *Christian Cynosure* and *Religious Telescope*. On motion the Secretaries report was read and adopted. On motion the Convention adjourned.

J. G. MATTOON, *Secretary.*

REPORT OF COMMITTEE ON RESOLUTIONS.

We your committee on resolutions would respectfully submit the following report:—*Whereas*, Secretism is exerting a wide-spread and most potent influence for evil through our land and nation, an influence detrimental alike to the church and the state; and,

Whereas, the secret fraternity is in our midst are so thoroughly organized and thereby so fully prepared to counteract all the healthy influences which are the legitimate effects of the church and state, but for these militating influences that we deem it the indispensable duty of every law abiding citizen and Christian to use every laudable effort to oppose and overthrow these iniquitous organizations and thereby perpetuate the blessings of the Christian church and the sacredness of the civil government based upon Christian principles, untarnished by the hand of murderous, secret plotting, to our generation and our children who are to follow us. Therefore

Resolved: 1st. That it is the sense of this Convention that every true friend of this reform movement should use their utmost endeavors to meet this common enemy of God and man, by the use of all laudable means.

2. That in order to meet suceessfully this entrenched and well-fortified foe, it is of the utmost importance that we seek to effect anti-secret organizations all over our State.

3. That we especially urge all our friends to give their hearty co-operation in effecting at as early a period as posticable the organization of this State, this we deem to be of paramount importance in order to give tone to our movement.

4th. That we will give our State Agent our sympathy and hearty co-operation in effecting county and township organizations and will lend him our unreserved aid in securing for him a comfortable support for himself and family in his labor among our people.

5th. That we heartily indorse the action of the Executive Committee in appointing Rev. D. S. Caldwell as our State Agent and Lecturer; and that we will devoutely pray for the blessing of God upon his labors in this department of God's Zion.

6th. That we recommend the appointment by this Convention of delegates to the National Convention to meet at Syracuse, N. Y., on the 2d of June next.

D. S. CALDWELL,
SAMUEL HALE,
L. MOORE,
} *Committee.*

From Will County, Ill.

LOCKPORT, Ill., May 25, 1874.

Editor Cynosure:

Our good friend, Rev. H. H. Hinman, called about two weeks ago on his way to Wisconsin and gave us a lecture on Sunday evening; subject: "The Relations of Secret Societies to Christianity and their Influence on Christian Religion." The day and evening were rainy, and the evening very dark and the audience was small, but we had an excellent lecture.

He returned last Saturday and gave us another lecture on "The Character of Masonry and the Forms of Initiation." The lecture was duly advertised during the day to be held in the Baptist church. But at the hour for meeting it was found that the bell could not be rung, the rope being broken, and the sexton could not at the time repair it. The consequence was our friends even did not suppose the lecturer had come, and we had another small meeting, only some twenty-five to forty. But Mr. H. gave us another good lecture; one that recommended itself to all unbiased minds.

The lecturer at the close invited reply or remarks which drew out one gentleman, a Mason and Knight Templar, but he was so much excited as hardly to talk intelligently; but said a few rather severe personal things.

On the whole we fell that we are making progress even in Lockport. For, five years ago, when young Mr. Blanchard came here to lecture, we could not obtain one of the seven or eight churches to meet in, and not a clergyman in the place would read a notice from his desk for us. Now the different clergymen cheerfully and respectfully read our notices for meetings, and the doors of the churches are flung open to us, and we have already held meetings in two of them. For these favors our clergy and church authorities have our thanks, and we will hope for a continuation of them until the truth and these great questions shall reach the heads and hearts of all the people. Fraternally yours,

ISAAC PRESTON.

From Williams County, Ohio.

[The following letter was sent to the General Agent, but on account of his absence and the general interest of its contents, the liberty is taken to publish part.—ED.]

DEER LICK, O., May 23, 1874.

Rev. J. P. Stoddard:

DEAR BRO:—The cause is prospering here. The Presbyterian church is coming nobly to our aid, the Evangelicals (Albrights) are with us to a man, and I have just heard of a Campbellite minister in this county who has spoken out against the lodge. Bro. Joseph Neil, our (Winebrennerian) minister, informed me recently that he does not know of one Masonic minister in this eldership. Their eldership meets in West Unity next fall, at which time it is hoped an anti-secrecy resolution will be introduced. I wish you could attend that eldership (Winebrennerian for Conference) as it is expected that a great many ministers will be there. I shall write you again of this matter as I cannot give the exact time just now. It is a significant fact that since our movement here, a great many Masons *deny* their identity with the craft and don't seem to *know* anything more of Masonry than Peter at one time seemed to know of the Master. Some of them are ready to *deny* with an *oath* and even *curse and swear*. One of my nearest neighbors, who heard you and Bro. Kiggins speak, said recently that Odd-fellowship as far as he had been, had cost him just thirty-seven dollars in money, besides time; had never benefitted him any; and, said he, "I shall never visit the lodge again." The Pioneer lodge is evidently losing ground very fast, especially in regard to *respectability*. The better class of men care not ounting much on lodge influ-

ence for popularity. But the most potent influence, the hope of our cause, is the favor of Jehovah and the labor of the true ministers of Christ.

There is here a great commotion in the M. E. church in regard to secret societies. Many of their best members, devout men and women, seriously object to Masonic ministers. Some of their very best paying members positively refuse to pay quarterage to the false prophets who deny Christ. I have now in mind two who are falling behind in salary from this cause, and one M. E. minister who keeps the faith opposes Satan and his lodges is winning souls to Christ and being well supported. Yours for the war,

H. S. KIRK.

From Bartholomew County, Ind.

HARTSVILLE, Ind., May 27, 1874.

Editor Christian Cynosure:

The Bartholomew County Christian Association opposed to secret societies met in semi-annual meeting in the Chapel of Hartsville University, May 15, 1874, at 6 o'clock, P. M.; opened by singing and prayer, by Rev. D. Shuck, after which the Rev. Wm. M. Givens, of Clay county, Ind., was introduced to the audience, and gave a short but forcible lecture on the principles and religion of Odd-fellowship: After which the Association adjourned to meet at 10 A. M.

MAY 16.—Met pursuant to adjournment. Opened by singing and prayer by Dr. Wray, followed by a season of devotion. After which Rev. Wm. M. Givens gave a very able lecture on the antiquity and religion of Masonry, clinching every proposition by uncontrovertable testimony, to the satisfaction of all, Masons and "jacks" excepted.

The afternoon session convened at 6 P. M. Prayer by Dr. Wray. On motion the Association appointed S. B. Irwin a delegate to the National Convention. On motion there were three delegates elected to attend the State Association, namely: H. Wray, J. W. Bline and A. H. K. Beam.

Next proceeded to the election of officers for the ensuing year, which resulted as follows: Rev. Daniel Shuck, President, (re-elected.) J. S. Funkhouser, David Huffer and A. H. K. Beam, Vice-presidents; Recording Secretary, J. W. Bline; Corresponding Secretary, Hardy Wray. On motion it was agreed to raise a collection to defray the expenses of Bro. Givens. After which Bro. Givens proceeded to open the lodge to the amusement and entertainment of the large audience; leading the candidate up to the third degree. After which the Association adjourned.

Suffer me by way of closing remarks to say that Brother Givens did honor to himself and the cause which he has espoused, both in his lectures, and also two sermons which he preached in the chapel on Sabbath. The Lord bless Bro. Givens, and he be in the hand of God a power in pulling down the strongholds of the devil.

HARDY WRAY, *Sec'y.*

Correspondence.

What it Was. The Devil's Legion of Honor on Dress Parade.

FROM THE INDIANA AGENT.

Oh! look! look! Just see! exclaimed the passengers who sat next to the windows, as the train entered the Union Depot; while those who sat further away from that medium of occular communication with the outside world tried in vain to get a "look." Being so fortunate as to occupy a seat alone, I had the benefit of a whole window.

Upon looking out, I found that the depot was literally filled with a living mass of humanity of both sexes and every age and color. As the train moved in the crowd divided and swayed back like a wave, and now appeared to our view the cause of the vast gathering and the intense sensation that manifestly prevailed. A few men, not exceeding a hundred in all, divided into companies, under control of persons who seemed from their movements to be "captains over fifties" and "captains over tens," were drawn up in military array. They wore three-cornered hats, each trimmed with a fine, costly feather fastened in front, and extending over the top to the back part. These hats were of black silk plush, or beaver; the brims were fastened up at each side, and adorned with a silver cross. In addition to this each had on a silken sash of pure white, the edges trimmed with red, which extended over the right shoulder and under the left arm, connecting with a red belt which fastened in front with a handsome silver buckle. To this was suspended a sword incased in a scabbard of plated silver, which was decorated with chains of the same rich looking material. Then each one had on white gloves with long cuffs ornamented with silver crosses, and black boots, the tops of which were similarly marked. On the left breast was a broad ribbon of silk, six inches long, marked with various mysterious devices, such as crosses, skulls and crossed-bones, etc., etc.

Verily, from the display of crosses one might have supposed them to be the Pope's body-guard. Upon stepping off the train I approached one who seemed from his stately figure to be a "centurion," and meekly asked him the occasion of all this array. He informed me with dignity that savored both of whisky and tobacco, that it was the anniversary of "Commandery No. 1, of Knights Templar" of this city, and that these were Knights from different parts of the country, some from Louisville, some from Cincinnati, etc., come to join in celebrating the day.

The Centurion manifested great satisfaction in seeing me eye his equipage, and turned himself round, that I might see it all, much as a child shows its "new shoes." He seemed pleased with my inquisitiveness, until I asked him if "the Knights anticipated war?" Upon his answering in the negative, I asked, "Why then, do you all carry swords?" Perceiving at once that I was a "barbarian," with "dignified silence" he turned upon his heel and walked away.

I was informed that six hundred Sir Knights were in the city, so I thought I would go and "see them march." There were some ten or a dozen companies, each representing a commandery, each carrying its own banners, and each headed by a band of music; all the companies marching down Washington street, all the banners waving, all the bands playing, and all the fools gaping. Vast crowds moved along the sidewalks, and each side of the street; some drove carriages along in the rear. Thus with gay pageantry and ignorant admiration the throng moved along Washington street to Deleware, then north, and so on to the Fair Grounds, where they are to enjoy the presence and the eloquence of their orators, whose speeches are as stereotyped as the landmarks of the order, which, like the "laws of the Medes and Persians, change not." After counting the "Knights" as nearly as I could, I found them to be about five hundred strong.

How awful to see five hundred strong men, all armed and drilled in the most approved military style, some infidels, some ministers, some bloated with dissipation; *all* having sworn to keep the secrets of *each*, murder and treason not excepted; all having drank wine from the cavity of a human skull, and with the horrid draught imprecated a twofold, eternal damnation on their souls, in case they should not keep their wicked oaths!! To think of it is to shudder!

Remember too that these are only a *few* of the armed Knights under the absolute sway of nine men, known as sovereigns; that they own many buildings in different cities of the Union which are closed effectually against the authorities of the government, and may be turned into arsenals, in which to store arms and munitions for the subjugation of the nation to the universal empire of Masonry! Is such a power to be looked upon lightly? Do you say the number of men controlled is not sufficient? Bear you in mind that every member of the *order*, from the Fellow Craft up, is sworn to OBEY HIS MASTERS; thus the army of Knights, and Royal Arch Masons, are backed up in *whatever* they may contemplate by a strong groundwork of "hewers of wood and drawers of water" who are constantly being recruited. And the success of a conspiracy to revolutionize governments does not depend so much upon the *number* of conspirators, as upon the cunning disposal and use of a comparatively small number. The history of the world shows that the few have been enabled to enslave the many, by means of deep laid and well organized secret plots; none of which have ever been more admirably adopted to such an end than the Masonic conspiracy in the United States. In the evening our Knights repaired to the "Hotel Bates," where a banquet of the most superb character was prepared at an enormous expense, after which those of the Knights who love to "trip the light fantastic toe" engaged in "chasing the glowing hours with flying feet."

The money expended in this one display and festival, amounted to more, vastly more, than the whole fraternity has given for charitable purposes within the last year! Masonic invalids may become public charges; those who are poor be suspended for non-payment of dues; widows and orphans be rejected; but, mark you, a Masonic festival *must* be celebrated, without regard to expense.

Hon. P——, who has been a member of the order, but like many others becoming disgusted with it, has left it, said to me of this procession of Knights, "When I first saw them, I thought they were Catholics, they were so profusely ornamented with the cross." In speaking of their religious character he said, "Masonry is a blending together of *some* of the doctrines of Christianity, some of Judaism, and *much* of paganism, in such a manner that they can never be separated; and it stands directly in the way of the church."

May God open the eyes of the American people, that they may behold the conspiracy of this crafty order, as it operates under the mask of benevolence and honor.

Yours for a Christianity and a government free from lodge rule,

JOHN T. KIGGINS.

Indianapolis, May 5th, 1874.

OUR MAIL.

T. W. J. Logan, Nashville, Ill., writes: "C. M. Livesay and myself with a few friends have undertaken the organization of an anti-secret society."

He says that about twenty persons met in their school house, the appointment having been given out previously, and after opening remarks the address on "Grand Lodge Masonry" was read. Mr. Livesay read a paper entitled "Thoughts by the Wayside," and after other remarks the announcement was made that they would meet again the first Monday evening in June, and that some anti-secret literature would be distributed, and a preamble and constitution would be presented and members received. He adds, "We opened our meeting with the song, 'Battling for the Lord,' and prayer."

"The orders are very strong in our county, but we have been reading the *Cynosure* for three years or more and we know just about what we have undertaken. We are the first in our county to organize, and our task is great. But our cause is greater and we are determined by the help of God to do our duty. . . . We are going to do all we can to circulate the *Cynosure* and advance the anti-secret movement."

We hope others will follow this example and organize societies wherever possible and organize them for active service.

J. W. Margrave, Salem, Neb., writes: "I am trying to get a few subscribers for you. . . . Times are hard and the influence of the crafts, harder. I was recently called to sit on a jury of six on a civil case, all were Masons except myself, and they were all a unit for acquital, the law and the testimony plainly to the contrary, the accused was a Mason of course. The result was the jury was hung and finally discharged without a verdict. I trust you may go on in exposing the abominations of secrecy till the public mind may be brought to see it in its true deformity."

Geo. Johnson, Raymond, Ia., wrtes: "I cannot think of parting with the paper. I am taking several papers, weekly and monthly, and I would part with the whole sooner than give up the *Cynosure*. You may set me down a life subscriber, though that may not be long, as I am seventy-two. From the days of the Morgan tragedy, hatred to secret societies, especially Masonry, has grown with my years, to say I hate the whole generation of vipers feebly expresses my feelings. By all means let us have a (political) organization. I voted for James G. Birney in 1840, did not vote for Grant last election, never expected to vote with any of the old parties again. I want men tried and true. I want men, God-fearing men, hating covetousness; we have them. They are not for sale. O how I would like to be at Syracuse to see

and hear that noble body of men that will be there on that occasion; but cannot, and there are many that feel as I do but we will send up prayer to God to guide in all your deliberations. This work has God for its author and will succeed."

Moses Gallup, Wassioga, Minn., writes, that for him, the only sure way to obtain subscribers is, by giving papers and lending books beforehand. He sends five more obtained where he had previously sown such seed.

Wm. Davis, E. Trumbull, O., who has read the *Cynosure* from its earliest existence, writes:

"The *Cynosure* is just what is necessary to throw light upon the works of darkness. Secrecy hates it as the owl hates the noonday sun; and as the owl commits her depredations in the absence of the light of day, so secrecy seeks the cover of night to lay its anti-republican and unchristian-like plots by which it seeks to benefit itself at the expense of the honest and unsuspecting. But unlike the owl it assumes glitter and show, and makes professions of charity with windy titles of place and honor. So that if it were possible it would deceive the very elect. The anti-secret principle is gaining ground in our community, yet men are afraid to have it known that they are taking a paper that exposes the lodge."

Jacob Rasor, Lockington, O., writes:

"I do not say with some in the *Cynosure*, *you* are in a good work. *We* are in a good work, by the help of God let us go on."

Oliver Macy, W. Milton, O., writes:

"I am doing something in the way of agitating the cause by talking and by distributing tracts. An expelled Mason told me not long since that Masonry led to infidelity; and a seceder of nine degrees told me yesterday, when I handed him two tracts, that the devil sits at the head of the meeting, meaning the lodge. Not long since I had a discussion on the cars with an old Methodist preacher, which caused considerable interest on the part of others and a call for tracts. I want more tracts for distribution. I would like to have them by return mail as I contemplate attending the Bible School Conference of Indiana."

We hope others will not fail to be provided with tracts, *Cynosures* and subscription papers at these meetings.

D. R. Miller, Pleasant Home, O., writes:

"I am very well pleased with it (the *Cynosure*) and have been trying to get subscribers. . . . I am determined to do all I can. Though I am young I feel that the Lord is on my side. Bro. Stoddard was through here about a year ago and waked up the Masons in West Salem, a town of about four or five hundred inhabitants out of which above one hundred are Freemasons, and quite a number are Odd-fellows. We wish he would pass this way again."

Thos. Johnston, Petrolia, Pa , sends us twenty-five three months subscribers, and writes:

"Some of them say they are going to join the lodge; others are members and starting a grange. I hope the *Cynosure* will open their eyes and do much good, as I know it to have done in preventing some of our friends from joining in the past."

John H. Frazee, Milton, Ind., writes:

"I like the paper much. The first I read out of six different ones I am taking. Expect to be a life subscriber."

E. Gould, Pillar Point, N. Y., sends for tracts and writes, "I like your paper very much."

E. L. Dilley, Spencerville, Ind, writes of a Masonic address in which he understood the speaker to represent Christ a Freemason. It seems strange that a man could have wickedness enough to do such an impious act. When even intelligent Masonic authority represent Freemasonry as less than two hundred years old.

Mrs. Rev. J. T. Kiggins, Ligonier, Ind., writes:

"We think so much of the dear *Cynosure* it does not seem to me that I could keep house without it."

Jas. Burge, Crown Point, Ind., writes:

"Having taken the *Cynosure* for several years I can say that I am well pleased with the paper, and more so since its enlargement. I am pleased with the reform movement and its outspoken principles. I will try to do what I can to give your paper a circulation. I have got four here in town to take it."

J. P. Shattuck, East Deering, Me., writes:

"I think I can get a number of subscribers for your paper. There is already quite an aversion gaining ground in this vicinity against the society of Masons. And their influence is rather deprecated.

"A large mass of the people do not understand the influence which they (that is the Masons) have upon our politics, our courts, our lawyers, and even our ministers and churches. They simply want enlightenment on the question to take the right course in regard to it. I will assure you I shall spare no pains to disseminate the good seed which I am sure I shall receive in your paper. I am an earnest opposer of all secret societies, thinking them pernicious to the general welfare of the public. The brotherhood of mankind is or should be *man*, not Masons."

We are all glad to welcome another worker-in this important and glorious field, from the State of *Maine*. Three weeks ago we had only six subscribers in this State, now we have eighteen. Do not such results incite to greater effort? We hope our friends in Maine will not let the increase of subscribers in their State fall short of six per week all through the summer.

W. J. Dallas, Salineville, O., writes:

"I am very much pleased with it, the *Cynosure*, as to its form and substance. It is better worth the price than any paper I read. But Freemasonry and Odd-fellowship, are so prevalent here in this place, that the masses would think that mill stones would come from above if they would become subscribers for the Anti-masonic papers; but follow your course, and God will speed you. I hope to hear a good report from the Syracuse Convention, such as will sound gloriously through the length and breadth of the land.

Forty Years Ago.

In connection with the National Anniversary the following from the report of the National Convention of 1831 will be of interest:

National Anti-masonic Convention.

BALTIMORE, Sept. 26, 1821.

At 12 o'clock, M. the delegates to the National Convention assembled in the saloon of the Athanaeum, and were called to order by the Hon. Judge Burt, of N. Y., when the Hon. Judge Rutherford was called to the chair, and the following officers being nominated were unanimously chosen.

John C. Spencer, N. Y. President; John Rutherford, N. Y., 1st. Vice-president; Jonathan Sloane, Ohio, 2d Vice-president; Thomas Elder, Penn. 3d. Vice-president, John Bailey, Mass., 4th Vice-president.

Benj. F. Hallett, R. I. }
E. D. Barber, Vt. } Secretaries.
J. C Levitt, Conn. }
Caleb Emery, N. H. }

On taking the chair, Mr. Spencer addressed the Convention as follows:

Gentlemen,—I return you my thanks for the distinguished honor you have conferred in calling upon me to preside over your deliberations. While I distrust my ability to the duties of the chair, I have yet learned in the school of Anti-masonry to decline no duty to which I may be called in the promotion of our great and growing cause. But my reliance, gentlemen, will be in your patriotism and urbanity to render the duties of the station light and easy. I ask your indulgence for any errors that may be committed, assuring you that nothing offensive to any member shall proceed from the chair, or be permitted in the deliberations of the Convention.

On motion of Mr. Morris, of N. Y., voted that a committee of three be appointed to invite the Hon. Chas. Carroll, of Carrolton, to take a seat in this Convention. Messrs. Rutherford, of N. J , Burt of N. Y., and Elder, of Penn., were appointed said committee.

On motion of Judge Hopkins, of N. Y., voted that Messrs. Hopkins, of N. Y., Jones, of Pa., and Walker of Mass., be a committee to wait on his Hon. Chief Justice Marshall, now in this city, and request his attendence on the sittings of this body.

Mr. Ward, from the committee, at the call of the Convention, submitted a report which was read and laid upon the table. The President of the Convention announced the appointment of the following committees: On Masonic Penalties—Hallet, of R. I., Larned, of Maine, Morris, of N. Y., Grimshaw, of Pa., and Warner, of Ohio. On Judicial Proceedings in the case of Morgan—J. C. Spencer, of N. Y., Ogle, of Pa., Walker, of Mass., Gibbons, of Del., and Russell, of N. Y. On the address to the people—Holly, of N. Y., Denny, of Pa., Levitt, of Conn. On publishing the proceedings—Phelps, of Mass., Hopkins, of N. Y., and Foote, of N. Y. On Finance.—Irwin, of Pa., Boynton, of Conn., Beckman, of N. Y., Jenins, of Ohio., Shriver, of Md.

The committee appointed to wait on Judge Marshall, reported by their chairman that they had seen that gentlemen, and that in reply to their invitation, his Honor politely stated that he should leave the city at 6 o'clock to-morrow morning, and therefore be unable to attend, although it would afford him great pleasure to do so. [His journey eastward having been delayed unexpectedly, he attended the Convention next morning.] . . . .

Tuesday, Sept. 27.

Chief Justice Marshall, Mr. Wirt, and other distinguished citizens, appeared in the hall and took seats assigned them on the right of the President.

The President announced that the reports upon the Masonic Penalties and upon the Judicial Proceedings in the case of Wm. Morgan, were in order for consideration. Mr. Foote, of N. Y., took the floor and spoke in favor of the reports. Mr. Hallett, of R. I., addressed the Convention upon the reports under consideration. Mr. Ward, of N. Y., Mr. Morris, of N. Y., Mr. Seward, of N. Y., Mr. Walker, of Mass., and Mr. Harvey, of Pa , followed on the same subject. The speakers respectively displayed much persuasive and fervid eloquence during the discussion, and were listened to with great attention by a numerous and highly respectable audience; and among them were many of the Masonic fraternity, who both in and out of the Convention, and to their praise be it spoken, have exibited a courteous, mild, and gentlemanly deportment.

Wednesday, Sept. 28, 1831.

The National Anti-masonic Convention this day proceeded to the nomination of candidates for the office of President and Vice-president of the United States. The vote by ballott was taken about 12 o'clock. The result was as follows:—

For President, Wm. Wirt, of Maryland, received 108 out of 111 votes, and for Vice-president, Amos Ellmaker, of Pa., received 108 votes. A vote was then taken declaring these gentlemen to be the unanimous choice of the Convention. Messrs. Rutherford, of N. J., Elder, of Pa., and Sloane, of Ohio, were appointed a committee to wait on Mr. Wirt to announce to him the nomination. The committee reported that he would give an answer in writing at 5 o'clock this afternoon.

Messrs. Bailey, of Mass., Lyman, of N. Y., and Shriver, of Maryland, were appointed a committee to wait on Mr. Ellmaker to inform him of the nomination. The committee reported that Mr. Ellmaker, who is now in the city, will reply in writing early this afternoon.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii. 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Nnm.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Nnm.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XXVI.—JUNE 14, 1874.—THE TRUE PROPHET.

SCRIPTURE LESSON.—Deut. xviii. 9-16. Commit 9-16 ; Primary Verse, 15.

9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

13 Thou shalt be perfect with the Lord thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

15 The Lord thy God will raise up unto the a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

GOLDEN TEXT.—"We have found him, of whom Moses in the law, and the prophets did write."—JOHN i. 45.

TOPIC.—"Hear ye Him."

HOME READINGS.

M.	Deut. xviii. 9-22	—The Prophet Foretold.
T.	Luke i. 59-80	—The Prophet's Forerunner.
W.	Luke iv. 16-31	—The Prophet at Home.
Th.	John iv. 15-42	—The Prophet at Sychar.
F.	Matt. xxiii. 27-39	—The Prophet's Message.
S.	Acts iii. 17-26	—The Prophet Rejected.
S.	Rev. i. 1-8	—The Prophet's Return.

TOPICAL ANALYSIS.

1. The Worship of Idols, verses 9, 10.
2. The False Prophets, " 10-14.
3. The Prophets of God, " 15, 16.
4. The Prophet Jesus, verse 15.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

The fifth book of Moses is called Deuteronomy, from two Greek words meaning *the law repeated*. It may be called the book of experience. It is the message of God to Israel as his people. They are to be blessed or punished, as they obey or disobey. We left Israel on the march around Edom ; they are now in the plains of Moab, opposite Jericho.

What is the first topic? Who occupied the land before Israel. (Jos. xii., xiii.) They were worshipers of idols. Baal was

the principal deity. What is their idolatry called in this lesson? How did God regard them? (verse 12.)

What is the second topic? What names are given to them in our lesson? Which commandment forbids such teachers? What punishment was visited upon them? (verse 12.) What instance is given of the destruction of the priests of Baal? (1 Kings xviii. 40.) Had Israel ever worshiped idols? (Ex. xxxii.)

What is the third topic? The word prophet means one who speaks from God, —*one who is inspired.* Who was the new prophet to be like? (verse 15.) What prophets can you name? How did the Jews treat God's prophets? (Matt. xxiii. 34–37; Heb. xi. 32–40.) How did the prophets receive the persecution? (James v. 10.)

What is the fourth topic? How do we know that Jesus is the prophet Moses spoke of? (Acts iii. 20–26; Acts vii. 37.) What was the first promise referring to Christ? (Gen. iii. 15.) What was the prophesy of Jacob? (Gen. xlix. 10.) How was Moses like Christ? What is said in our lesson of his works? What is said Matt. xvii. 7? What is said Heb. i. 1–7? What Heb. xii. 25? What do you say?

LESSONS. Jesus must be our teacher. He only knows the way, he only can guide us aright. He is willing to teach me. I must listen to him or be lost.

The Consecration of Teachers.

BY GEO. H. COCHRAN.

While theologians are gravely discussing the question: "Shall we permit *laymen* to preach?" and insisting upon seven long years of hard study and a faultless knowledge of nice distinctions of the schools as pre-requisites to clerical privileges, a perfect army of lay preachers, bearing aloft the spotless banner of a pure gospel, gleaming with the words "Jesus only," is enthusiastically obeying the order of the Great Captain: "Speak unto the children of Israel that they go FORWARD."

That army of lay-preachers is found every Sabbath in our Sabbath-schools. Their audiences are young souls—so young that the hand which deftly guides the juicy tendril is master of its future destiny. It is growing whither it is *turned.* It is taken from the sunlight it will live a dwarfed, etiolated thing which death will quickly conquer. That army of lay-preachers possesses a power antecedent to that of the ordained minister, who generally comes after and talks above the children. Those very wee brains dare not try to climb theological pyramids or follow some "original thinker" to

> "Bottomless vales and boundless floods,
> And chasms and caves and Titan woods,
> With forms that no man can discover
> For the dews that drip all over;
> Mountains toppling evermore
> Into seas without a shore."

Our Sabbath-school teachers may be defined as the *first* books which children read outside of their homes. Father, mother, brother, sister are read first. This is as it should be; this is instinctive. It is, also, quite frequently *fatal* to the child. Home pictures are, alas, too often inglorious pictures which a little one had better never see. I remember once seeing a package of pictures on small cards, all of which, as you looked at them in your hand, revealed some sweet domestic scene; but when they were held up to the light were full of horrors. For instance: a peaceful family scene of father, mother, children, and friends, held up before a lamp, showed hideous demon forms, black as night, curled up under the chairs or perched behind the father or mother, or fighting in a corner.

The little ones see these demons very quickly and draw their own conclusions. So they are repelled from these first sources of impressions. Alas! in these days many professedly Christian families have so effectually destroyed the realization of a "home" that the Sabbath-school is, in thousands of instances, the place of first religious impression upon the children of professing Christians. Then, of necessity, the Sabbath-school teachers occupy a most solemn and responsible position. Think of it! They give to thousands of children (especially those teachers engaged in the mission work) the first invitation to Jesus. I cannot conceive of a more solemn office.

If this is true and we fully comprehend its seriousness, we are ready, of course, to ask the question, Are these Sabbath-school teachers all proper persons to train the young vine to clime a heaven-reaching trellis? Are they living epistles for the little ones to read, mark and inwardly digest. Do they go to these learners from the feet of Jesus where they have been learners themselves?

Do they go to them redolent with the sweet incense of prayer and consecration? Ah! that is the word—CONSECRATION. Teacher of young souls! Preacher of Christ's Gospel to the most impressible of audiences! It is easy, so easy to say "*Come to Jesus,*" but can you tell the little ones just how to come to him? Can you picture the blessedness of "coming," from your own brimming experience? Can you show them "the King in his beauty in the land which is very far off?"

You can do all this if your soul and body have been offered a living sacrifice to God. If you have not made this offering you may be the murderer of souls. We may trifle with souls but we do so at our peril. Are you consecrated to this preaching of Christ's tender love and sympathy? That is the vital question which we must answer in the affirmative, or else in honor we are bound to relinquish the work until we can look into the loving face of Christ and say: "I give up all for thee, my Jesus!" There is, moreover, no greater peril for man or woman's soul than to engage in the work merely to pass away the time or because others do it. Out of neither of these reasons can be woven a wedding garment. The glaring obstacle is, that you cannot lead these souls a single inch upon a way where you have never set your words and never examined the chart thereof. Shall death find you murmuring nursery rhymes and drawling platitudes to the half dozen or more impressible souls who, it may be, were once ready to hear and accept the first earnest entreaty and invitation to come to Christ? No! dear teachers, realize that the moment you took your place before your class, you placed yourself in the number of the ambassadors for Christ, in a lesser sphere it may be, than the pastor of a church, but having a commission to make that sphere ring with willing adoration of the Name whose utterance brings the angels to their knees.—*Natl. S. S. Teacher.*

Home and Health Hints.

GIVE THEM SUNSHINE.—My sister, if you have daughters growing up, don't be afraid of the sunshine. Let it come freely into your house—it will bring with it neither malaria, contagion, nor death. On the other hand it will bring only cheerfulness on its laughing pinions— you can't be sad in a beautiful room all ablaze with sunlight. True, it may kick a tint out of your unstably colored carpet, now and then, but let them go—they are as nothing compared to the blessings which sunlight alone can bring to the household. Take away your dark curtains and pass the invigorator in. Move the vines off the window—a window is made for the admission of light and not to fill the office of a trellis for vines. If you must have a carpet with gay colors, buy one that will stand the test—there are plenty such. If they cost a little extra don't mind it—a sickly daughter will eventually cost you, or somebody else more than the extras on a dozen fadeless carpets would amount to. Yes, mothers, give your children the sunshine. You could not give them a gift which would cost you less, nor yet one qualified to profit them more. It will make them what we call in the country tough and hardy. They require sunshine just as much as plants do. All scientific persons are now united in this decision. The world is full of delicate and weakly women, and my word for it, more of the cause lies in an effort on our part to make "fair ladies" of our daughters than anything else.—*Mrs. Mary C. West, in Mobile Register.*

A house should be so placed that the direct rays of the sun shall have free admission into the living apartments, because the sun's rays impart a healthy and invigorating quality to the air, and stimulate the vitality of human beings as they do that of plants, and without sunlight human beings, as well as plants, would sicken and die. The aspect therefore, should be south-east.

HANGING BASKETS.—Rustic hanging baskets can be made thus: Take a small wooden bowl and nail small pieces of grapevine neatly around it; this makes a neat and useful basket, and when filled with some pretty plant, looks as well as a more expensive basket.

TO CLEAN SILVER.—Dr. Elsner says that hot water poured off potato parings or boiled potatoes is admirably adapted to clean silver. The object can be easily rubbed by the fingers with the settlings of potato meal, and they become as bright as they usually do when rubbed with tripoli. The process is particularly advantageous for engraved and raised objects, where the powder is liable to collect in the cavaties. German silver and plated ware can be cleaned in the same way. Potato water which has become sour by long standing can be substituted for acids to clean copper vessels.

COOKIES.—One cup sugar, one-half cup lard, one-half cup sour milk, half teaspoon soda, season to taste, roll thin, bake quick.

Farm and Garden.

A Convenient Way to Measure Land.

It is frequently desirable to measure a given plot of ground or a portion of a field, and a simple method, such as the following, for which we are indebted to an exchange, will be of use to many of our readers. Surveyors are not always at a convenient distance to attend to such little jobs, and even when they do reside in the immediate vicinity one does not always care to incur the expense incident to such a small job. If the lines are already established, the plot can be measured with sufficient accuracy for all practical purposes by means of a neat rod pole, made as follows: Procure a stick of pine, white-wood, bass-wood, or almost any other timber, one and a half inches square and sixteen and a half feet long. Dress each end, tapering from the middle, so that the pole will be one and a half inches square at the middle and about half an inch square at each end. Such a pole will be light and quite stiff. Now graduate one side with the marks representing feet and inches, and graduate another side to indicate a surveyor's links. A pole one rod in length must be equal to twenty-five links. To divide one side correctly, let a mechanic's compass be adjusted so that the points will divide the distance into twenty-five equal spaces or links. A line can be measured with such a pole nearly as accurately as with a surveyor's chain.

Now, then, if a person does not understand how to multiply chains and links, let him compute the measurement by square feet. In one acre there are 43,560 square feet. Any intelligent school-boy can measure the length and breadth of a square plot, multiply one by the other, and divide the product by 43,560 which will give the number of acres, and the number of square feet representing the fraction of an acre. If it is desirable to measure a triangular plot, two sides of which lie at right angles, measure these two sides, multiply the distance in feet one by the other, and divide that product by two, which will indicate the number of square feet, by 43,560, and the quotient will represent the number of acres.—*Phrenological Journal.*

PRUNING.—Do not prune after the sap has commenced to circulate, and not until midsummer when the wounds heal over readily. If prune you must and will, cover all wounds with grafting wax, paint or some other preparation to exclude the air, otherwise decay will necessarily follow.

CANKER WORMS.—Watch the inroads of this pest of the fruit garden. Different methods have been contrived for circumventing this "varment." The simplest of which is a band of tarred paper (sticky,) tied around the trees in February or March, and the tarring renewed every week or so.

TENT CATERPILLARS.—Keep an eye on this scourge of the orchard and as soon as he prepares his foundation, go for him mith a brush or broom, dipped in coal oil; a solution of carbolic soap also has a demoralizing effect on the scamp. Delay is dangerous—action imperative.

The Christian Cynosure.

Chicago, Thursday, June 4, 1874.

CONGREGATIONALISTS AND SECRET SOCIETIES.

The Illinois State Congregational Association has just held its annual session at Kewanee.

This body, along with those of Wisconsin, Iowa, Ohio, and two local associations in Michigan, has passed strong resolutions condemning the lodge; and also their Tri-ennial Convention which met April, 1873, in Chicago, which body represented the Congregationalists in eight States, passed an order desiring the Western Education Society not to aid students in the Theological Seminary who are Freemasons.

But the local churches, which are independent, are being honey-combed by the lodges; and hence in practice the religion of those churches is steadily giving way before the idolatry of the secret orders. Year before last the Illinois State Association had a prominent Odd-fellow for their Moderator, and within a year a Freemason of twenty-one degrees has become pastor of the Springfield church, where the Grand Lodge of Illinois has its seat. The lodge is now giving its profound attention to the Congregational churches of the State, and it has now a secret combination of Freemasons in the pulpits and churches of the denomination. I offered a resolution suggesting a series of articles in the *Advance* to enlighten the churches, and Gen. Howard, the publisher, assured them that such a resolution would have been received courteously and treated with respect. But the State Association rejected that resolution by a close vote! Thus refusing to ask the *Advance* to discuss these orders which are eating out the vitals of their churches in the ignorance and silence of their ministry.

This shows that our only hope is the *Cynosure*, under God, to save even Congregational churches; as nothing but full Christian discipline either can or will save them from destruction.

The proposition that the lodge is nearly and essentially a pagan Christless religion, is believed by thousands, and is met on the other side by silence, which is a confession of its truth. Excluding the discussion from the *Advance*, or admitting mere current notices of the discussion will soon split the churches as the slavery issue split them, mission boards and all. Let us hope for wiser and better things.

REFLECTIONS ON WITNESSING A MASONIC FUNERAL, MAY 21st, 1874.

Hark! the inspiring clangor of a brass band reverberates and echoes through the streets. It is a march they are playing. The notes become more distinct. The volume of the music swells louder and louder. They are coming this way. Oh, yes! see that tumultuous crowd of boys and men rushing along the side-walk. How the clarion blasts inspire them! Why, here are old men and ladies, church members, deacons, class leaders and stewards, confusedly crowding the side-walks, hurrying to keep along side of the band; gazing sideways, and occasionally glancing backward as if there was some object of interest behind it. "Hurrah!" says A. to B. "What 's up? What gala day is this?"

B.—"It is no gala day. I think it must be the funeral of an aged member of the Methodist church, who died suddenly day before yesterday."

A.—"Is that a dead march they are playing?"

B.—"I think not. I should say it is an ordinary and rather inspiriting sort of march. I detect no minor chords; and see how the crowd rush with heads up except when they stumble upon each other from looking back upon the procession. And note the pompous air with which the leader marches!"

A.—"And yet it is really a funeral, for there comes a coffin."

B.—"Yes, it is the funeral of the devout old Mr. G., which Masonry seizes upon to advertise itself by this most unseemly display. It is believed to be done without any request of his. The church, you see, has no part or lot in the matter. In this scattered route of outside spectators are nearly all its leading members. None of them, except perhaps two or three who wear the white apron, are permitted to have any part in burying this revered brother. What is Christian brotherhood compared to the Masonic? Yes, and what is natural brotherhood in this presence? Stand back, ye bigots of the church! Stand back, ye neighbors, brothers, children, wives! Make room for these who boast a nearer relation, a more sacred right to pay the last honors, and to show how much superior the love and friendship of their man-devised and artificial relation is to anything which pertains to the relations of nature or grace which God has ordained. Yes, and let Christian worship stand aside unless the worshipers are willing to acknowledge "Masonry divine," and accept the position of very humble, reverent appendages to the royal magnificence of this grand imperial order. Stand back! Vacate your seat, at least the places of honor, for the ancient and honorable lodge; outside seats may be condescendingly allowed to the mourners, and should any remain unoccupied, ladies and perhaps a few male cowans may be suffered to be seated in the agust presence. The Christian minister, if he is willing to degrade himself and his religion to a sort of third or fourth rate position of subserviency in a Masonic pageant, may have a space for his gospel and his prayer at the expense of having his sanctuary polluted with the abominations of pagan forms and emblems, his ritual of worship superceded by a ritual intensely and *intentionally* deistical, in the last supreme religious act of committing the departed church member to God and pronouncing the benediction of salvation. Father G. trusted, it is believed, in Christ, and regarded His church and its divinely appointed services as the means, and the only means of grace and salvation. But Masonry has the fiendish audacity to assume the closing religious act in reference to him on earth, in which Christ and his church are wholly set aside and absolutely insulted. The natural inference from which is, that whatever Masonry may personally profess or believe, yet Masonry is more holy, more saving, more needful, in the home and article of death, than Christianity. What mean ye, O ye professed disciples of the one ONLY Saviour, that ye suffer the rights and duties of the sacred Christian brotherhood to be thus insultingly wrested from you and your sanctuary trodden thus under foot of the gentiles? What mean ye, O ye ordained defenders of the faith and order of the church, that ye suffer yourselves to be paraded at the tail of the procession of the hosts of Baal; and the burial service of your church to give place to a ritual designedly adapted to the spiritual tastes of the worshipers of all the false gods of this revolted world? Do you mean that your sanctuaries shall be utterly polluted? That faith in the gospel you preach as the *only* saving religion, shall be utterly extinguished? Do you mean that your church shall become in all things wholly conformed to the world and come to esteem their religion as no better than that of the deist? That Christianity shall first be utterly paganized and then more utterly condemned than paganism itself, as salt that has lost its savor, is denied a place even in a dung hill? Believe me, whatever you intend, such is the tendency of this base truckling to the satanic impudence of the dark orders. You suffer deceivers, the children of Satan, to vaunt themselves in your holy places, and in your most sacred solemnities, and in hypocrisy to trample them both under their unhellowed feet. Whatever you intend, in such conduct there is treason to Christ and the cause of true Godliness. If you wake not to a realization of this terrible fact and to repentance concerning it, rest assured Christ will awake to judgment, and will vindicate his honor against those who so impiously disgrace him, and those who so tamely and weakly give place to the devil.

IS BISHOP STEVENS A FANATIC?

The nineteenth annual Convention of the Protestant Episcopal church, Pennsylvania diocese, met in Philadelphia week before last. Bishop Stevens in his annual address made no secret of his episcopal transactions, even though they may be a rank offense to hundreds of so-called pastors who are graceless enough to be outfaced by the devil when the lodge wants admission to the church. The report of the meeting says:

"Referring to certain secret organizations within the church, the Bishop said he had refused to receive at the Holy Communion young men who belonged to secret societies existing within the church, and his reason for so doing was that the machinery of these organizations was used to advance the interests of Ritualism and Romanism. The church need no help from secret bodies. The Bishop said that he had no objection to guiles and benevolent societies where there is no pledge of secrecy."

Temperance and Good Templarism.

SANDOVAL, Ill.

Editor Cynosure:

In the 2d column on 1st page of April 2d, the writer says that Good Templarism and Masonry hindered the temperance reform in Massachusetts for years. That Good Templarism ever hindered the temperance cause is disputed. I wish to have you tell us how it was hindered in Massachusetts by Good Templarism.

Yours very truly, SUBSCRIBER.

Another inquiry has been sent of like import. Dr. Charles Jewett, now retired from public life by age was for many years the leading temperance reformer of this country. His opinions on the subject are second to none other. Since leaving the lecture field he has published a volume of reminiscences "Forty Years Fight with the Drink Demon." He acknowledges being connected with the secret temperance order, but says their influence is just as described in the *Cynosure* of April 2d. Extracts from the work were published May 2d, 1872. But any who are doubtful about the charge against the Good Templars should get and read Dr. Jewett's book. His statements have been often substantiated in the experience of our correspondents.

Masonic Institutions.

LETTSVILLE, Iowa.

I have been an opposer of secrecy for years, but I have never seen so much of its corruption as of late. They boast of their benevolence and public spirit; will you please inform your readers if they ever built or owned an institution of learning, or a home for the poor and destitute, or if you know of them ever giving aid as an order outside of their order.

R. W. KEMPMAN.

There are several institutions in the South which bear a Masonic title and are presumably supported in whole or part by the fraternity. They are: Carroll Masonic Institute, Carrolton, Ga.; St. John's College, Little Rock, Ark.; Furlow Masonic Female College, Americus, Ga.; Southern Masonic Female College, Covington, Ga.; Lumpkin Masonic Female College, Lumpkin, Ga. As for other charitable institutions founded by secret orders we have no positive information. An Odd-fellow's orphan asylum was projected in Michigan two or three years ago. Perhaps some correspondent in that State can tell whether it is built.

The Custom-House Corner-Stone.

The Chicago papers continue to print letters against devoting the new Custom-House to the Masonic order. The following appeared in the *Time* sa few days since:

Will you please publish the following protest, which will explain itself, now being circulated for signatures? Allow me to say that the question involved is one of public and national interest, and is securing a wide consideration by American citizens at the present time, and it would seem that, since the attention of our Masonic friends has been called to this subject, that common courtesy would suggest the propriety of their uniting with citizens generally in requesting some representative person, say one of the judges of the

United States courts, to perform this ceremony, in which all classes could unite with self-respect.

Respectfully, PHILO CARPENTER.

The protest (the same published last in the *Cynosure*) is published in connection. The following letters also appeared in late papers:

From the Chicago Times.

THAT CORNER-STONE—SHALL IT BE LAID BY THE MASONS?

Having read your very sound articles in opposition to the laying of the corner-stone of a government building by a secret and non-political society, I have been waiting daily with the hope that the hint would be taken and the absurd and hurtful project be abandoned, and I trust before it is too late that wiser counsels will prevail.

What streak of lunacy could have compelled Secretary Richardson to make such a request of the head of a body of private citizens, who are banded together the world over for simply a grand effort to fraternize that world, and widen the too narrow skirts of human charity, I am at a loss to comprehend, unless, indeed, "there was method in the madness," which had its birth, more than likely, very far west of the city of Washington, amongst some *ex-militaires*, who like to parade themselves in uniform and display their horsemanship. The excuse is made that the government has no printed ceremonial for such a work as laying a corner-stone. The "thinness" of this is very apparent, as you have not a reporter in your establishment to-day who could not in an hour's time concoct something suitable for the occasion. The corner-stone should be laid by a member of our national or state government, and not by any head of a secret organization, as such. A large portion of tax-payers object to its being laid under the auspices of the Masonic body, and have a right to call that body a political one when one of the highest government officials in Washington writes to the highest government official in Chicago, asking the Grand Master of Masons in Illinois to lay the foundation stone of a government building. If the Masons are in the corner-stone business, doing the job per contract, why, let the public know, and if there is any money saved by the transaction to the national purse, perhaps all classes might feel content to let the cheapest bidder do the work; but in view of the fact that Masons have always and justly publicly stated that they were not a political institution, and defied proof of the charge, pointing to their published principles and statements of honorable gentlemen who would scorn a falsehood, I ask, then, what answer they can make in future if they follow out the proposed course for the 24th of June.

If Chicago wants to have the day a gala one, (and I think it should be such,) a day that will be another mile-stone to mark the march of her prosperity, let every society, Masons, Odd-fellows, Pythians, temperance and military organizations turn out and render homage to the new monument of our national greatness, but do not let us soil the pure robe of Masonry by dipping it in the puddle of politics. In the eyes of a few who want to air themselves, it may be an honor, but to the lovers of the order, a disgrace.

A SECRET SOCIETY MAN.

From the Chicago Evening Journal.

THE NEW POST-OFFICE.—A PROTEST.

I have before me, in a paper printed in this city, an article complaining because the Government has granted permission to the Masonic fraternity to lay the corner-stone of the new post-office here with their peculiar rites and ceremonies, and has made no arrangement to let any other class of citizens, heathen or religious, participate in a work that ought to be purely national and disinterested so far as the claims of any sect or society are concerned. For one, it does seem strange to me that Masonry should have the preference in a matter of such interest to the public at large. All men are not Masons, and especially are women and children debarred from becoming such, and yet the poorest *navvy*, the humblest sewing-girl and the weakest orphan have an interest in the building of the magnificent receptacle of letters and papers over which these occult ceremonies are to be performed. There will be something so clanish about the whole performance that the republican idea of Federal Union is in danger of being lost sight of. I am not a Mason, and what interest can I, a citizen for twelve years, and proud of Chicago, take in a ceremony that to me would be a jargon and glitter without meaning, except as it has been explained to me outside of the lodge? Under such circumstances, Mr. Editor, I and all citizens, of every nation and color, who are not Masons, have a right to protest against anything so un-American in the dedication of a national public work.

FAIR PLAY.

WHO WILL LAY THE CORNER-STONE?

From the Times.

From the published accounts appearing from day to day in *The Times* it is evident the foundation-stone committee are making preparation of some sort at least to have the various lodges in this city and (for aught I know) in the State at large make a grand 'turn-out' on the 24th of June next. Now I would like to ask what right have the Freemasons of Chicago to monopolize the entire city on that day, and arrogate to themselves alone the privilege of laying the corner-stone of a public building for the erection of which the public at large pay taxes? But it will be said by some apologist that they were invited to do so. But why should they be invited more than any other society? Who and what are Freemasons that they should enjoy certain privileges not accorded to the rest of the community? Why not invite the Orange society or the Odd-fellows, and Good Templars, or the Ancient Order of Druids? Why invite the Freemasons in particular more than any other society? And besides this, why should a society be invited that is obnoxious to more than four-fifths of the entire community? Why not call upon the large and influential Roman Catholic societies, either temperance or benevolent, to lay that corner-stone? No! it must be done by Freemasons; and, Mr. Editor, I will say right here, and I challenge any man in this State or in this country to successfully contradict my assertion, that there don't exist in the world a more useless, or a more good-for-nothing society than Freemasonry, or one that is built upon a more rotten foundation. It is neither benevolent nor charitable, nor religious, but is an asylum for dead heads, for scalawags, for hypocrites, and for bummers of every kind. What monument of art or industry has Freemasonry erected, either in this or any other country? What educational institution, school, or college has it supported, or even built? Where are its orphanages, its charitable institutions, its homes for widowed and aged and decrepit Masons? How many orphans has the Grand Lodge of Illinois educated and apprenticed during its existence of forty years? Not one. How far has this society publicly benefited the human race since its first inception at the London "Apple-Tree tavern" in 1717? Not in a single instance. Then, I would ask again, why should Rankin, McArthur & Co. invite this society in particular to lay the corner-stone of a public building, such as the Chicago custom-house and post-office? And in this connection, also, it may not be amiss to inquire which branch of the Masonic public is called upon to lay this stone? Is it the white branch, the nigger branch, or the bogus branch? For you must know that Masonry in Chicago is divided into these several sections. We have the "Illinois Grand Lodge," the "Nigger Grand Lodge," and the "Hawley Grand Lodge," and the taxpaying public may feel an interest in knowing which of these grands will have the honor of laying the corner-stone and of proclaiming to the gaping multitude that Freemasons have certain secrets which have never been divulged. I think it is high time this farce should be plaid out, and that Masonic so-called grand bodies dressed in mountebank uniforms should be let severely alone by government officials, at least, and not be supported and encouraged in their grand humbug at the expense of an overtaxed and outraged public. Hoping that *The Times* will wield its powerful influence against this gross piece of imposition, and that such an arrangement may yet be made as will enable all classes and all societies in this community to turn out and take an active and interesting part in the ceremony of laying that corner-stone, I am, sir,

A FREEMASON.

NOTES.

—The full report of the Ohio State meeting is given this week. Notice the appointment for next meeting, and let every auxiliary and friendly church be represented in it.

—The New York workers have been thus distributed during the week: J. P. Stoddard at Groton and Cazenovia; J. L. Barlow at Syracuse, Oneonta and Binghamton; C. A. Blanchard at Mexico and Hamilton.

—Those who wish extra copies of the *Cynosure* of next week containing the report of the National Convention at Syracuse should send orders without delay. The proceedings may be re-printed in pamphlet form this year. Those who send orders would do well to state if they wish pamphlets, if published.

—The Free Will Baptist Yearly Conference of Wisconsin discussed at their last meeting resolutions on Freemasonry. The subject was considered of so great importance that its consideration was thought incomplete, and so was continued to this year, when it will be resumed.

—The Carbondale (Pa.) *Advance* containing the report of the M. E. Pennsylvania Association is received too late for insertion this week. The meeting was held May 6th and 7th in Washington, Pa. Bro. Barlow was the speaker from abroad, and seven brethren and four sisters were appointed delegates to Syracuse.

—Who would expect to see from the city of Washington the following dispatch?: "The Supreme Council of the thirty-third degree, Ancient and Accepted Scottish Rite, southern jurisdiction,—the most august body of Masons in the world,—commenced its biennial session to-day, in Masonic Temple, the Sovereign Grand Council Commander Albert Pike, presiding."

—*Telescope*

Every body who knows the aspiration of the lodge for supremacy in church and state.

—Correspondents have inquired about a new secret society, "The Gentlemen of Honor," *After Dinner*. an Eastern journal publishes under date of May 12th, 1873, a description of this order. The whole thing is plainly a hoax. The only gentlemen of honor, properly so-called are those whose lives are given to Christ and his kingdom, and who shun the lodge.

—The *Lake Shore Commercial*, Saugatuck. Mich., has been the medium of a lively discussion on secret fraternaties between Prof. Lumry, of Wheaton, and a Dr. Wright. As to the result, "Whoever knew truth put to the words in a free and open encounter?"—especially if Prof. L. was her defender. But it is significant how a local paper will thus open its columns week after week on a subject lately tabooed by almost the entire press.

—Elder Baird is once more enduring all the bitter experience of persecution for leaving and denouncing the lodge. A suit was lately (May 8th) brought against him for some trifling matter. So eager were the Masons to get him in their clutches that he was arrested before proper papers were sworn out. He demanded and got a jury trial and rejected every Masonic juror, was acquitted but charged with the costs of the suit, which he justly refuses to pay, and has appealed the case. A few days before this transaction he attended a temperance meeting in Jamestown, Pa., was invited into the pulpit and took part in the exercises with the Methodist minister. This consideration on the part of the latter stirred up the cesspool of the lodge from the lowest bottom, and the Jamestown and Greenville papers pour out abuse and insult mixed with fiery brimstone. The Elder proposes, however, to show that he has yet some rights that even Masons may be made to respect, and will make them accountable before the law. What will come of it, time will show; but we pray that Bro. Baird may be upheld by grace in any right measures.

The Home Circle.

Abide in Him.

Cling to the Crucified!
  His death is life to thee,—
  Life for eternity?
  His pains thy pardon seal,
  His stripes thy bruises heal,
  His cross proclaims thy peace
  Bids every sorrow cease:
  His blood is all to thee,
    It purges thee from sin;
  It sets thy spirit free,
    It keeps thy conscience clean;
Cling to the crucified!

Cling to the crucified!
  His is a heart of love,
  Full as the hearts above;
  Its depths of sympathy
  Are all awake for thee;
  His countenance is light
  Even to the darkest night;
  That love shall never change—
    That light shall ne'er grow dim;
  Charge thou thy faithless heart
  To find its all in him;
Cling to the Crucified!

Selected from "Under the Rock."

Pleasures which the Christian Must Forego.

1. Tim. iv. 4.

1. Those as to the propriety of which you are in doubt. Rom. xiv. 23.

2. Those in which you cannot indulge without danger that your example may lead others into sin. 1. Cor. viii. 9; Rom. xiv. 15.

3. Even those in which, if you engage, you will grieve weak Christians who disapprove them; much more those which Christians universally condemn. 1. Cor. viii. 12, 13; Rom. xiv. 15; Mark ix. 42.

4. Those which have the taint of sin upon them. Jude 23.

5. Those which, if indulged in, would place you in a false position (1. Thess. v. 22; 2. Cor. viii. 21,) and seem to identify you in taste and life with a sinful world, from which you should be separate. Rom. xii. 2; 2. Cor. vi. 14, 17.

6. Those which might gain the mastery over you, or which would interfere with anything of more importance. Eph. v. 18; Phil. iv. 5; 1. Cor. vii. 31.

7. Those into which you cannot carry your religion without incongruity (1. Cor. x. 31;) on which you can not ask God's blessing (Col. iii. 17); in which you cannot show forth the shining graces of a Christian character to the honor of God (Matt. v. 16); and in which you cannot breathe the atmosphere of Christ's presence (Col. iii 11).

In connection with this subject we quote below a few remarks, from the pen of the late Hannah More, an English lady, distinguished alike for her piety and intelligence:

"Are not good plays harmless, nay, improving?"

"There will still remain," she replies, "even in tragedies otherwise most exceptionable, provided they are sufficiently impassioned to produce a powerful effect on the feelings, and have spirit enough to deserve to become popular, an essential, radical defect. What I insist on is that there almost inevitably runs through the whole web of the tragic drama a prominent thread of false principle. It is generally the leading object of the poet to erect a standard of *honor*, in direct opposition to the standard of Christianity. Worldly honor is the very soul and spirit and life-giving principle of the drama. It is her moral and political law. Fear and shame are the capital crimes in her code. Love, jealousy, hatred, ambition, pride, revenge, are too often elevated into the rank of splendid virtues, and form a dazzling system of worldly morality in direct contradiction to the spirit of Christianity. The fruits of the Spirit and the fruits of the stage, if the parallel were followed up, would exhibit as pointed a contrast as human imagination could conceive."

What, must the merits of every play be tried by the Ten Commandments?

"We may at least venture to answer that they should contain nothing *hostile* to them. If harmless merriment be not expected to *advance* our moral improvement, we must take care that it does not oppose it; for if we concede that our amusements are not expected to make us better than we are, ought we not to be careful that they do not make us worse than they find us? Whatever pleasantry of idea or gayety of sentiment we admit, should we not jealously watch against any unsoundness in the general principle, or mischief in the prevailing tendency?"

But may not the stage become purified, so as to render it at least harmless and unobjectionable?

"What the stage might be under another and an imaginary state of things it is not very easy for us to know, and therefore not very important to inquire. Nor is it the soundest logic to argue on the possible goodness of a thing which, in the present circumstances of society, is doing positive evil, from the imagined good that thing might be conjectured to produce in a supposed state of unattainable improvement: for unfortunately nothing can be done until not only the stage itself had undergone complete purification, but until the audience shall be purified also. We must first suppose a state of society in which the spectators will be supposed to relish all that is pure, and to reprobate all that is corrupt, before the system of a pure and uncorrupt theater can be adopted with any reasonable hope of success; there must always be a harmony between the taste of the spectator and the nature of the spectacle, in order to produce pleasure; for people go to a play not to be instructed, but to be amused."

Let every thoughtful parent, doubting Christian, or tempted youth, read carefully and ponder seriously these positions. There is perhaps no question in Christian education more difficult to settle than what amusements are safe for our children, or what recreations our young Christian, away from the restraints and pastimes of home, may engage in with safety to himself and honor to his divine Master.

We would point the latter to those principles laid down to Wesley by his mother: "Whatever weaknesses your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is *sin* to you, however innocent it may be in itself."

And yet you may be placed amid influences which for a time may blind your judgment and persuade you from your steadfastness; you find yourself overpowered by plausible reasoning, which you cannot readily meet, and because you cannot meet it you are tempted to yield. You are not unlikely to find yourself thus perplexed; what shall you do? Shall you yield without hearty conviction, in deference to the skill or the sneer of your companions?

What shall you do? Refer to the example of intelligent men and women, eminent for holiness: how have devoted servants of God viewed the subject? What has been the Christian apprehension of the church upon the matter? It is of no great consequence whether you understand or not the train of thought or course of argument by which their minds were made up and their conduct directed; you have no time, it may be, to examine them if you would; it is enough to know how they acted, and that it will be safe and wise to imitate their example.

Do not hesitate to lean upon argument like this, in harmony with the spirit of the word of God. It is no sign of weakness to take council of the matured judgments of Christian experience, and no sign of manliness to disregard them.—*Selected.*

"Bunyan's Dell."

Within a few hundred yards of Preston gates, and in the midst of a thick wood which borders the Castle meadows, is a green space called "Bunyan's Dell." In this hollow in the wilderness a thousand people would once assemble to listen to their Baptist—the inspired Tinker of Bedford. A Protestant may admire Ignatius Loyola, or the gentle St. Francis, and the most severe Churchman must give due honor to the memory of John Bunyan—the saint-errant of Dissent. Any one who reads his life may see that he lived through his own spiritual romance. Surrounded by the wild passions and blind bigotry of the seventeenth century, "his pure and powerful mind" fought a good fight with Apollyon, passed with trembling anguish through the Valley of the shadow of Death, and escaped serene and blameless from Vanity Fair. No doubt the "Meeters" who came to the Preston wood to hear Bunyan's rousing and searching sermons, understood very well that he was the Christian hero of his "Pilgrim's Progress."

Living in Hertfordshire, from sixteen to twenty miles from Bedford, they would probably know much of his history. A prisoner for Nonconformity and illegal preaching, Bunyan had spent twelve weary years in Bedford jail. Though not shut up in the Venetian *pozzi*, he must have suffered severely in his dull, dark, damp chamber, built over the river. There with only two books—the Bible and "Fox's Book of Martyrs"—he gave himself up to studies more absorbing than those which endeared the "Martin Tower" to the Wizard Earl of Northumberland. And there he resolved to remain "until the moss grew on his eye-brows" rather than promise not to preach. At length Dr. Barlowe, afterwards Bishop of Lincoln, is said to have obtained his unconditional release. All honor to the wise, kind Churchman! Wise and kind people, having read the "Pilgrim's Progress," felt that the writer had heart and intellect for a broad Catholic faith, and that nothing would narrow him into a mischievous sectarian.

So he left the dismal old jail on Bedford Bridge, and went out into the world as a preacher. It was probably some time after this release in 1671, that Bishop Bunyan, as he was popularly called, made Hertfordshire part of his diocese. Justices and constables paid tribute to his character by allowing him to preach in several counties. But as the times were full of danger, he was often obliged to travel in disguise and the people of his pastorate met during the night, and in places from which they might easily escape. One such place was found in Preston Wood, three miles from Hitchin. When we look at "Bunyan's Dell" we can see the midnight "Meeters," and their preacher. The dense thicket of trees around—the starry sky—the multitude of enthusiasts half buried in shadow—this is a scene to inspire John Bunyan with the best of "his powerful and piercing words," which drawn from the common language of tinker and peasant can work wonders. We feel that like Dante, Bunyan is able to produce a sublime effect and a strong sense of reality by a few bold, abrupt touches. He has come, like the great Florentine, from *la valle d' abisso doloroso*, but he tells of its horrors with the vivid brevity of intense feeling. Let me read a passage from his "Sermons on the Greatness of the Soul":

"Once I dreamed that I saw two persons whom I knew, in hell; and methought I saw a continual dropping, as of great drops of fire, lighting upon them in their sore distress. Oh, words are wanting—imagination and fancy are poor things here! Hell is another place than any alive can think."

This is truly Dantesque. But Bunyan devoted his Dantesque genius to the loving purpose of an Evangelist.

—*Selected.*

Prayer.—Do not think that it is necessary to pronounce many words. To pray, is to say, "Let thy will be done;" it is to form a good purpose; it is to raise your heart to God; it is to lament your weakness; it is to sigh at the recollection of your frequent disobedience. This prayer demands neither method, nor science, nor reasoning, it is not necessary to quit one's employment: it is a simple movement of the heart towards its Creator, and a desire that whatever you are doing, you may do it to his glory. The best of all prayers is to act with a pure intention, and with a continual reference to the will of God.—*Fenelon.*

—It is a terrible thing for one man to speak evil of another, and I think it worse to think it. If you speak it the man has time and opportunity to defend himself, but he cannot trace the thought. It is neither heroic nor manly to permit in yourself judgement which nobody can reverse.

Children's Corner.

The Timely Warning.

My father after an absence of three years returned to the house so dear to him. He had made made his last voyage, and rejoiced to have reached a haven of rest from the perils of the sea. During his absence I had grown from a child and baby of my mother's (for I was her youngest) into a rough, careless. and headstrong boy. Her gentle voice no longer restrained me. I was often willful and sometimes disobedient. I thought it indicated manly superiority to be independent of a woman's influence. My father's return was a fortunate circumstance for me. He soon perceived the spirit of insubordination stirring within me. I saw by his manner that it displeased him, although for a few days he said nothing to me about it.

It was an afternoon in October, bright and golden, that my father told me to get my hat and take a walk with him. We turned down a narrow lane into a fine open field—a favorite playground for the children in the neighborhood. After talking cheerfully on different topics for awhile, my father asked me if I observed that huge shadow thrown by a mass of rocks that stood in the middle of the field. I replied that I did.

"My father owned this land," said he. "It was my playground when a boy. That rock stood there then. To me it is a beacon, and whenever I look at it I recall a dark spot in my life—an event so painful to dwell upon that, if it were not as a warning to you, I should not speak of it. Listen, then, my dear boy, and learn wisdom from your father's errors.

"My father died when I was a mere child. I was the only son. My mother was a gentle, loving woman, devoted to her children and beloved by everybody. I remember her pale, beautiful face—her sweet, affectionate smile—her kind and tender voice. In my childhood I loved her intensely. I was never happy apart from her; and she, fearing that I was becoming too much of a baby, sent me to the high school in the village. After associating a time with rude, rough boys, I lost in a measure my fondness for home and my reverence for my mother; and it became more and more difficult for her to restrain my impetuous nature. I thought it indicated a want of manliness to yield to her authority or to appear penitent, although I knew that my conduct pained her. The epithet I most dreaded was *girl-boy*. I could not bear to hear it said by my companions that I was tied to my mother's apron-strings. From a quiet, home-loving child, I soon became a wild, roistering boy. My dear mother used every persuasion to induce me to seek happiness within the precincts of home. She exerted herself to make our fireside attractive, and my sister, following her self-sacrificing example, sought to entice me by planning games and diversions for my entertainment. I saw all this; but did not heed it.

"It was on an afternoon like this that, as I was about leaving the dining table, to spend the intermission between morning and evening school in the street, as usual, my mother laid her hand on my shoulder, and said mildly, but firmly: "My son, I wish you to come with me.' I would have rebelled, but something in her manner awed me. She put on her bonnet, and said to me: 'We will take a little walk together.' I followed her in silence; and, as I was passing out of the door, I observed one of my rude conpanions skulking about the house, and I knew he was waiting for me. He sneered as I went past him. My pride was wounded to the quick. He was a very bad boy; but, being some years older than myself, he exercised a great influence over me. I followed my mother sulkily, till we reached the spot where we now stand—beneath the shadow of this huge rock. Oh! my boy, could that hour be blotted from my memory, which has cast a dark shadow over my whole life, gladly would I exchange all that the world can offer me for the quiet peace of mind I should enjoy, But no! like this huge, unsightly pile stands the monument of my guilt forever.

"My mother, being feeble in health, sat down, and beckoned me to sit down beside her. Her look, so full of tender sorrow, is present to me now. I would not sit, but continued standing sullenly beside. 'Alfred, my dear son,' said she, 'have you lost all love for your mother?' I did not reply. 'I fear you have,' she continued; 'and may God help you to see your own heart, and me to do my duty!' She then talked to me of my misdeeds; of the dreadful consequences of the course I was pursuing. By tears and entreaties and prayers she tried to make an impression on me. She placed before me the lives and examples of great and good men, she sought to stimulate my ambition. I was moved; but too proud to show it, and remained standing in dogged silence beside her. I thought: 'What will my companions say, if, after all my boasting, I yield at last and submit to be led by a woman?'

"What agony was visible on my mother's face when she saw that all she said and suffered failed to move me. She rose to go home, and I followed at a distance. She spoke no more to me till we reached our own door.

"'It is school-time now,' said she. 'Go, my son, and once more let me beseech you to think upon what I have said.'

"'I shan't go to school,' said I.

"She looked astonished at my boldness, but replied firmly: 'Certainly you will go, Alfred. I command you.'

"'I will not,' said I, with a tone of defiance.

"'One of the two things you must do, Alfred—either go to school this moment, or I will lock you in your room and keep you there till you are ready to promise implicit obedience to my wishes in future.'

"'I dare you to do it,' said I. 'You can't get me up-stairs.'

"'Alfred, choose now,' said my mother, who laid her hand upon my arm. She trembled violently and was deadly pale.

"'If you touch me, I will kick you,' said I, in a terrible rage. God knows I knew not what I said.

"'Will you go, Alfred?'

"'No,' I replied, but quailed beneath her eyes.

"'Then follow me,' said she, as she grasped my arm firmly. I raised my foot—oh! my son, hear me!—I raised my foot and kicked her, my sainted mother. How my head reels as the torrent of memory rushes over me. I kicked my mother—a feeble woman—my mother. She staggered back a few steps and leaned against the wall. She did not look at me. I saw her heart beat against her breast. 'O Heavenly Father!' she cried, 'forgive him. He knows not what he does.' The gardener just then passed the door. and, seeing my mother pale and almost unable to support herself, he stopped. She beckoned him in. 'Take this boy up stairs and lock him in his own room,' said she, and turned from me. Looking back, as she was entering her room, she gave me such a look. It will forever follow me. It was a look of agony mingled with the intensest love. It was the last unutterable pang from a heart that was broken.

"In a moment I found myself a prisoner in my own room. I thought for a moment I would fling myself from the window and dash my brains out; but I felt afraid to die. I was not penitent. At times my heart was subdued, but my stubborn pride rose in an instant and bade me not to yield. The pale face of my mother haunted me. I flung myself on the bed and fell asleep. I woke at midnight, stiffened by the damp night air, terrfied with frightful dreams. I would have sought my mother at that moment, for I trembled with fear; but my door was fast. With the daylight my terrors were dissipated, and I became bold in resisting all good impulses. The servant brought my meals; but I did not taste them. I thought the day would never end. Just at twilight I heard a light footstep approach the door. It was my sister, who called me by name.

"'What may I tell mother from you?' she asked.

"'Nothing,' I replied.

"'Oh! Alfred, for my sake, for all our sakes, say that you are sorry. She longs to forgive you.'

"'I won't be driven to school against my will,' said I.

"'But, you will go if she wishes it, dear Alfred,' said my sister, pleadingly.

"'No, I won't, said I, 'and you needn't say a word more about it.'

"'Oh! brother, you will kill her! you will kill her! And then you can never have a happy moment.

"I made no reply to this. My feelings were touched, but I still resisted their influence. My sister called me; but I would not answer. I heard her footsteps slowly retreating, and again I flung myself on the bed, to pass another wretched and fearful night. Oh God! how wretched, how fearful I did not know.

"Another footstep, slower and feebler than my sister's, disturbed me. A voice called me by name. It was my mother's.

"'Alfred, my son, shall I come in? Are you sorry for what you have done? she asked.

"I cannot tell what influence operat- at that moment made me speak adverse to my feelings. The gentle voice of my mother, that thrilled through me, melted the ice from my obdurate heart, and I longed to throw myself on her neck; but I did not. No, my boy, I did not. But my words gave the lie to my heart when I said I was not sorry. I heard her withdraw. I heard her groan. I longed to call her back; but I did not.

"I was awakened from an uneasy slumber by hearing my name called loudly, and my sister stood by my bedside.

"'Get up, Alfred. Oh! don't wait a moment! Get up; come with me. Mother is dying!'

"I thought I was dreaming; but I got up, melancholy, and followed my sister. On the bed, pale and cold as marble, lay my mother. She had not undressed. She had thrown herself on the bed to rest. Arising, to go again to me, she was seized with a palpitation of the heart and borne senseless to her room.

"I cannot tell you my agony as I looked upon her. My remorse was tenfold more bitter from the thought that she would never know it. I believed myself to be a murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom; my brain was all on fire. My sister threw her arms around me and wept in silence. Suddenly we saw a slight motion of mother's hand; her eyes unclosed. She had recovered consciousness, but not speech. She looked at me and moved her lips. I could not understand her words. 'Mother! Mother!' I shrieked, 'say only that you forgive me.' She could not say it with her lips; but her hands pressed mine. She smiled upon me, and, lifting her thin white hands, clasped my own within them and cast her eyes upward. She moved her lips in prayer; and thus she died. I remained still kneeling beside that dear form till my gentle sister removed me. She comforted me, for she knew the heavy load of sorrow at my heart—heavier than the grief for the loss of a mother, for it was a load of sorrow for sin. The joy of youth had left me forever.

"My son, the suffering such memories wake must continue as long as life. God is merciful; but remorse for past misdeeds is a canker-worm in the heart that preys upon it forever."

My father ceased speaking and buried his face in his hands. He saw and felt the bearing his narrative had upon my character and conduct. I have never forgotton it. Boys who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority and unmanly to yield to her influence, beware! Lay not up for yourselves bitter memories for your future years.

—*Selected.*

Religious Intelligence.

—Over two thousand conversions are reported in the Methodist churches of Long Island during the past year.

—The First African Church of Richmond, Va., at a late business meeting, excluded seventeen members for dancing.

—Yale Theological Seminary graduated twenty-four ministers this year, and Union thirty-four, one of them a colored man.

—The Philadelphia Central Presbytery report the reception of 694 members on profession during the last year. The total membership is 9,417.

—Fifty-three New England Congregrational churches report the reception of 964 members of the May communion; 753 of them by profession.

—The Presbyterian church in the Canadian Dominion numbers 19 Presbyteries, 633 regular charges, and 51,397 communicants. The total of contributions during the year for congregational and benevolent purposes was $550,901, an average of $10.97 to each member.

—Jacob Wainwright, the black boy who accompanied Dr. Livingstone's remains to England, will, after further training, return to his native country, to be employed as a teacher in the Church Missionary Society's East Africau Mission.

—The First Congregational Church of Peru, Ill., have voted to discontinue the use of fermented wines at the communion table, as inconsistent with the spirit of Christ's teachings in their application to the needs and exigences of the present day; and that when it is impracticable to obtain unfermented wine, the deacons be instructed to furnish cold water instead.

—Deacon E. S. Albro of the Second Baptist Church of Chicago, has one of the largest adult Bible classes in the city. Its eighth anniversary was lately celebrated. The average attendance of the class during the year has been 132, and it has contributed $422.46 to meet current expenses, and to aid young men studying for the ministry.

—The Congregational Union which lately held its twenty-first anniversary in New York is engaged in aiding feeble churches to build their houses of worship. The contributions thus made last year amounted to $67,044.19. During the year aid has been given forty-six churches located in the various States and Territories of the Union.

—Since May, 1870, a young man engaged in colporteur work in London, has sold upwards of 750,000 good publications, besides obtaining subscribers for 400 magazines. His total sales have realized upwards of $2,500. In several streets he entirely supplanted the impious and defiling serials, by introducing sound, healthy periodicals, and on a Saturday night, with his book-stall in the street, he has frequently sold hundreds of temperance and religious books.

—If the following, which is reported in the papers, took place there must have been such a mingling of sacred and unhallowed associations as to shock every pious heart in Plymouth Church: "Mr. Beecher received into his church, Apri 26, more than a hundred new members. The occasion was celebrated by a multitude of floral decorations and a crown emblazoned "Victory." After the service Mr. Beecher distributed the roses among the members."

—A religious census has been completed by the Non-Conformists of England, with the following results: "For the whole of the 125 towns the Established Church provides 1,745 places of worship, with 1,204,877 sittings, or 40 per cent. of the whole. The non- established churches supply 3,845 places of worship and 1,805,911 sittings or 60 per cent. of the whole. In other words, the Church of England provides two-fifths and the Free Church three-fifths of the religious accommodation in these 125 towns."

—The Presbyterian General Assembly now meetting in St. Louis represents some 3,000,000 people in this country, and 4,800 congregations. The latter appear in the Assembly by about 600 ministers and elders, equally appointed, the representatives being sent according to a permanent rating from each of the 172 presbyteries, which bear to the 35 synods a relation similar to that of counties to States in the Union. The latest reported membership of the denomination (May, 1873) was 472,023, and a Sunday-school attendance of 482,762 children. The sum of $9,622,-030 was raised in 1872-73, of which $1,543.712 were benevolent funds.

—The London correspoudent of the Liverpool *Post*, writing on the 27th of April, says: "The so-called religious revival in Scotland has been quite a Godsend to some of the firms engaged in the publication of Bibles. The orders received from Scotland since January last are sufficient to give a copy of the Scriptures to one in every five of the population. There has been no such sale of the holy book since 1859 or 1860, when it seems that in Scotland and the North of England, men and women searched the Scriptures with an assiduity which had been unknown for some time before, and which till now has been unknown since. Indeed, for five years the trade in Bibles had been so bad, that one firm in Paternoster row gave it up and began publishing educational and other more popular works. If the itinerant Americans now preaching in Glasgow produce as much effect in Manchester and the English towns as they are reputed to have done in the Scotch ones, selling Bibles may again become a lucrative business."

—A naval correspondent of the London *Times*, writing from the West African mission, says:

There is no doubt that through missionary influence many of the barbarous customs have nearly ceased, such as the burial of a certain number of a great man's wives and slaves with his dead body, to serve him in the next world, and the sacrifice of maidens at the entrance of rivers to propitiate the god of the sea, lest he should slit them up and put a stop to navigation. Some, too, of the mission stations are an excellent example to the natives of neatness and order. The stations at old Calabar and Gaboon are beautiful with flowers and gardens full of useful and ornamental trees, shrubs, and vegetables. These the natives are taught to cultivate, and they are learning to appreciate their value. At Gaboon the Mpongwe language has been reduced to writing, and is taught grammatically in the schools of the American Mission, and the French Roman Catholic missionaries have also translated some of the Gospels into it.

News of the Week.

The City.

—Rochefort, the banished and escaped French communist, passed through Chicago on his way to Europe last week.

—Prof. Swing has sent a letter to the Chicago Presbytery asking for a letter of dismissal from the Presbyterian church. Next week he proposes to go to Colorado with H. W. Beecher and others for recreation.

The Capitol.

—A bill has been introduced into the House to prevent hazings at the Naval Academy.

—The District Investigation is becoming intensely interesting. Cluss, Chief Engineer and member of the Board of Public Works, gave in a most damaging testimony, plainly implicating Gov. Shepherd in the frauds charged. The District King could not endure such testimony, and persuaded Pres. Grant to remove Cluss and appoint Hoxie, a young man and tool of the ring.

—Commander Belknap, of the United States Navy, has submitted to the Department in Washington an interesting report of deep-sea soundings in the Pacific Ocean made by him for the purpose of ascertaining the most favorable route for an ocean-telegraph between Japan and San Francisco. The greatest depth reached was 3,287 fathoms. It is the opinion of scientific men concerned in the survey that a continuous range of submarine mountains extends from Japan to the Sandwich Islands. Six peaks, ranging from 7,000 to 12,600 feet in height, were measured.

The Country.

—Pres. Thompson, President of the Pennsylvania Railroad Company, died last Thursday.

—One hundred students were expelled from Bowdoin College, Me., last week, for refusing to take part in the military drill.

—Independence, Iowa, was visited by a fearful conflagration last week, destroying almost the entire business portion of the town, and causing a loss of $587,-000.

—The Springfield *Republican's* final summing up of the number of lives lost by the Mill River disaster makes the total 140. The bodies of all but five have been recovered and identified.

—The machine shops of the St. Louis and Southeastern railroad at Mt. Vernon, Ill., took fire on the 27th, and the entire building and machinery are a total wreck. The loss is in the neighborhood of $100,000.

—St. Paul, May 27.—A dispatch from Gen. Stanley, dated Fort Sully, May 22, received at Fort Lincoln to-day, says 400 Sioux left there to-day, to be joined by more at the Grand River Agency and Cheyenne. They will try to intercept Custer's expedition when it starts. A hot time is expected.

—The dry weather in large sections of the West cause apprehensions for the crops. But short and severe storms are reported in several localities. A severe tornado passed over a part of Iowa and Wisconsin on Sunday night, May 24th. At Ripon, Wis., the Congregational church was demolished and much damage done to other buildings and fruit trees. At Oshkosh, Winneconne and at Davenport, Iowa, considerable damage was done. The storm lasted fifteen minutes. In Philadelphia the most severe rain-storm, accompanied by thunder and lightning witnessed for years, occurred May 25. The various mills and establishments in the city were flooded to a depth of two to three feet, and the streets littered with their contents. Business was entirely at a stand-still. It is thought the loss will be $500,000.

—The temperance women who have met with such disgraceful treatment in Pittsburgh are not likely to be beaten in the suit brought against them. Their arrest was probably more from hate than for any other reason, the real troubles of the peace and of business men being the crowd of roughs and saloonists who surrounded the party of ladies and filling the streets. A Pittsburgh paper says of the case: "To treat such women as common felons has been made the burning disgrace of our city. It was not enough to arrest them and lead them amid a ribald crowd to the Mayor's office, but when there, without other reason than to gratify a petty malignity, they must be thrust into the felons' cells until the acting Mayor found it convenient to give them a hearing. They made no resistance to the arrest, had no desire to avoid a hearing before the Mayor, but, on the contrary, were more anxious for it than he was; so that putting them inside of iron bars was simply a base act of official indecency. Although doubtless so intended, it put no disgrace on them; and, unless we are much mistaken, it will stir the hearts of all right-minded citizens to an indignation that will yet make itself felt in City Hall. The end is not yet. The Acting Mayor pronounced the prisoners guilty and exacted his fines; but the case has gone before the Court of Common Pleas of the county, where the influences that rule the Mayor's office have no potency, and where, we trust, the disgrace upon our community will be wiped out."

Foreign.

—Late reports from the famine-stricken regions of India are very unfavorable. It is said that 3,000,000 persons are now dependent upon the Government for subsistence, and the distress is daily increasing. English papers by the last steamer intimate that the stress of the famine will be most severely felt between the middle of May and the 1st of July, unless heavy rains should fall in the meantime.

CONTEMPORARY NOTES.

To Christians who have come under the power of the Gospel, it is inexpressibly prekious. They have felt its support in weakness, its refreshment in days of depression, its light in the darkness—its power for good in their necessities. Many a doctrine of the Gospel is particularly embodied in the Christian soul, not only because of its general efficacy in blessedness, but because it has afforded special help in some time of need. They who feel how delightfully the statutes of the Lord have been their songs in the house of their pilgrimage, holds them doubly dear to their hearts, and feel wounded when they are assailed by those who do not accept them. A certain cosmopolitan minister, who lives on his reputation for charity, is conspicuous for the contemptuous way in which he refers to doctrines that are dear to evangelical households. The charity that fights Christians by assaulting what they consider the foundation of their hopes, is not the kind that is taught us in the Bible.—*United Presbyterian.*

It is a doubtful question whether or not the Patrons will be able to successfully carry out their various schemes of co-operation. These all require capital, business capacity, mechanical skill, and often inventive genius. A large agricultural implement factory must have a business manager, a competent foreman, and a good accountant. Of course, these must be sufficiently remunerated, and it is contrary to all past experience that these men will take the same interest, as the servants of such an organization as the Patrons, as they would were they directly interested in the profits of the concern.—*Correspondence Chicago Tribune.*

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COLLEGE SECRET SOCIETIES.

CHAPTER V.—(CONTINUED.)

[CONTINUED ON THIRTEENTH PAGE.]

West Virginia.

West Virginia University, Morgantown, (State),—1st, None. "After graduating they tend to depend for position and success in life not so much on worth and ability as on the mutual admiration and up-bolstering of their secret society chums. Many of our institutions of learning have been ruined or are still cursed by cripples hoisted in by these means. They are positively forbidden in West Virginia University, and each must stand on his own merit. ALEX. MARTIN."

Wisconsin.

Beloit College; Congregational,—1st, None. "It has been the uniform policy of Beloit College to exclude secret societies. A. L. CHAPIN."

Galesville University; Methodist Episcopal,—1st, None. "Hope you will deal solid blows upon all these little secret social organizations connected with our colleges."

Milton College; Seventh-day Baptist,—"None, and never had any."

Ripon College; Congregational,—"No secret societies are allowed in Ripon College."

A more extended reply was received from Professor Thacher, of Yale College, through ex-Senator Gillette, of Connecticut. The following is a copy:

NEW HAVEN, CONN., March 7, 1874.

Hon. Francis Gillette, Dear Sir:

In reply to your favor of the fourth inst. I send you one of the students' annual publications, which will answer better than I could do, three of the five printed questions of the circular which you enclose.

I cannot answer the *fourth* question definitely, but I have no hesitation in saying that the expenses of the secret societies in Yale College are, on the whole, far greater than the resultant good would justify. In answer to the *fifth* question I would say, in the first place, that the secrecy of at least three-fourths of the so-called secret societies here has, in a great measure, passed away. This is owing, in part, to the fact that, as the students pass on from the secret societies of their Freshman year to the new ones of their Sophomore year, and so on through the successive years of their college life, they enter into new combinations and hold more loosely to the obligations of their earlier years. In part it is due to the difficulty of keeping secrets, especially when those secrets are of no intrinsic importance. In this connection it should be remembered as a circumstance of great importance that all secret societies in college are year by year, accumulating a constituency of educated men who, passing into the various walks of professional life, serve as a substitute to these societies for that public opinion, which controls men in general. Thus all the secret doings of those societies, if there are any, are subject to the approbation or disapprobation of a body of men whose average judgment of wrong or impropriety would be more severe than that of society at large. Thus the Brothers' and Linonian Societies, each of which flourished more than a hundred years here, and which, for a very long period, were more secret than three-quarters of the secret societies are which exist here now, came to have such a body of old members that no one believed ill of them, and their decease is most earnestly lamented.

I have no hesitation in saying that the whole system of organized petty associations which are handed down from class to class in this college are an evil, and it would be a good thing if they could all perish in a night, although, in such a revolution, a few good things would be lost. As they are, they cause a great waste of money and of time; stimulate petty intrigue; lead younger students to adapt their manners and, to some extent, their life to the approbation of those in higher classes, whom they look upon as likely to be influential in their behalf, instead of being governed by elevated principles and a high sense of honor; lead men into intimate relations, to the damage of a part of them, who would not otherwise have become particularly acquainted; give opportunity for slights in the bestowment of students' honors, which embitter the remainder of college life and, in some cases, of after years; and last, but not least, expose a few in every class to a great moral danger from the care of considerable sums of money, for which, from the nature of student life, they are not generally held as responsible as they should be. On the whole these evils are, in my opinion, more than enough to overbalance all the good which these societies do.

On the other hand, I do not think that, in this college, whatever may be true elsewhere, they foster or encourage vice; but I am confident that, on the whole, their tendency is in the other direction.

I have said above that I should be glad if the whole system of petty *perpetuata* societies in this college should perish. But I feel bound to add that it is not their *secrecy* which makes them an evil. Almost all the evil which they cause here, except the waste of time and money, would cease if every one of them should become really secret, if their places and times of meeting, the names of their members and even the names of the societies and their very existence were absolutely unknown except to the members. It is what is known about these societies, not their secrets nor their secret doings, which works evil among us.

With regard to the influence of these societies on the intellectual standing of those who compose them, I may say that about half of them promote intellectual activity, and would be a blessing to the college *if they could be made truly secret* and the rest could be destroyed without destroying them. But the other half are inert, existing mainly, so far as any results appear, for lounging, gossip and college politics, with scarcely enough of intellectual occupation to serve as a feeble apology for their existence.

You append a sixth question in pencil respecting the cost of the society buildings and the source of the money spent in erecting them. I know scarcely anything on this subject except from common fame. There is, however, hardly a doubt but that the buildings have, in every instance, been erected by the contributions of graduates of the college who were members of the societies while they were here. There are four such buildings. One of them is said to have cost more than $40,000.

I do not know whether what I have written will add any thing to the knowledge already possessed by the gentlemen in whose behalf you have written to me. As to my opinions respecting our secret societies, I have long held them and I make no secret of them.

I am, my dear sir, very truly yours,

THOMAS A. THACHER.

Other important testimony is found in the replies to a circular letter sent to college presidents, and other gentlemen of reputed experience and intelligence, by a committee of the National Christian Association. The letter solicited opinions on secret societies, especially Freemasonry. This accounts for the allusion to that order in the extracts below, which were taken from the columns of *The Christian Cynosure*, where the letters were originally published.

Oberlin College, Ohio.

We have views on the subject, but no secret societies and no experience. The early founders of the school were decidedly opposed to secret societies, and the principle was adopted at the beginning of excluding them. Consequently no secret society has ever been established among us. The views of our faculty on this question are just as decided as ever. There is but one opinion among us.

In behalf of the faculty, JOHN MORGAN,
JAMES DASCOMB,
JAS. H. FAIRCHILD.

Otterbein University, Ohio.

As to other secret orders, while we do not believe that they are all open to the same, or as grave objections as Freemasonry, we yet consider them all, from the very fact of their secrecy, peculiarly susceptible of abuse to evil ends, and therefore objectionable; and as the good they profess to seek may be secured by open methods, not so susceptible of abuse, it is our conviction that he who would best subserve the interests of society, the interests of the state, and the interests of the church, should stand aloof from them all.

H. A. THOMPSON, *Pres.*, and other members of the Faculty.

Washington University, Washington Territory.

I have long regarded the secret conclaves as unnecessary to any good cause, and dangerous from their irresponsibility. Especially do I think that Freemasonry, from its nature, record and prevalence, is an enemy to the political purity and social morality of our country. E. K. HILL, *Pres't.*

Wheaton College, Illinois.

I need scarcely add that the Faculty of Wheaton College are a unit in favor of the rule adopted by the trustees prohibiting membership in secret societies, either in the college or outside. We object to the secret orders, not merely as societies which are secret, but to the secret, religious ceremonies which they all practice, more or less, from the largest to the least. Such rites, practiced by members of a body taken promiscuously from the community, professors of religion, and men making no profession, is nothing less than a moral and religious system in which personal piety is not required, nor general justice, but only fealty to a clan. We regard the whole system, therefore, as opposed to true religion and just government, and of course hostile to God and man.

J. BLANCHARD, *President.*

Maryville College, Tennessee.

I believe that secret societies, generally speaking, are fraught with mischief and should be discouraged, especially in our institutions of learning. We do not allow any such organizations in this college. Opposed to them as I was when a student, I will not countenance them while presiding over students. P. M. BARTLETT, *President.*

Lebanon Valley College, Pennsylvania.

My conviction is firm that the influence of Freemasonry is *baneful in whole and in part;* that, religiously, it is a sumbling-block; and that, socially and politically, the benefaction it offers to one is a robbery of others. No secret society or so-called fraternity is permitted within this institution.

L. H. HAMMOND, *President.*

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COLLEGE SECRET SOCIETIES.

CHAPTER IV.—(CONTINUED)

Daily Herald, Cleveland, Ohio,

"When sorrows come, they come not single spies, but in battalions." There are epidemics of accidents, and epidemics of crime, and epidemics of religion. There has been an illustration of these truths in recent developments in our colleges and universities in the matter of casualities attendant upon the annual eruption of nonsense that follows the entrance of a fresh class to the education course. · · · But the "boys" learn these things from their elders. If the "secrets" of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would but be pronounced foolish boys of larger growth.

Harper's Weekly, New York.

The sad death of young Leggett may induce collegians to consider whether there is any real humor or pleasure in the coarse practical jokes of initiation, or any value in the secrecy of the society. But this is a question for all students in every university, not for Cornell alone. And it is quite time for sensible and honorable young men in every college to ask this question very seriously.

Ithaca Journal, N. Y.

Now, one word to the students. Is not this a fitting occasion to do away with all these secret society orgies? Are not these rude and unfeeling ceremonies as ridiculous and useless, and almost as barbarous as the cruel rites of the Hindoos? Consider these things, we beg of you, now while the terrible lesson of the untimely death of one of your brightest members gives mournful and fearful emphasis to our feeble admonitions.

The Watchman and Reflector, Boston.

Some few weeks since we published an article upon the subject of secret societies. A new illustration of their great evils has just been given us. · · · The dead boy and his bleeding, senseless companions, with the breaking of the morning, were borne back to town in sad procession. The parents were gathered to the place by telegraph. A coroner's jury began its investigation. The faculty of the college and the broken-hearted friends attended to listen to the awful story. But the members of this society were bound to secrecy. Here is one of the great evils to be found in these secret conclaves. It establishes a code of honor, to which its members sacrifice all true honor. For the sake of the society, to shield it or its membership from anything injurious, the oath-taker hesitates at nothing unmanly or untruthful. Other claims are held in subserviency to the one supreme claim which the society has upon the members.

We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships which it creates among those who are within. Prof. Wilder adds another terrible count to the indictment which we bring against the societies. He shows that their direct effect is to take from their members personal freedom and that liberty of judgment and action which is necessary to the best growth of the individual and the happiness of society.

Christian Statesman, Philadelphia.

A secret society man has attempted a brief reply to Prof. Wilder's exhaustive indictment of secret societies in general, and college secret societies in particular. His only points are that the evil charged on these associations is inherent in man; that there are a hundred worse ways in which young men might pass their time; that a certain amount of extra blood and the recklessness of youth finds harmless outlet here; that the dissipation which some of them conceal might take another form, and perhaps worse; that all societies are not addicted to ridiculous or barbarous ceremonies of initiation; that he has heard many an old man say that all he was in life, he owed to the influence of his society upon him; and that they are a "necessary foolishness," and if we abolish them, we shall only have some worse evil to encounter. All which we are very glad to put beside Prof. Wilder's masterly argument as the best that can be said on the other side.

The Scientific American.

As one of these college fraternities has thus been the indirect means of causing this terrible calamity, we desire just here to express our opinion on the system of secret societies as generally practiced in our institutions of learning. These associations are bodies of students, organized in principle something after the orders of Freemasonry or Odd-fellowship. In many the members are numbered by hundreds, and chapters of a single society often exist in a score of colleges at once. The records are handed down from class to class; and out of each set of Freshmen a few individuals are selected for the privilege of membership.

Whe the plan was started (during, we believe, the year 1827) the idea was simply to form clubs of young men for mutual improvement in debate and such kindred studies as are better pursued by numbers than by single persons, and to keep alive, among *alumni*, pleasant associations of college life. In course of time the former innocent and laudible object has been lost sight of, or rather relegated to other associations now existing in many colleges and not included in the list of secret societies; while the cardinal principle of the younger chapters of the latter organizations seems to be nothing more nor less than simple mischief, rendered attractive by a little mystery and concealed under the cloak of such cognomens (symbolized by Greek letters) as "Union of Souls," "Circle of Stars," "Lovers of Wisdom," etc. If the boyish nonsense resulted in the usual student's pranks it might be passed over with a smile; but such is not the case. The influence exerted upon boys fresh from school and for the first time free from direct home influence, we believe (from repeated instances within our personal knowledge, and in connection with one of the oldest colleges in this country) to be in a high degree baneful and demoralizing. Unless a youth has well filled pockets (in which case rival societies vie with each other to see who shall secure him, or rather his money,) he is not invited to membership at all. Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted, by sheer force of example, through a routine of profanity, intemperance and gambling; while, in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit if not open instigation of his unscrupulous elders.

Hazing, already crushed out in the government naval and military schools, is exciting so large a share of public condemnation that there is a fair prospect of its stern repression in colleges generally. The secret societies, we trust, may meet hereafter with similar treatment, at least through the influence of parents if not at the hands of faculties.

Harper's Magazine.

This standard monthly contained an article in the number for January, 1874, from the editor, George W. Curtis, ably reviewing the case; and also remarking at some length upon the Anti-masonic and political reform of 1826–32, which is thus summed up:

The spring of this triumphant political movement was hostility to a secret society. Many of the most distinguished political names of Western New York, including Millard Fillmore, Wm. H. Seward, Thurlow Weed, Francis Granger, James Wadsworth, George W. Patterson, were associated with it. And as the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. And as his disappearance and the odium consequent upon it stigmatized Masonry, so that it lay for a long time moribund, and, although revived in later years, cannot hope to regain its old importance, so the death of young Leggett is likely to wound fatally the system of college secret societies.

The article then continues:

Every collegian knows that there is no secrecy whatever in what is called a secret society. Everybody knows, not in particular, but in general, that its object is really "good fellowship," with the charm of mystery added. Everybody knows—for the details of such societies in all countries are essentially the same—that there are certain practical jokes of initiation—tossings in blankets, layings in coffins, dippings in in cold water, stringent catechism, moral exhortations, with darkness and sudden light and mysterious voices from forms invisible, and then mystic signs and clasps and mottoes; "the whole to conclude" with the best supper that the treasury can afford. Literary brotherhood, philosophic fraternity, intellectual emulation, these are the noble names by which the youth deceive themselves and allure Freshmen; but the real business of the society is to keep the secret, and to get all the members possible from the entering class.

Each society, of course gets "the best fellows." Every touter informs the callow Freshmen that all men of character and talent hasten to join his society, and impresses the fresh imagination with the names of the famous honorary members. The Freshman, if he be acute, and he is more so every year, naturally wonders how the youth, who are undeniably commonplace in the daily intercourse of college, should become such lofty beings in the hall of a secret society; or, more probably, he thinks of nothing but the sport or the mysterious incentive to a studious and higher life which the society is to furnish. He feels the passionate curiosity of the neophyte. He is smitten with the zeal of the hermetical philosophy. He would learn more than Rosicrucian lore. That is a vision soon dispelled. But the earnest curiosity changes into *esprit du corps*, and the mischief is that the secrecy and the society feeling are likely to take precedence of the really desirable motives in college. There is a hundred-fold greater zeal to obtain members than there is generous rivalry among the societies to carry off the true college honors. And if the purpose be admirable, why, as Professor Wilder asks, the secrecy? What more can the secret society do for the intellectual or social training of the student than the open society? Has any secret society in an American college done, or can it do, more for the intelligent young man than the Union Debating Society at the English Cambridge University, or the similar club at Oxford? There Macauley, Gladstone, the Austins, Charles Buller, Tooke, Ellis, and the long illustrious list of noted and able Englishmen were trained, and in the only way that manly minds can

be trained, by open, free, generous rivalry and collision. The member of a secret society in college is really confined, socially and intellectually, to its membership, for it is found that the secret gradually supplant the open societies. But that membership depends upon luck, not upon merit, while it has the capital disadvantage of erecting false standards of measurement so that the *Mu Nu* man cannot be just to the hero of the *Zeta Eta*. The secrecy is a spice that overbears the food. The mystic paraphernalia is a relic of the baby-house, which a generous youth disdains.

There is, indeed, an agreeable sentiment in the veiled friendship of the secret society which every social nature understands. But as students are now becoming more truly "men" as they enter college, because of the higher standard of requirement, it is probable that the glory of the secret society is already waning, and that the allegiance of the older universities to the open arenas of frank and manly intellectual contests, involving no expense, no dissipation, and no perilous temptation is returning. At least there will now be an urgent question among many of the best men in college whether it ought not to return.

CHAPTER V.

RECENT TESTIMONIES FROM COLLEGE FACULTIES AND STUDENTS.

While the evidence of the previous chapter would generally be thought conclusive, the opinions contained in the present make it more weighty and convincing. Those presented in the first part of the chapter were written during the first two months of 1874, in answer to a series of questions sent to nearly all the institutions of the United States, desiring information on: 1st, Number of secret societies in college; 2d, How many open societies; 3d, Number of students in each; 4th, Expense of membership in a secret society; 5th, General influence of the secret society on moral and intellectual standing. The replies have been arranged to correspond with these questions. They are placed in the order of States and the location given when not indicated by the name, also the religious denomination. The remarks are, with one or two exceptions, from the presidents of the respective institutions.

California.

University of the Pacific, San Jose; M. E.,—1st, None.

Pacific Meth. Coll., Santa Rosa; M. E. South,—1st, None.

Connecticut.

Yale, New Haven; Congregational,—1st, Eight.

Remarks:—"No generalization can do justice to the facts. On the whole the moral and intellectual standing of the students improves; whether in spite of, or in consequence of these societies, would be decided differently by different persons. That there are serious evils connected with them, cannot be questioned. That they accomplish some good is equally clear. We do not believe that it would do any good to prohibit them by college law. N. Porter."

Georgia.

Bowdoin College,—1st, Two; 2d, Sunday-school and Young Men's Prayer-meeting; 5th, "The exercises in debate are quite a source of improvement; the moral influence depends upon the character of ruling members."

Remarks:—"No evil has resulted directly from our secret societies, but they have been guarded very closely by the faculty. The fact that any member of the faculty may attend at any time destroys much of the influence of secrecy. The tendency here is to render them more open. I regard all secret societies as extremely liable to be perverted.

F. H. M. Henderson."

Illinois.

Eureka College; Christian,—1st, None.

McKendree College, Lebanon; M. E.,—1st, None.

"We consider secret societies a damage to the public ones, and as tending to form cliques among students; and as in no way promotive of scholarship. R. Allyn."

Monmouth College; United Pres.,—1st, Five; 2d, Four; 3d, Average ten each, or one-sixth the whole number of students; 5th, "It depends mostly on the character of the members of a fraternity at the time. If a fraternity is composed of upright, studious, Christian men, its influence on a new member is favorable. If, however, the leading men in a fraternity are of the opposite character, the influence on both the morals and the scholarship of a new member is disastrous in the extreme."

Remarks:—"From careful observation I am fully persuaded that very great evils are necessarily attached to the existence of a secret society in a college. Their removal from the land would be a blessing of very great value. My advice to students is to keep out of them. D. A. Wallace."

Indiana.

Concordia College, Ft. Wayne; Lutheran,—1st, None. "Institution strictly in the service of the evangelical Lutheran church, which permits secret societies not even in its congregations, much less in its college."

Earlham College, Richmond; Friends,—1st, None; 5th, "Very prejudicial some ten or twelve years since." Pres. Moore adds: "I am well acquainted with Prof. Wilder, he being an old fellow student. He is very careful to write only what he knows."

Union Christian College, Merom; Christian,—1st, None.

"I am the uncompromising foe of secret societies in any form whatever. I believe the church of our Lord Jesus Christ to be the reformatory organization of the world, and 'the glorious gospel of the blessed God the only power of God unto salvation there is among men.'

Thomas Holmes."

Iowa.

Cornell College, Mt. Vernon; Methodist Episcopal,—1st, "There are none in the institution and hope there never may be."

Central University, Pella, Baptist;—1st, None; 5th, "No experience, but believe them bad."

Simpson Centennary College; Methodist Episcopal,—1st, Two; 2d, Four; 5th, "Have given no trouble."

"Although a Mason myself, I have not a very exalted notion of the importance or influence of Masonry. In fact I don't see much necessity of secret societies of any kind.

Alexander Burns."

Tabor College, Iowa; Congregational,—"Our faculty is a unit in opposition to secret societies, not excepting those formed for literary culture. Wm. M. Brooks.

Kentucky.

Eminence College,—"We tolerate no secret societies."

Massachusetts.

Tuft's College, College Hill; Universalist,—1st, Two; 5th, "No very strongly marked influence is observed. Probably on the whole it is not beneficial."

Michigan.

Kalamazoo College; Baptist,—1st, None.

Olivet College; Congregational and Presbyterian,—1st, None; prohibited by college rule.

Minnesota.

Carlton College, Northfield; Congregational,—1st, None; "We do not favor secret societies; hope there will never be one in this institution. James W. Strong."

University of Minnesota, Minneapolis (State),—1st, None.

Mississippi.

Mississippi College, Clinton; Baptist,—"No secret societies have ever been organized in this college till the last year. We have taken measures however to prevent its making any progress, and it will soon die out. W. S. Webb."

New York.

Alfred University; Seventh-day Baptist,—"With our present views, we would sooner expel every student than to permit a secret society to be organized among them."

Madison University, Hamilton; Baptist,—1st, One; 2d, Two, one anti-secret; 5th, "Generally the student loses his individuality, studies are subordinate to society interests, and the person takes on the spirit of his society, love of power and externalities."

Ohio.

Oberlin College; Congregational,—"No secret society has ever existed here."

Otterbein University, Westerville; United Brethren,—"Hope we shall never be troubled with them."

Wilberforce University, Xenia; Methodist,—1st, None; "We do not know of any Masons connected with this university."

Pennsylvania.

Swarthmore College; Friends,—"No secret societies are allowed."

Tennessee.

Central Tennessee College, Nashville; Methodist Episcopal—1st, None; 5th, "Bad upon the entire man."

East Tennessee Wesleyan University, Athens; Methodist Episcopal,—1st, None. "A proposition was made by some secret society last year to organize a chapter here, but I was successful in dissuading our students from engaging in it.

James A. Dean."

Virginia.

Emory College; M. E. South,—1st, Three. "The secret societies of our college exist under the permission of the Board of Trustees, and have been allowed to continue their organization under the conviction that they had been promotive of all the better interests of the pupil, both intellectual and moral. O. L. Smith."

West Virginia.

West Virginia University, Morgantown, (State),—1st, None. "After graduating they tend to depend for position and success in life not so much on worth and ability as on the mutual admiration and up-bolstering of their secret society chums. Many of our institutions of learning have been ruined or are still cursed by cripples hoisted in by these means. They are positively forbidden in West Virginia University, and each must stand on his own merit. Alex. Martin."

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THE PROTEST.

We hope that all who have not obtained names on the protest against having the corner stone of the United States Custom House at Chicago laid by Freemasons on the twenty-fourth of of June next, will yet circulate their petitions and send them in to the *Cynosure* office before June fifteenth. Reports from various persons who are circulating these protests are encouraging. Let each one do all in his power to make this number one hundred thou-

Orders for the *Cynosure* containing the Minutes of the Syracuse Convention will be filed, and filled as soon as possible. The papers containing them will be sent at the lowest possible rates. (As the one who has this matter in charge is now at Syracuse we cannot name them exactly.) Send in your orders as early as possible. A pleasant way to get these Minutes will be to send in subscriptions for three months. If received within a week or two, such subscribers will obtain them regularly. The prospects for a large, earnest, enthusiastic and important annual meeting are brighter than ever they were before.

We hope that in as many localities as possible, town and county meetings, to hear a report from the Convention, will be held. Do all you can to extend information. Work while it is called to-day for the night cometh.

The pamphlet on "American Colleges and Secret Societies" is in press and will be out this week we expect.

The delightful June days are here. We can only enjoy them perfectly, by serving the Lord in the "beauty of holiness."

SUBSCRIPTION LETTERS RECEIVED FROM MAY 25th TO 30th.

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" No. 2	1 18¾	1 16½
" No. 3		1 14
" Rejected		1 04
Corn—No. 2		56
Rejected		54
Oats—No. 2		44
Rejected		41
Rye—No. 2		92
Flour, Winter	6 75	9 00
Spring extra	5 75	6 25
Superfine	4 00	4 87
Hay—Timothy, pressed	20 00	21 00
" loose	15 00	18 00
Prairie, "	10 00	13 50
Lard		10½
Mess pork, per bbl		17 15
Butter	10	25
Cheese	14	15
Eggs	12	12½
Beans	2 15	2 50
Potatoes, per bu	85	1 35
Broom corn	04	03½
Seeds—Flax		2 10
Timothy	2 20	2 80
Clover		5 85
Lumber—Clear	38 00	55 00
Common	18 00	33 00
Lath	2 00	2 25
Shingles	1 50	3 50
WOOL—Washed	35	52
Unwashed	26	28
LIVE STOCK. Cattle, extra	5 25	6 15
Good to choice	5 50	6 00
Medium	5 00	5 25
Common	4 00	4 75
Hogs	4 65	5 65
Sheep	4 50	7 25

New York Market.

Flour	$ 5 60	11 00
Wheat	1 46½	1 48
Corn	79	81
Oats	59	64½
Rye	1 03	1 13
Lard		11¼
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Butter	20	26
Cheese	13	16

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The usual variety of news: reform, religious and general, is unavoidably abbreviated this week to make room for the Convention reports, which it is hoped will be found of sufficient interest to more than compensate for the usual variety. Next week the Convention report will be concluded. Mr. C. W. Greene's address on The Grange and its Relation to American Principles, and the Secretary's Report, will be published. The present number is a good one with which to begin new subscriptions.

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June.

Earth gets its price for what Earth gives us ;
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,
We bargain for the graves we lie in,
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold,
For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's tasking ;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking ;
There is no price set on the lavish summer,
And June may be had by the poorest comer.
And what is so rare as a day in June ?
Then, if ever, come perfect days ;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays :
Whether we look, or whether we listen,
We hear life murmur, or see it glisten ;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, grasping blindly above it for light,
Climbs to a soul in grass and flowers ;
The flush of life may well be seen
Thrilling back over hills and valleys :
The cow-slip startles in meadows green,
The butter-cup catches the sun in its chalice,
And there's never a leaf or blade too mean
To be some happy creature's palace ;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'er run
With the deluge of summer it receives ;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings ;
He sings to the wide world, and she to her nest,—
In the nice ear of nature which song is the best ?
Now is the high tide of the year,
And whatever of life hath ebbed away
Comes flooding back, with a ripply cheer,
Into every bare inlet and creek and bay ;
Now the heart is so full that a drop overfills it
We are happy now because God so wills it ;
No matter how barren the past may have been,
'Tis enough for us now that the leaves are green ;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms wells ;
We may shut our eyes, but we can't help knowing
That the skies are clear and the grass is growing,
The breeze comes whispering in our ear
That the dandelions are blossoming near,
That the maize has sprouted, that streams are flowing
That the river is bluer than the sky,
That the robin is plastering his house hard by ;
And if the breeze kept the good news back,
For other couriers we should not lack ;
We could guess it all by yon heifer's lowing,—
And hark ! how clear, bold chanticleer
Warmed with the new wine of the year,
Tells all in his lusty crowing !

Joy comes, grief goes, we know not how ;
Every thing is happy now,
Everything is upward striving ;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'Tis the natural way of living :
Who knows whither the clouds have fled ?
In the unscarred heaven they leave no wake
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache :
The soul partakes the season's youth
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

—*James Russell Lowell.*

The National Congress of Brewers in Boston.

This body which held its sessions June 3rd and 4th in Boston, brings statistics to show that there was an increase of the sales of light fermented liquors of about 1,000,000 barrels last year; that fifty-five per cent. of the internal revenue tax and twenty per cent. of the whole revenue of the national government came from taxes on the manufacture of stimulating beverages.

They profess that their business is a great blessing, affirming that light fermented liquors are the one thing needful for the people which must be had. They state that prohibitary laws are a failure. They desire the national government to pass laws for their protection against those who are ignorantly and unjustly their enemies. They frown at and otherwise oppose the appointment of a United States commission to examine into the influence and tendency of the use of malt liquors in the country. They have passed resolutions protesting against the course of temperance societies in teaching that the use of light fermented liquors tends to immoralty, vice, crime or pauperism; that they will, through the public press, through local associations, by personal effort, and through official organs, endeavor to influence public opinion in favor of the use of malt liquors as a wholesome, nutritious and absolutely necessary; and that they will encourage candidates for office who will use their influence in promoting the sale of all fermented liquors under discriminating licenses.

In brief, the brewers wish to prevent any investigation by which truth concerning the use of drink may be ascertained, protest against any kind of opposition from those who look on fermented liquors as evils and at the same time claim the privilege of saying and doing all they can to increase the sale of the beverages.

A few years among the Germans who freely use beer showed us a pleasant, shrewd, fine looking young carpenter changed into a rough, hoggish, bloated, profane neighbor, thickheaded, often unable to work, evidently because he had taken too much beer. A German woodsawyer with a well built frame, also a neighbor, was unable to work three-fourths of the time because of the same reason. His son, under twenty years of age, a type-setter competent to earn sixteen or eighteen dollars a week, was out of work much of the time on account of his habit of using these same light unfermented liquors.

The boys belonging to these families many of them were vulgar and profane in their language on the street, following the example set by those older who always drank freely of their beer.

Sabbath-breaking dances were the rule, where for a party of twenty or thirty persons, from one to three or more kegs of beer were essential; and, after drinking, one after another of them would project their heads from the window and empty the contents of their unappreciative stomachs upon the ground amid the shouts of the company. The midnight songs of Germans returning from beer saloons accompanied by a visit to their homes the next morning would not raise the opinion of the disinterested person as to its necessity.

In questions of politics, society and morals the average German is said to be influenced only by the questions, How will this effect my health and how will it effect my property?

It was stated in the convention that men were not born angels. Which conveyed to us the impression that Germans themselves were aware of the fact that beer drinking did not promote angelic tendencies in those who used it. If not angelic are they not devilish? If those who consider beer drinking injurious will work as honestly and vigorously for humanity as these brewers work for their pockets, their victory will be as sure in God's own time.

Was it Right?

A QUESTION OF FELLOWSHIP.

Do not be alarmed at the novelty of my topic. I only mean, was it right for me to leave the M. E. church? But, please hear my reasons for so doing, before you decide the question. I was not born a Methodist. Neither was I trained up to be one. But early in life, I found my heart and sympathies were with them, and I soon became one from choice. I suppose no one ever was better satisfied with a choice they had made than I was for about fifteen years. I loved all their usages. Their "means of grace" seemed to suit my very nature. I thought, and still believe, their doctrines are the doctrines of the Bible. Their worship was earnest, spiritual, and lively. The church was thrifty, growing, and respectable. Then why should a man leave such a church who has been a member for more than twenty years, and a zealous and successful minister for over twelve years? Simply, dear reader, because the light has shined and revealed the monster that has crept into that church, and now sits as *king*, and is the ruling power. In my young days, I thought nothing about secret societies; knew nothing of their nature or designs; had no idea who belonged to them and who did not. But when I became a minister, and began to associate with ministers, I soon found, to my surprise, that quite a number of the preachers of the M. E. church (especially the itinerants) were not satisfied with their sound doctrines, growing church, and all the means of grace known to the church, and, in short, with the religion of Jesus

Christ. And though they preach to us that the religion of our Lord Jesus Christ supplies the totality of human wants, yet in their own case they say by their actions, it is not sufficient for them. They must have another string for their bow. They must make "assurance doubly sure" by adding on the religion of Masonry, Odd-fellowship, etc.

These known facts first led me to a serious and prayerful consideration of the subject of Masonry. I reasoned about in this way: Masonry must be of God, of man, or from the devil. If Masonry is of God, it is good, and designed to be a blessing for mankind. Then why is it that but a few of God's children can enjoy this blessing? The old man in dotage, the young in nonage, the halt, the lame, the blind, the deformed, the imbecile, and all females, are entirely excluded from the blessings. So I concluded that Masonry and the Bible were not both from God; for the Bible says, "God is no respecter of persons," and "He is a God of justice." And if he instituted Masonry in its present form for a blessing for mankind, he is certainly a respecter of persons by bestowing special favors on those of his children who seem to least need them; and manifestly unjust by withholding favors from them who most need them. And, further, I never heard that there was any reason for any man to be ashamed of any of God's institutions, and consequently no need of a secret. So I concluded Masonry was not of God, and yet I knew it to be the ruling power in the church of my choice.

But the next question to determine was, is it of man? Man has sought out many inventions, and instituted many abominations and called them secret societies; but they are all modeled, more or less, as far as I can learn, after the old parent stock (Masonry). And if the old stock is as ancient as its advocates claim it is, and had been of man, it would surely have come to nought long ago. If it is not so ancient, it is a lie, and we know who is the father of lies and liars.

But while these unaided investigations were going on, I accidentally met with the *Christian Cynosure*, and immediately became a subscriber. As light began to dawn, and I learned that the name of Jesus Christ was denied, or, at least ignored in the lodge, and also the shameful, degrading, and worse than heathenish ceremonies of initiation, and also the horrid oaths, and barbarous and inhuman penalties, I became confirmed in the opinion that Masonry is of satanic origin. I believe it to be a trick of that old deceiver: first, to get God's servants to do something that both Jesus and his inspired Apostle both told them not to do, swear, and keep on swearing; secondly, to deny the *only* name given under heaven, among men, whereby they can be saved; and, thirdly, by influencing them to act the hypocrite, by preaching Christ to the people, praying in the name of Christ, glorying in his cross, knowing nothing but Christ and him crucified, making mention of his righteousness only,—and then go right out into the lodge with infidels, Jews, or Mohammedans, and pray, and preach, or, teach, perhaps, and have no more Jesus in it than the others have. Buddah, or Juggernaut. Is not this acting the hypocrite, one place or the other?

While I was studying this subject, I asked an intimate friend of mine, (who was a good brother in the church and a Mason) the question, "Do you ever pray in the lodge?" "O yes," was his ready reply. "Well, do you pray in the name of the Lord Jesus Christ?" At which his face colored, and he evaded the question. So I was satisfied it was a Christ-excluding institution. I next began to study why it is so many preachers are ensnared in the net. In conversation with the preacher in charge I told him I did not like to pay my money to a Mason; for he might pay lodge dues with it, and then I would be supporting something my soul abhorred. "You need have no fears of the kind," said he, "I have been a Mason twenty-two years, and it has never cost me $2; but I have received more than $200 from the lodge. They take in preachers free and give them degrees free, and when I fail getting my salary from the people, they make it up to me." Now here was a little more light. The enemy comes to preachers just as he did to the Saviour; promises the "kingdoms of the world, and the glory of them,"—free initiation, promotion in the church and in the lodge, and a sure *support*. But these are only a part of my reasons for leaving the M. E. church. I may show how the fraternity used me in a future letter. J. WILLIAMS.

Majority Point, Ill.

Satan's Sugar Pills.

BY D. F. NEWTON.

Whence came drunkards? Came they not from tippling, moderate drinking, "intelligent temperance"? Who questions it? Whence proceed obscene publications, soul-polluting? From religious fiction, novels, and romances, written, published, puffed and sold by persons professing godliness? Who doubts it? The relish for strong drink, the cup that intoxicates, the degrading, poisonous "Indian weed," is unnatural, is *created*. The same is true of the vices, mental taste formed from reading fiction. Is not this forming of the unnatural and vicious taste in both cases, the work of Satan? It's a question yet unsolved whether the enemy of all the good succeeds in taking more souls to perdition through the instrumentality of rum and tobacco, or that of the light, frothy literature, popular works of fiction, novels and romances: both are intoxicating, dissipating, soul-ruinous.

Mrs. Swisshelm, in her *Saturday Visitor*, declared unhesitatingly that the whole batch of fashion-plate magazines, and other fictitious writings, spread more domestic misery and destruction over the human race than all the rum-sellers in the nation. "Yes," says she, "they instigate more murders than the tyrannical bloody Nero!" The beloved Judson, and Sister Vinton, missionaries to Burmah, expressed similar sentiments, weepingly.

Says Bishop Littlejohn, "Among the pernicious activities of our time, is the prolific production of novels and romances. These are of every grade of mischief in their composition, but they have, to a large extent, a property in common, namely, the policy of artful *disguise*. The debasing tendency is not only veiled, but many times greatly enhanced by the arts of rhetoric, and an elaborate and polished diction.

"Parents and teachers seem not to know, that the thirst for novel reading is cultivated by novel reading; or they seem not to know that reading fiction, with a little sprinkling of religion, prepares children to love to read fiction, though it may have a sprinkling of irreligion.

"There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing, and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels.

"By our religious machinery the child is piously trained to seek his gratifications of mind amid elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children, out of all his cunning, he could hardly contrive a better way to avoid giving alarm and to secure the result. 'Stolen waters are sweet, and the bread eaten in secret is pleasant. But he knoweth not the dead are there; and that her guests are in the depths of hell.' Prov. ix. 17, 18.

"In the Sabbath-school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupt literature."

Goldsmith, himself a novel writer, says: "Above all, never let your son touch a novel or romance. How delusive, how destructive, are these features of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed, to despise the little good that Fortune has mixed in our cup, by expecting more than she ever gave."

Rev. John Foster, an eminent Baptist minister in England, says: "Novels are doing incalculable mischief. I wish we could collect them all together, and make one vast fire of them. I should exult to see the smoke of them ascend like that of Sodom and Gomorrah: the judgment would be as just." The fearful results of novel reading are a standing warning against the practice. Let the pulpit and the press speak out boldly, and arouse the unsuspecting.

You are familliar with the high standing of Dr. W. H. Vandoren, of Chicago, as a minister of the gospel. He speaks thus on religious novels, pushed into notice by whom? can you divine? Alas! for the aid the "old serpent," the devil, gets from the church or those professing godliness! But to the quotation of Bro. Vandoren. Says he: "It were a thousand fold better if nine out of ten Sunday-school libraries were taken from their shelves and committed to the flames."

Five distinguished elders of the city of New York, told the writer, with tears, "We are compelled to keep our children out of Sunday-school altogether, because of the swarms of pious novels which infest the shelves."

These pious novels may not only advocate any one bad practice or evil principle; but as punches and various drugged wine lead directly to form a taste for alcohol, so these books lead to novels. The fact that some professors of Christianity and so-called ministers write them, is no more an argument for their being harmless than our reverend forefathers' use of brandy made it a safe precedent for their children. It is a well-known fact that those bearing the office of ministers have proved among the bitterest curses with which our race has ever been visited.

The morbid desire for novelty destroys that sobriety of mind inculcated by the Holy Ghost upon the youth to be "sober-minded."

The wine to an invalid imparts an unnatural glow. Young minds, depraved in all their energies, soon reach an abnormal state. They have the glow, not of health, but of the hectic.

These religious romances lead our youth to the broad, gilded, flowery paths of modern novels. A novel is a *theatre in the mind!* All the gorgeous curtains, actors, actresses, enchantry, facinating the depraved heart, kindling all its passions, fast prepare the road to the theatre.

It makes one sick at heart to think of pleasure's siren voice, and the promises given of joyous days and years to come.

"Alas! the dead are in her house,
Her guests in depths of hell;
She weaves the winding-sheet of souls
And lays them in the urn of everlasting death."

Why not Pray for Secretism?

Why do not the reverend gentlemen who so tenaciously cling to secretism in view of the great and increasing opposition to the ancient and honorable (?) institution, raise their voices in humble and faithful petitions to the great Architect of the "grand lodge above" for his help in this hour of their great need?

The cowans (that is, dogs,) are becoming almost nervous with anxiety to drag out the lovely thing to the gaze of "the vulgar," and publishing to the world its secret sayings and doings; and it is daily and hourly losing power and influence; and all their efforts to cover it up and hide its lovely features and its blushing modesty are vain. Surely men would become more thoroughly impressed with their sincerity if they would commence calling on their god for help n presence of their congregations. This, too, must certainly be a duty if it be a thing of such vast utility, so ennobling and elevating and enlightening as they tell us it is. They are shamefully negligent of this means of making favorable impressions on the minds of their auditors. It always impresses us with a man's attachment to and confidence in a cause when we hear him earnestly praying for its success.

Then, too, they ought to remember that there are hundreds who daily pray for the overthrow of secretism. . . . This surely is consistent if they believe

it to be as Bishop Weaver said, over his own signature, the most effective earthly power "to draw the churches away from Christ." Perfectly consistent. I know there are many who profess to hold a similar view of the subject, and who are never heard presenting the matter at a throne of grace, but rather act as though it would be wicked to pray in that way. But they are not consistent; their prayers do not harmonize with their profession. Perhaps it is because they are fearful. A Christian has no right to be fearful. 'The fearful, and unbelieving, and the abominable, and murderers, . . . and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." The fearful are enumerated with a very bad crowd. If you believe that secretism is against the kingdom of Christ, as it most certainly is, why not, in this dreadful struggle between light and darkness, call incessantly and earnestly, publicly as well as privately, on the ever-merciful, the all-wise, and all-powerful Father of all for help? He is a prayer-hearing God; he "will be inquired of." "Lest they think mine idol hath done it." It will intimidate the enemy; it will stir their conscience, it will keep them in remembrance of their wrongs. They will grow fearful that you will bias God against them. In our nation's greatest troubles and their advocates always felt alarmed when they heard Christians praying God to overthrow their wicked institutions. They claimed to be in a righteous cause, and to believe that God is always right, and, of course, on their side. And yet they were fearful that he would become so engrossed with the voice of men on their knees as to forget them and their holy cause, and even finally (through forgetfulness or sympathy, perhaps,) turn against them. Ah, it is true that prayer has power with God and with man. But, as Prof. C. Blanchard said at Pittsburgh, "It is discouraging to see so many chickens with boots on, and some of them in the pulpit."

The word says, "Pray without ceasing." Shall we pray continually, and pray against every evil except only that which is most powerful? Shall we forbear because Satan would be displeased if we pray against his pet institution? If he has a pet evil on earth, surely Freemasonry is that pet; and I pray the blessed God to bless, strengthen, protect, help, and increase rapidly the number of the men who stand up to expose it.—*J. K. Alwood, in the Telescope.*

The Sensuous in Worship.

Ceremonies addressed to the senses are characteristics of the pagan religion. When paganism infected the Christian church, as it did to a lamentable extent when the Roman Empire under Constantine, embraced Christianity, the original simplicity of worship gradually disappeared. Pagan temples were changed into Christian churches, in many instances with but little change of order and ceremony in the worship. Whole communities of Roman subjects were forced into the church without any regard to their knowledge and belief of Christian truth, or their experience, as individuals, of its renewing and sanctifying power When the church became largely made up of such members and of officers, if not entirely of the same character, yet so ignorant and weak as to be ready to accommodate religion to the tastes and demands of such a membership, it is not wonderful that the Roman Church became semi-paganized, with a worship addressed to the senses in all manner of superstitious ceremonies. In that way came into existence the Roman Catholic Church.

In the Reformation the church was brought back near to its original order, and its religion to much of original simplicity and purity. Still, there lingered in some of the Reformed churches, most noticeably in that of England, attachment to the forms of a ceremonious religion. In its order of government and ritual of worship, as finally settled under Elizabeth, there could not be claimed for it more than a semi-reformation. It has, nevertheless, been an influential church, and has done much to form the tastes and affect the order of worship in other churches, until the fashionable religion of to-day is one in which music, architecture, decoration and some sort of showy service are the chief elements.

The Puritanism that so long and so stoutly withstood this influence, that affirmed and enforced simplicity in worship against all that was merely sensuous, has grown unpopular. The name has become a title of reproach. It has become but another name for narrow-minded bigotry and opposition to everything beautiful in religion. The times in which its power was most felt developed stalwart Christian characters. They were struggling for the great realities of religion, and did not conceal their contempt for all time-servers, and ceremonial triflers. In this, it may be, they indulged too much in the severities without the amenities of religion, and were carried to an extreme in their opposition to legitimate uses of architecture and music in advancing its interests. So far as these things are true of Puritanism they were but the incidents of its simplicity, its love of truth and its intensity of zeal. In growing from these the reformed churches are, in some instances, getting away from the essential elements of Puritanic character and power. The present danger is of the opposite extreme, not merely in indifference to the great truths of religion, but the emptiness of a mere sensuous worship. Great piles of architecture with their "dim religious light," music in which worshipers cannot join, ceremonies in which preaching, unless sensational, is of the least account, audiences beguiling themselves with forms of religion that please their senses without touching their hearts or disturbing their consciences—this is the extreme to which present tendencies are carrying us.

Give us Puritanism with all its austerity rather than the laxity of principle, weakness of Christian character and the mere sensuousness of much of the religious service of the times. But we need take neither. We may be steadfast in our religious convictions, may affirm and defend them, and do no discourtesy to others. We may preserve simplicity and spirituality in our religious worship with the best use of the best order of music. We may have our houses of worship comfortable and attractive without extravagance or aims at superstitious effect. We may properly have all our services as attractive as they can be made consistently with the nature and right observance of God's ordinances.

But we are not to add to these what he has not appointed for his worship; we are not to administer them by any acts or accompaniments unauthorized by him; we are not to dishonor them by association in any way with mere mummeries of superstition—always remembering that our religion is spiritual, that the senses are to be addressed only as through them we may reach the soul, and that all forms of mere sensuous gratification are but a mockery of worship.

In short we must remember that God is a Spirit, and they that worship him must worship him in spirit and in truth. A right application of these words will rule out everything unauthorized in worship, especially all that would hinder direct communion of the soul with God, all forms of mere sensuous worship whether by images or instruments, acts or ceremonies, which so far as they affect religious feeling keep it away from the supreme object of devotion.—*The United Presbyterian.*

History Travestied and Tortured.

Mr. Froude wrote a history some time since, largely devoted to an effort to prove that Henry VIII. was not quite the lecherous and blood-thirsty ruffian he was generally believed to be; and other writers have exerted their ingenuity to show that Richard the Third instead of being a wry-necked and cruel murderer was comely and aimable. Copying this example, we learn from *Fraser's Magazine* and *The English Independent*, that the "Christian Brothers," as certain English and Irish Jesuits style themselves, have prepared and are engaged in the work of still further editing and publishing a series of "Lesson Books" intended for Roman Catholic children and youths at school, which are to be a species of "erasers," intended to rub out from the pages of history all those blots with which it has been defaced by the superstition or the sanguinary cruelty and intolerance of Roman Catholics.

The aim of these astute Jesuits is to create a denominational literature and place it in the hands of all their school-children, in which the Romish church is represented as having been distinguished ever by meekness and long-suffering, by tolerance and brotherly love, and by an ardent admiration for and patronage of literature and science; while it is further shown to have been uniformly met by unprovoked cruelty, oppression, and the densest and most obstructive ignorance at the hands of Protestants. They dwell on the harshness of the English penal laws to Irishmen, and suppress the story of the massacres of Protestants. They make credit to Cardinal Langton for acting with the English nobles in opposition to King John, but say nothing of the fact that he was suspended by Pope Innocent III. for the stand which he made, or of the further fact that this same pope declared *Magna Charta* null and void, and anathematized all those who had taken part in wresting it from the tyrant. The "persecutions" under Elizabeth are grossly magnified, but the facts, to quote the language of Dr. Dollinger, that a "succession of popes sanctioned the assassination of heretical sovereigns, and that one actually instigated attempts upon the life of Queen Elizabeth," are sedulously concealed. The "burnings" of the Protestant martyrs by Mary are softened down into mere "severities," the details of which are mendaciously suppressed, and even these are attributed to the civil authorities, who, it is alledged, were "influenced by political, not religious motives," in the face of the well-known historical fact that Romish archbishops and bishops, composing an ecclesiastical court, consigned the martyrs of that day to the flames. It is claimed that the fifty thousand persons who were hung, beheaded, or burnt to death in the low countries on account of their religion only suffered the natural consequences of a civil rebellion against their sovereign; and also that "religion had nothing to do with the massacre on St. Bartholomew's-day;" but they say nothing of the motives which led Philip to destroy the Protestants in the low countries, or of the fact that Pope Gregory issued a bull approving of the massacre on St. Bartholomew's-day, and exhorting Charles IX. to complete the work which he had so well begun; nor that the cruel slaughter was depicted on the walls of the Sistine chapel, nor that a medal was struck by the papacy in honor of the event. But even this miserable travesty of history seems tame alongside of the efforts of the "Christian Brothers" to paint the terrors of the Inquisition in enchanting colors. With unparalled mendacity and audacity combined, they undertake to show that the terrible imprisonments, mutilations, tortures, *autos da fe*, and other atrocities of the priests and Jesuits who inspired and controlled the Inquision were simply "abuses," which must be ascribed "to the civil and not the ecclesiastical power," notwithstanding the infamous rescript of Innocent VIII: "We enjoin and command the said secular officers, under penalty of excommunication, that within six days after they shall be legally required, they regularly execute the sentence pronounced against heretics, without seeing the said process carried on by you, and without allowing any appeal."

We are curious to know if this scandulous and unblushing perversion of historical evidence is to be repeated in this country; and whether the children of the Romish church in the United States are also to be nurtured on an aliment composed of impudence and fraud. As the old Inquisition tortured and killed its victims, so this new Inquisition puts history to the rack and the thumb-screw, and crushes out of it all the truth that gives it any vitality.—*Christian Intelligencer.*

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

THE SIXTH ANNIVERSARY OF THE NATIONAL CHRISTIAN ASSOCIATION.

THE PROCEEDINGS OF THE CONVENTION AT SYRACUSE, N. Y.

Minutes, Resolutions, Organization, Etc.

The beautiful Onondaga Valley of central New York, is a fit location for one of the finest inland cities of our country. Syracuse has a population of about 50,000, and has the appearance of being more generally inhabited by American citizens than most cities of its size in the country. The Erie Canal and extensive railroad connections aid its commerce; three daily papers furnish its news; and numerous churches and schools aid in spreading morality and a various knowledge among the people. The University of Syracuse is located in the outskirts of the city. Here are also the headquarters of Wesleyan Methodism; the Book Room and publishing house is near the center of the city; and funds are nearly subscribed for the erection of new and commodious buildings, which will cost $30,000.

The New York State Christian Association opposed to Secret Societies was organized here, in the same Shakspeare Hall, in November, 1870; and in March, 1873, held in the same place its second annual meeting. A local organization also has added largely to the zeal and information of the citizens on this reform. Through the energetic efforts of the committee of the State Association, and especially its actuary, Rev. L. N. Stratton, of the *American Wesleyan*, lecturers were sent through large portions of the State during May, opening the way for a large place in the prayers and sympathies of Christian people in behalf of the national meeting. All these circumstances combined to make a great and useful gathering.

As recommended by the National Executive Committee, the usual preliminary meeting for prayer and conference was held in the afternoon of Tuesday, June 2d, a report of which from the secretary will be found in another part of this paper.

In the evening the delegates to the National Convention assembled at an early hour, and before the formal introduction of business a time was spent in earnest prayer to God for guidance during the meetings of the Convention, and in thanksgiving for great mercies of the year past.

At 8 o'clock Rev. J. P. Stoddard, General Agent of the Association, called to order, and announced that in the absence of the President, Rev. J. G. Carson, of Ohio, the Vice-president from Michigan, Rev. John Levington, would preside. The audience by request united in the grand old hymn, "All Hail the Power of Jesus' Name" with fervor, and Rev. A. Crooks, of the *American Wesleyan*, led heart and thought as one to the throne of grace. A number of the prominent members of the Convention were invited to seats on the platform: Elder David Bernard, author of Light on Masonry; President Blanchard; Dr. D. C. McLaren, of Geneva, N. Y.; Rev. E. B. Rollins, former editor of the *Vermont Luminary;* Rev. B. T. Roberts, of Rochester, N. Y., General Superintendent of the Free Methodist church; Rev. J. L. Barlow, State Agent and Lecturer for N. Y.; Rev. D. S. Caldwell, Ohio State Agent; Enoch Honeywell, of Altay, N. Y., and others. The appointment of committees to facilitate the business of the Convention was first taken up, with the following result:

On Enrollment—Rev. William Jackson and R. H. Morey, of New York.
To Nominate Officers—Rev. L. N. Statton, of Syracuse, Rev. Joseph Travis, of Winnebago, Ill., Rev. J. K. Alwood, of Metz, Ind., Rev. William Leuty, of Ligonier, Ind., Edward B. Rollins, of Vermont.
On Finance—Rev. Adam Crooks, D. Kirkpatrick, Montgomery Merrick, of Syracuse.
On Petitions and Resolutions—Rev. J. L. Barlow, of Saratoga, N. Y., Rev. John Levington, of Detroit, Zebulon Weaver Esq. of Syracuse, J. G. Mattoon, of Bryan, O.

The remainder of the evening was occupied with brief addresses. The programme was arranged for more extended speeches from the presiding officer and Rev. B. T. Roberts, but the former was suffering from hoarseness and wished to be excused from long speaking. He continued, however, stating that the object of the Convention was opposition to all secret societies whatever. We are not come together in secret with closed doors, but we invite all, even the oath-bound clans, and we will do them good. There is a secret empire in our midst, plotting against our republican government, violating law, usurping authority, manifesting a power for evil. Against this power we are enlisted and will never abandon the field. You might as well try to stop the fall of waters at Niagara with your hand as to stop this great movement. Our country has but one flag, and no other flag should be permitted to wave in this land. He had a knowledge of the workings of secret societies and knew them to be in opposition to Christ's religion, and he was ready to do his part in rooting from this land secret organizations of every kind.

Rev. B. T. Roberts, editor of the *Earnest Christian*, Rochester, N. Y., said that he was not prepared to speak at length on the subject of secret societies, though regarding them as a great evil. He had, even in boyhood, experience with these societies which satisfied him of their character. They are in flat contradiction to the Scriptures which say that he that doeth truth cometh to the light. A good cause does not need a vail to cover it; bad ones do. We tear away the vail and uncover the hidden iniquity. When a young man, engaged in school teaching, he was approached by an Odd-fellow, who invited him to join that order as it would be a great help to him in his profession. He was indignant at such a proposition. Why should not the order be of as much assistance in forwarding so laudable an object without his becoming a member.

Society has an interest in having honesty rewarded. Secret societies take away this inducement to success, because they crush merit and elevate men who are unworthy. The past winter in New York and other cities men have been reduced to starvation because they did not dare go to their work for fear of some trade combination. These unions proclaim a strike and force all outside to obey their dictations. All these combinations should be suppressed by law. Hume says that at one time in the history of Great Britain, these organizations were made punishable and finable by law; and unless they had been thus suppressed, England would not occupy to day her position among the leading nations of the earth. Such combinations are especially dangerous in our own country where they have the greatest liberty to perfect their organization and push forward their schemes of ambition and social disruption.

So far as secret societies have any influence they promote unworthy men to office. They are made to elevate bad men who can not elevate themselves; and their success in this is sapping the very foundations of our government of civil and religious liberty. A minister of his acquaintance while connected with the Methodist Episcopal church wanted a high position in the conference. He was told by those who knew his ability and ambition that he was unfit for the position and if he tried he could not get a vote. But he replied that there were enough secret society votes to elect him; and they did over and over, year after year.

These secret societies interfere with the administration of justice; as was notably the case with a murderer in Michigan, [Vanderpool] who was three times tried, and was cleared by Masonry. Another case had come under his own observation in New York State only a few years ago. A young man got into a quarrel with an inn-keeper. The latter was a powerful man, and knocked down the other and jumped upon his breast so as to cause his death in a short time. The coroner's jury headed by a Mason and with other Masonic members decided that the young man died of *consumption*.

It is high time people were aroused on these questions. Communism is only another branch of the secret societies. These may repeat the scenes of Paris in New York, Chicago or Syracuse. Every one should think on these matters and ask the Lord what wilt thou have me to do. In closing he suggested that as Bro. Mathews was present and was good at exhorting he would be glad to hear him.

Rev. James Mathews, of Brooklyn, was called for and came forward. He read from Exodus xxi. 28, 29, concerning the ox that pushes with his horns; and remarked there was once a great ox that pushed William Morgan, and that it was his wont to do so thousands acknowledged by coming out from the lodges. Charles G. Finney was one of these and his testimony was yet clear and strong against the lodge. He had some experience with the institution in Brooklyn. After he had preached a sermon on Masonry a Masonic editor arose in the audience and said, "I pronounce every word you have said a *lie!*" But the discourse was largely made up of extracts from Masonic authors. One need not be a seceding Mason to incur the opposition of the lodge. If a man only acts out his Christian principles, if he only lives with honor as a man, he will meet scorn and abuse and open opposition from the lodge.

President Blanchard arose to call attention to the address of Mr. Greene, of Indianapolis, upon the grange, which would be delivered on the next evening. When the English Barons, he said, extorted the Magna Charta from King John, the tillers of the soil were left out of the arrangement, as their rights were considered by those gentlemen as too little for notice. Ever since, the farmers have been left out of every movement towards social advancement. But when at length they learned that they had some rights and began to organize in clubs, the Masons broke up with the movement and gave them the grange, which is the last hope of the devil.

Prof. C. A. Blanchard was loudly called for and coming forward spoke briefly and hopefully of the final triumph of the reform. There are times, he said, when men are like straws upon the water, like mists before the rising sun, which appear a moment and are gone. So those who stand up against mighty wrongs seem to pass away and to have accomplished no result. But though the men are lost to view, wrongs are being righted. This fact should encourage every worker in this reform. Another comforting thought is that the same God who numbers the hairs of our heads, who marks the sparrow's fall, who has broken the shackles from the human mind by a Luther, who set free the myriads of Russian serfs and the four million slaves in our own land,—that same God will, by and by, bring about that kingdom which is "righteousness and peace and joy in the Holy Ghost," and every right word, every sincere prayer will at the last be found to have its place in the great work of reformation. So let us be of good courage. The banner of Christ shall yet float over all nations, and all men shall be the free men of the Lord Jesus.

The General Agent, in announcing the programme for the morrow, said that in coming through Ohio about a month ago he had taken pains to call on that venerable man of God, Charles G. Finney, now rapidly descending to the close of life. He sent his kindest greetings to the Convention and prayed that the spirit of the Lord would rest upon it. Especially he sent encouraging words to the younger men who had espoused this cause. Announcements for the exercises of the next day were made and a cordial invitation extended to the citizens of Syracuse to be present.

After singing the doxology, and benediction by Elder J. L. Barlow, the session adjourned.

Wednesday.

MORNING SESSION.

The hour spent in prayer and conference, before the business of the Convention was opened, was probably the best meeting of the day. Among the interesting testimonies given that of Bro. Givens of Indiana was especially interesting as from a seceder. He said that when 21 years of age, he went to California and was led into the Masonic lodge. This step cost him $75 in fees. Col. Totten was his in-

structor in the work of the order. He tried for years to make himself an infidel through Freemasonry. He was at last brought to see the inqiuity of such attempts, and also of the institution, and fully abandoned both. He had suffered persecution and almost personal violence for this step; but his love for Christ and truth was stronger than all else.

Business was at length commenced with Aaron Floyd, of Pittsburg, Vice-president from Pensylvania, in the chair. A committee was selected to arrange and present the voluminous correspondence from various States: M. N. Downing, E. P. Sellew and C. A. Blanchard. The committee on enrollment was also instructed to place upon the roll the names of all who were present with the intention of becoming members, but were not appointed to represent any auxiliary body or church. A committee to arrange the business of the Convention was also appointed, consisting of J. P. Stoddard, Rev. N. Wardner and Elder J. L. Barlow.

President J. Blanchard, from the Executive Committee, reported, verbally, its action in securing the incorporation of the National Christian Association according to the laws of the State of Illinois. The report was adopted and the following chosen a committee to suggest what further action might be necessary: B. T. Roberts, J. Blanchard and John Levington.

The Committee on Nominations, through Rev. Joseph Travis, presented a partial report as follows:

For President—Rev. B. T. Roberts, of New York.
Vice-Presidents—Rev. L. N. Stratton, of New York; John M. Rownds, of Ohio; S. B. Erwin, of Indiana; Daniel Brailey, of Vermont; I. L. Buchwalter, of Iowa; G. W. Needles, of Missouri; A. C. Chittenden, of Wisconsin; S. B. Allen, of Illinois; George Kipp, of Michigan; Aaron Floyd, of Pennsylvania; J. A. Conant, of Connecticut; S. D. Greene, of Massachusetts; F. Manter, of Maine; P. B. Chamberlain, of Washington Territory; Oren Cravath, of Minnesota; N. B. Blanton, of Kansas; Francis Gillette, of Connecticut.
Recording Secretaries—H. L. Kellogg and Rev. James Mathews.
Corresponding Secretary—C. A. Blanchard.
Lecturer and General Agent—J. P. Stoddard.
Treasurer—H. L. Kellogg.

At request of its chairman, H. L. Kellogg was added to the committee, which afterward reported the following:

Directors—Philo Carpenter, J. Blanchard, Archibald Waite, I. A. Hart, C. R. Hagerty, Ezra. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, William Pinkney.
Auditor—H. A. Fischer.

The nominations of the committee were unanimously voted. At the request of Vice-president Floyd the President elect came forward and took the chair, and in a few appropriate remarks asked the aid of the Convention in his position and hoped that God would guide in all the proceedings.

The Executive Committee reported through its chairman, Pres. J. Blanchard, that no progress had been made to secure a joint stock company on the basis suggested last year. The report was accepted and the business continued with the Executive Committee for their further action.

Pres. J. Blanchard, J. L. Barlow and L. N. Stratton were appointed a committee on Political Action at the last anniversary. The chairman reported, verbally, in favor of the speedy organization of *The American Party*, which shall be the political agency for carrying out the objects of the National Christian Association. He explained that this name had once been used by the "Know-Nothings," but it is so broad, all-embracing and significant that it should not be discarded for that reason. The name embraces all our people, irrespective of their original nationalities. He would welcome all Americans to the American Party. As the fundamental principle of this organization he favored the adoption of the declaration that as ours is a Christian, and not a heathen government, this fact ought to be recognized in our fundamental law. He read a number of letters of prominent men who are in sympathy with this movement. One of the letters read mentioned as a fact that there are good men in the lodge. Rev. John Levington arose to correct so erroneous an idea that there could be pious and good men connected with secret orders, and said, "I tell you, brethren, we must get rid of this idea." President Roberts suggested that the remarks were not upon the question.

Dr. McLaren, of Geneva, N. Y., said that the United Presbyterian church to which he belonged took but little part in politics. He was an Anti-mason in Morgan times and expelled persistently adhering Masons from his church. This reform was needed more in the churches than in government. He was in favor of making this movement non-sectarian, and the enforcing of Christian principles as the means of modifying, and possibly doing away with, civil government.

Rev. Mr. Wilder, of New York, would embody in the report the declaration that we acknowledge one God and are a Christian nation.

Rev. Mr. Foster, of Syracuse, desired careful consideration of the question of carrying this movement into political action.

The report was finally recommitted to be presented in writing.

A request from a lady delegate to know whether the Convention would recognize female suffrage as part of its platform was also referred to the committee.

The Treasurer's report was then read and referred to the Finance Committee.

The report of the Corresponding Secretary was then called for, and as Rev. I. A. Hart, the Secretary, was unable to be present, his report was read by the Secretary of the Convention. It was referred to the Secretaries to make extracts for the minutes and was afterward voted to be sent to other papers which would publish in full or in part.

Bro. L. N. Stratton noticing Mr. George W. Clark, the celebrated "Liberty Singer" of abolition times, in the audience, suggested that he be requested to favor the Convention with a song. He complied, and coming forward said he wanted to take a text from a fling of the Rochester *Democrat* at this Convention which he saw on coming to Syracuse. Such ridicule by the press was no cause for discouragement. He would sing

A SONG OF PROGRESS.

The world is on the move
Look about, look about,
There is much we may improve
Do not doubt, do not doubt.
And to all who understand
There's a warning voice at hand
Ringing out, ringing out.

Thongh gloomy hearts despond
At the sky, at the sky,
There's a sun to shine beyond
By and by, by and by:
Ere the vessel that we urge
Shall beneath the surface merge
A heacon on the verge
Shall be nigh, shall be nigh.

Step by step the longest march
Can be donc, can hc done;
Single stones will form an arch
One by one, one by one;
And with union what we will
May be all accomplished still,
Drops of water turn a mill
Singly none, singly none.

Brag and bluster float as froth
O'er the wave, o'er the wave;
Hoary treason worse than both—
Fools may rave, fools may rave;
But the honest hearts that think,
And the hardy hands that link,
And for pikes use pen and ink
Are the brave, are the brave.

Let us onward then for right,
Nothing more, nothing more;
And let *justice* be the *might*
We adore, we adore;
Bnild no hopes upon the sand,
For our people, heart and hand,
Can make this a better land
Than before, than before.

Pres. Blanchard moved that the Association adjourn to-morrow (Thursday) at 12 o'clock to give opportunity for the holding of a mass meeting, at two in the afternoon, of those opposed to secret societies, to take such action as may be deemed best on the subject of organizing a political party.

Rev. E. B. Rollins, of Vermont, aged eighty-two years, was introduced as one who had taken seven degrees in Masonry. He became a Mason on the promise that it would render him more useful as a minister of the Gospel. He found himself disappointed and deceived, and for more than two years was silent. Then he heard brother Masons boast that a man in Western New York had been put to death for violating the secrets of the order. Officers of the order held that as the Masonic fraternity was older than the government of the United States, it had at least as good a right to punish offenders against its laws. He then publicly confessed his sin in taking the Masonic obligations. The greater part of Mr. Rollin's remarks were nearly a repetition of those made in the Tuesday afternoon meeting and may be read elsewhere. An intensely interesting incident which he had from his father-in-law concerning a woman who was compelled to take the Masonic oath Mr. Rollins has consented to write out for publication hereafter.

After benediction by Pres. Blanchard, a recess was taken till two o'clock.

THE AFTERNOON SESSION.

opened with reading a portion of Scripture and prayer by Rev. D. B. Douglass of New York and singing the hymn

"A charge to keep I have."

After some preliminary business, reading of minutes, etc., an address from Rev. D. P. Rathbun of New York was next on the programme. Previous to his remarks Mr. Clark was called on for another of his stirring songs, the recollection of the first one giving a zest to the invitation. Mr Clark remarked that we had overcome one great evil, slavery, but the one we now are battling is a worse enemy; its iron bands are stronger than those of intemperance. He sang a beautiful song, "The Freedom of the Soul," adding to a clear and finely modulated voice, such well-fitting gestures as gave greater impressiveness and earnestness to the piece. Mr. Clark never sang during the meeting without reaching every heart, and tears were often seen flowing down the cheeks of aged listeners. These songs will all appear in time. Most of them will necessarily be crowded out of this report.

The remainder of the afternoon was chiefly occupied with addresses by D. P. Rathbun and D. S. Caldwell, and the reading of a valuble historical paper written by Elder David Bernard, "Unpublished Reminiscences of the Morgan Times." These will be published hereafter. After Elder Rathbun's address Pres. Roberts said, "We have had a war speech, now let's have a war song," and called on the audience to sing "Am I a soldier of the Cross," which was done with great earnestness. Immediately following Rev. A. Crooks from the Financial Committee reported that about $300 would be necessary to meet all the expenses of the Convention. It was proposed to appoint a sub-committee to raise this amount. Others suggested, Father Green, of Indiana, especially, to strike while the iron is hot and raise the money at once. Subscriptions were called for and the members of the Convention responded promptly, and meanwhile Mr. Clark added to the interest in his inimitable way with a song. The amount raised in cash was $172 and $30 in subscriptions.

The paper of Elder Bernard was accompanied by an autograph letter of John Quincy Adams, expressing satisfaction on reading the revelations of Masonry in Mr. Bernard's great work, also by the diploma issued to Elder Bernard by a Utica lodge, in Utica, N. Y. On account of feebleness of body and of voice Elder Bernard had requested Prof. C. A. Blanchard to read his "Reminiscences;" himself remarking that many facts contained in the paper had been before published, but the full and connected statement was now first written out. Of the three persons through whom the higher degrees were given to the world he only yet remained alive, and this would probably be his last testimony by which the circle of proof was made complete. The thanks of the Convention were given by rising vote to Elder Bernard and the paper ordered to be printed.

The General Agent reported nearly 7,000 names to the corner-stone, and moved a committee to arrange them and forward to President Grant. Pres. Blanchard, D. Kirkpatrick and G. W. Needles were chosen to that duty. Mrs. M. B. Gage, of Fayetteville, N. Y., had been appointed to make some remarks upon Woman's Work in the Anti-secret Reform, but the lateness of the hour caused a postponement until evening, and after announcements the Convention adjourned until the evening session.

CONTINUED ON 12TH. PAGE

A Chapter on Manners.

It is a sign of bad manners to look over the shoulders of a person who is writing, to see what is written.

It is bad manners to occupy a seat while other people stand around without a seat.

It is bad manners to go into any person's house without taking off your hat.

It is bad manners to use profane language.

It is bad manners to use your own knife at meals in cutting off a piece of meat, or to use it on the butter dish—get a clean knife.

It is bad manners to go into any person's house with mud or dirt on your shoes.

It is bad manners to talk in company when others are talking, or to talk or whisper in church.

It is bad manners to talk in company to one or two persons about some subject which the others do not understand.

It is bad manners to stare at strangers in company or in the street.

It is bad manners to say "yes" or "no" to a stranger, or to your parents, or to aged people; let it be "yes, sir," and "no, sir."

It is bad manners to pick your teeth at the table, and bad manners to pick them with a pin in any company.

It is bad manners to comb your hair and brush your coat in the eating room.

It is a sign of low breeding to make a display of your finery or equipage.

It is bad manners to boast of your wealth or prosperity or good fortune in the presence of the poor or those less fortunate than you are.

It is vulgar to talk much about yourself, and it is very low and vulgar to lie.

It is bad manners to stand in the middle of the pavement when people are passing, or to make remarks about those who pass.

It is bad manners to spit on the floor or carpet, or to spit at meals, and yet many people who think they are genteel do it. If you must spit at meals, get up and go out. Children ought to be taught at school that spitting is mere habit.

OUR MAIL.

J. G. Laughlin, College Springs, Ia., writes:

"Enclosed find $2.50 for weekly *Cynosure* in post-office order. Wish I could send you one hundred subscribers. Hurry up that political party opposed to all secrecy, as I have voted my last vote for any secret society man. I indorse the *Cynosure's* position in sweeping the whole brood of secrecy by the board."

Mrs. S. B. Allen, Morrison, Ill., writes:

"Dr. Donaldson, our Deacon and Superintendent of the Sabbath-school, joined the Masons three weeks ago. He expects to go to Chicago to live. I shall not commune with the church or attend the Sabbath school while he remains."

E. Manville, Turner, Ill., writes:

"I have tried to get some subscriptions for the *Cynosure*, but I have not got any, but may in the future."

Persevere. Good seed planted and properly cared for will surely grow and the harvest will come in due time.

Jacob Haffner, Donnellson, Ia., quotes the following lines:

"Right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Rev. E. P. Selew, Rome, N. Y., writes:

"Bro. Barlow lectured in my church last Friday night. The meeting was a success. This is a strongly Masonic city. But the Anti-masonic leaven is working."

Wm. G. Walters, Leslie, Van Wert Co., O., writes:

"I love to read it (the *Cynosure*) and I take great delight in handing it to my neighbors to read. Only to-day I asked a Freemason to subscribe for it, gave him a copy to read, told him to read and pray when he read it and then pick out the false parts and come to me the next time we meet. Masonry is pretty strong here and the people are wonderfully in the dark concerning the Anti-masonic movement. May God arouse them. I distributed all the Anti-masonic tracts you sent me at our township election this spring. The people were astonished when I opened fire against the lodge by handing out tracts to friend and foe. We need a lecturer here in this county (Van Wert) bad. I have been soliciting subscribers for the *Cynosure*, but it is a very busy time with me at present, as I am a farmer by occupation. I have succeeded in getting only four subscribers for three months, but they all promise to renew if they like the paper. I intend to try to get more and still more."

Curtis Cogswell, Deer Lick, O., writes:

"I have now spent two days to get signers to your petition to U. S. Grant to prevent the Masons from laying the corner-stone in Chicago. But I am about discouraged. I have only got twenty-seven names as yet. But I will fight the Masons as long as I live, and do all I can for their downfall; because I have been a Mason and know it is the work of the devil. I will do all I can for your paper and cause, for I know you are on the right track."

We think you need not be discouraged; if every friend of the cause was succeeding as well, we would make a strong movement against Masonry."

G. C. Hinsdale, Wyanet, Ill., writes:

"We cannot give it (the *Cynosure*) up, we believe every family ought to take one."

Saml. Lilly, Bronson, Mich., writes:

"I hope the Anti-masons will have success and come off victorious."

Benj. H. Binford, Westland, Ind., writes:

"No one in my neighborhood ever saw the paper until I showed it to them. I think I will get some more new subscribers before long."

We believe there are many neighborhoods which have not seen the *Cynosure* that will welcome it gladly if a friend will only introduce it.

C. O. Beatty. Creenfield O., writes:

"I have a petition out, am doing well, and will send to Syracuse on time."

John McLean, Keokuk, Iowa, writes:

"Some say they will send for the paper soon. I will do all I can for it, God being my helper."

Rev. Wm. Bridgman, Streator, Ill., writes:

"I discard all secret societies, especially Masonry, which I regard as the mother of abominations, in all secret organizations."

Jacob Seammahorn, Rockport, Ind., sends one three months subscriber and writes:

"This is a small business, but we must not despise the day of small things. Everything has a beginning. The *Cynosure* is giving satisfaction to all subscribers as far as I know. . . I hope to be able to send more soon."

We believe great, stupendous movements have sometimes turned on hinges as small as a single three months subscriber.

Hope Davis, Carpenterville, Ill., writes:

"According to President Blanchard's request I have got fifty-four names to send to the Rev. L. N. Stratton, Syracuse. Masonic influence has much to do with the minds of men in the workshop and in the pulpit. One man told me if he should put his name on that paper it would be one thousand dollars damage to his business. A good many Masons trade with me; at the same time he said he was as much an Anti-mason as I was. One Baptist minister in this place said he would not sign it for a thousand dollars."

Philo Millard, Woodhull, N. Y., writes;

"I have succeeded in getting you twelve three months subscribers, . . . I shall try and get them renewed."

Hiram Gardner, Big Rapids, Mich,, writes:

"I consider I am a freeman now, and I mean to spend the remainder of my days in opposing secret societies, of which Freemasonry is chief on account of its great power (deception). . . I am a stranger here, do not know what can be done for our good cause, but I will try to keep the light burning in my own heart, so that others may see it and flee from secret orders of all kinds. . . . That God will take the work into his own hands is my highest wish."

Eleazer Smith, Glengardner, N. J., writes:

"I never had any sympathy with Masonry and other kindred and secret associations even while with us they were only matters to talk of, but now we feel their evil influences; and yet I would not fear the evil consequences half so much if the church was free from their secret workings, if the clergy kept themselves unspotted or would come out from among them and have no fellowship with their unfruitful works of darkness, but rather reprove them, and were leaning on an arm almighty rather than one of flesh, then would I feel as if we had a place to flee to, a place of refuge. But now are they wasting the vitals of the church and state of which they profess to be the safeguard, as though they would 'if it were possible seduce even the elect.' I never fear the positive power of the world half so much as the negative power of the church."

A Friend writes:

Dear Cynosure:—It has been a long time since I saw you, but have not forgotten your ever welcome face. Your 'Labor in the Lord has not been in vain.' I could report by name a score of prominent Masons who 'talk with their mouths' of Masonry as being like one king of old, 'weighed in the balance and found wanting.' 'Its glory is departed.' Go on and may success attend you."

Forty Years Ago.

Masonic Blasphemy.

From the New Hampshire Post.

MR. BUNCE:—There is something so horrid in the following lines, which you have given us in the *Post*, August 3d, that I cannot let them pass without some remarks:

"Let every man take glass in hand,
Drink bumpers to our Master Grand
As long as he can sit or stand with decency.
The Almighty God here I'll prove to be
The first Grand Master of Masonry!"

Ahiman Rezon, page 143.

Here the drunken club assert that Almighty God is the first Grand Master of Masonry—*an awful lie.* But how do they *worship* their Grand Master? By drinking bumpers to him as long as they can sit or stand with decency. Thus in the midst of their revelry is the majesty of heaven insulted. Is this profane and impious? Is this the way in which Masonic ministers, and deacons, and church members worship in the Masonic temple of the glorious God? Be astonished, O ye heavens! and let all the churches hear and tremble! What a triumph for atheists! 'Strike, but conceal the hand,' should be written on the foreheads of such ministers and professors.

It may be said that ministers and professors never join in such songs. I doubt it. But admitting that some of them never have, they are the approved songs of Masonry, sanctioned by her dignitaries and published in her standard books. They are her "beauties." All that support her, cling to her skirts, and worship at her altars are *partakers with her* in her songs, her impiety, her blasphemy, and in her deeds of blood. The man that secretes the thief is a partaker with the thief. And the man who countenances Masonry, and always "hails" her, is a partaker with Masonry in all her pollution and crime. The conclusion is irresistible, and it is vain to shuffle.

Am I severe? There is nothing cuts like the truth. This has two edges, and it is time to wield it. Ministers and professors of religion must renounce Masonry or come out like men and support the blasphemous institution. No flinching in this business. If you are in heart for Baal, then sing his songs and worship at Baal's altar, and serve him with all your hearts.

I should like to know how a Masonic minister would feel who knew that his hearers, young and old, had been reading these Masonic songs when he met them on the Sabbath, and presumed to lead in Christian worship. What associations must flutter round the assembly!

Freemasonry not Dead Yet.

Many nominal Anti-masons affect to believe that Freemasonry has already ceased to live, or that she is so palsied in every limb as to be harmless. And we rejoice that it is so, they say, for we have always been desirous to see her laid low! If any, even one, sound and conclusive argument could be adduced to support this belief, we ourselves should be behind none in the measure or sincerity of our rejoicings. But what say the grand lodges? Those of Vermont and Rhode Island have expressed an unalterable determination to sustain their institutions, despite of public opinion, and that of Massachusetts has lately pledged itself anew to maintain and perpetuate the ancient and useful principles of the craft. Together with these determinations and pledges comes the fact that the lodges have their "regular communications" as usual. It is true no public notices are given as heretofore, but we confidently challenge any man to deny our position, that Freemasons still cherish the hope of perpetuating their lodge meetings, and for that purpose still assemble as they have been wont to do. We say this not to convince or even undeceive any one, for no man, who has ever given himself the trouble to inquire, at the true source of information, has any doubt of its truth. But we do say it is the expression of our belief, that it behooves those who are so confident of the decease of Freemasonry, to give some other proofs of the fact than their own ignorance and *ipse dixit*, or to relinquish their *pretended* Anti-masonry, join heartily in the cause of the handmaid, and fight her battles under her proper banner. But Freemasonry gains no proselytes in these days, says one in reply, and must therefore be extinct with the present generation. Now this is a gratuity, without a shadow of support from fact. Freemasonry, a political society, will always find votaries so long as she can promise them political promotion. And she can promise them such promotion so long as she can any how command a majority of suffrages.—*New Bedford Courier.*

Some persons are capable of making great sacrifices, but few are capable of concealing how much the effort has cost them, and it is this concealment that constitutes their value.

The Sabbath School.

Schedule of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii. 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XXV.—JUNE 21, 1784.—THE DEATH OF MOSES.

SCRIPTURE LESSON.—DEUT. XXXIV. 1-12. Commit 1-8; Primary Verse, 4.

1 And Moses went up from the plains of Moab unto the mountains of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord shewed him all the land of Gilead, unto Dan.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord.

6. And he buried him in the valley, in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses was a hundred and twenty years old when he died: his eyes was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days so the days of weeping and mourning for Moses were ended.

9 And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

11 In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land.

12 And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

GOLDEN TEXT.—"Precious in the sight of the Lord is the death of his saints."—Ps. cxvi. 15.

TOPIC.—Absent from the body, present with the Lord.

HOME READINGS.

M.	Deut. xxxi.	14-30—The Call of Joshua.
T.	Deut. xxxii.	1-27—The Song of Moses.
W.	Deut. xxxii.	28-52—The Song of Moses.
Th.	Deut. xxxiii.	1 29—The Tribes Blassed.
F.	Deut. xxxiv.	1-12—The Death of Moses.
S.	2 Kings ii.	1-18—Translation of Elijah.
S.	Luke ix.	27-36—The Transfiguration.

TOPICAL ANALYSIS.

Shut out from Canaan,	Num. xx.	9-12.
The Land in Sight,	Verses	1-4.
The Unknown Grave,	"	5, 6.
The Days of Weeping	"	7-9.
The Mighty Prophet	"	10-12.

SUGGESTIONS TO SCHOLARS AND QUESTIONS FOR STUDY.

Our lesson has much of Scripture geography. The land of Moab was on the east of Jordan, a little north of the Dead Sea. Who were the Moabites? (Gen. xix. 37.) What is the land called in Ruth 1. 1, 2? What in Deut. i. 5? What two names are given to the mountain? The first was perhaps the mountain, the second the peak.

What is the first topic? Where did Moses first learn that he was not to enter? How many sins of Moses are mentioned? (*only one.*) Ask your teacher why the report of Moses' death would be good news to the people. What was the command as soon as Moses died? (Josh. 1. 2.) Did Moses wish to enter the land? (Deut. iii. 23-27.)How many sins must you commit to be a sinner? (Gal. iii. 10.)

What is the second topic? What command was given, ch. xxxii. 49? Who do you think pointed out the land to Moses? Name the points he saw. What is the name of the sea? How many cities are mentioned? Which of them had two names? What did God say of the land?

What is the third topic? How long had Moses lived? How many years was he in Egypt? (Acts vii. 23.) How many years in Midian? (Acts vii. 30.) How many years in the wilderness? Who guarded the sepulchre? (Jude 9.) Where was he buried? Did they know the exact place? Ask your teacher why they did not.

What is the fourth topic? How long did they mourn? They made great public display. See Gen. l. 3, 10, 11. Had the people always listened to Moses? How do you think you would feel to lose your teacher or guide? Who was chosen as the successor of Moses?

What is the fifth topic? What four things are mentioned in proof of the greatness of Moses? What great choice did he make? (Heb. xi. 24-26.)

LESSONS. The close of life. The view of the promised land. God knows the graves of all his children. He will honor those who honor him.—*National Sunday-school Teacher.*

Sabbath-school Creed.

1. The design of Sabbath-school work is the immediate conversion of souls, and the training of them for God's service,

2. The Sabbath-school is not exclusively or primarily for children, but a Bible school for all irrespective of age; and it should be so planned and constructed as to attract, interest and profit all.

3. The school is but a sphere in which the church works for the above ends; the pastor is, therefore, by virtue of his office, responsible for the efficiency of the school; he can neither ignore nor delegate that responsibility, and must therefore exercise a personal supervision and take an active part in all its work.

4. It is the duty of every Christian, without regard to age, to be regularly engaged in the Sabbath-school, either as a teacher or learner.

5. The Sabbath-school is an evangelizer for the masses, and every Sabbath-school should be a *mission* in its character and work.

6. Christians only should be engaged as teachers in the Sabbath-school if they can possibly be secured.

7. Teachers should be discharged if they willfully neglect their classes, even for one Sabbath.

8. The printing-press is a means of promoting the work of the Sabbath-school.

9. All instrumentalities and all labor for advancing the Redeemer's kingdom, will be in vain without the regenerating and sanctifying influences of the Holy Spirit.

Once Only.

A shy little girl came to Sabbath-school. She was poorly dressed: a calico gown; a hat trimmed with faded green ribbons; slippers, not boots, thin slippers, which looked as if somebody had given them to her, and a small shawl on her shoulders. Miss Jones brought her in, and she was in Miss Jones' class.

Miss Jones' class were girls very nicely dressed. They had feathers, and fresh ribbons, and fashionable boots. Miss Jones' class, too, all knew each other. Well, how did they receive the little stranger? Very glad, of course, to welcome her to the Sabbath-school, and their class too, because they had often heard how the Lord Jesus became poor for their sakes, and how he left the poor among us to feed and care for.

Did they receive her kindly? Not a bit. When she sat down on the seat beside them they moved away. They glanced their eyes at her dress, then at each other, and laughed contemptuously. When she looked wistfully up to them for a look of kindness they turned their faces another way.

All their conduct seemed to say, "We are above you, and what business have you here, I wonder?" Oh was it not cruel?

The little girl never went again. Perhaps she was driven from Sunday-school forever. Let every person, great and small, remember this, that all who laugh at the poor laugh at God, and he will not always be mocked.

Writing to Absent Scholars.

Rev. H. C. Trumbull says, in the *Sunday-school World:*

There is a power for good in Sunday-school correspondence which many have not realized. If you are away temporarily from your scholars, write to them. If they are absent for a season from the class, write to them. If they have permanently left the school, write to them. If you have left them for a new field of labor, write to them. If you are still near them, write to them. If you love them, write and tell them so. If you want them to love the Saviour, write to them of your desire. If they are your fellow disciples, and you would cheer and instruct them in the Christian life, write to them accordingly.

Farm and Garden.

LATE-SOWN FODDER.—Hungarian grass or millet may be sown for a fodder crop as late as the first of July. It should be cut before the frost injures it and be cured as hay or cradled or raked up and put in bundles, like oats. These will probably be the best fodder crops to raise for horses. No grain is necessary when horses are not worked if they have plenty of this feed, which is nutritious if cut early.—[*Keystone.*

Scientific Memoranda.

A series of experiments made by Professor Ville, in France, show that the diseases that attack the potato are in part the result of a deficiency in the supply of potash in the soil. For five years in succession the Professor planted potatoes in the same soil without any fertilizer; to other plots of ground he added fertilizers that did not contain potash. In all these cases the fruit became diseased in the month of May, while the other plots where potash was supplied in sufficient quantity, the plants were healthy and yielded an excellent product. —*Selected.*

CURE FOR UNEASY COWS—This receipt was given me by an old farmer and stock raiser. I have applied it successfully for several years, but never saw it in print: The best method of controlling cows inclined to kick while handling or milking them is to pass a broad strap just in front of the bag and around over the back of the animal, draw the strap tight and buckle it. This prevents all play of the chords and renders the animal incapable of kicking, and she can then be handled without difficulty. A few applications will cure the worst cases.—*N. Y. Tribune.*

CURE FOR CURRANT WORM.—By the following method I have successfully destroyed the currant worm: Spread from a gill to half a pint of the carbolate of lime around the currant bush, near the stock; then jar off the worms. They will immediately attempt to return, but unless a branch touches the ground beyond the barrier, as a bridge for them, not a worm will get back, but they will perish in their attempts to pass through the lime. Care should be taken to obtain the article in its full strength, which can be bought for about ten cents per pound by the ten or fifteen pounds. Much of the carbolate of lime sold for destroying insects is weakened by mixture with common air-slaked lime.—*N. Y. Tribune.*

Proper Combinations in Soap.

According to Mignot, a perfect soap is one in which the fatty matters and the alkaline have been so thoroughly combined as to leave no excess of either component; a desideratum which is very seldom reached, as the soap is either too alkilane, in which case it parches and dries up the skin, or is too fat, and thus makes the skin greasy, so that dust readily adheres to it. The former inconvenience is the more serious of the two, as it very soon leaves its impress upon the skin. For this reason soap-makers are in the habit of employing an excess of fat, notwithstanding the inconvenience mentioned. Mignot now informs us that silica introduced into the soap, in the form of infusorial earth, will tend to neutralize any excess of the alkaline elements of the soap, as it is soluble both in soda and in potash, and it will at the same time take up the surplus of the fatty matter by absorbing it, and combining with it to a certain extent. Infusorial earth, as is well known, occurs in different parts of the world in great quantity, and immense deposits are known in various portions of the United States, especially in Idaho, Nevada and California.—*Exchange.*

A HERKIMER COUNTY, N. Y., farmer, who has quite an extensive hennery, took especial care to ascertain what worth there really was in a certain number of hens. January 1st, 1873, he selected thirty-six hens consisting of different breeds, and kept an account of the harvest they would yield. January 1st, 1874, he found that the thirty-six hens had furnished him with 4,004 eggs, and in addition to this he had raised forty-seven hens, which are now at work.

HOW TO KILL POTATO BUGS.—Take of Paris green two ounces, wheat flour one quart, add enough water to mix it to a batter, then stir this into three gallons of water and thoroughly wet the tops of your potatoes with this mixture by the use of an old broom, or broom corn brush. This is the best mode of using Paris green.

The Christian Cynosure.

Chicago, Thursday, June 11, 1874.

See special lecture notice on 13th page.

The dew is still on our fleece and the glory-cloud over our tabernacle. Members returning from Syracuse in the cars, said, one to another, "It is the best meeting yet." And in my judgment, it was so. The spot where truth and right are freest from human admixture is the spot where mind is freest and the Spirit of God has most room. Hence the prayer-meetings at Syracuse were like meetings with Christ in the Mount.

From fifteen to twenty thousand names were returned to our Convention at Syracuse appended to petitions to President Grant praying him by his Secretary, Bristow, to interfere to prevent the laying of the corner-stone of the people's Custom-House in Chicago by Freemasons. Aaron Floyd, Esq., and Rev. Mr. Ellis, of Pittsburgh, go on to Washington at once with the petition.

Mrs. J. B. Miller gave a graphic account of her honored father's (Victory Birdseye) teachings to her though a girl of sixteen. He was a lawyer appointed by the New York Legislature to investigate the murder of Morgan. Mrs. Miller's appearance on the stand was lady-like, her diction elegant, and her paper clear and powerful. It is to be printed. I wish only to criticize her theory of the rise of Morgan's body from the bottom of the Niagara River, months after his death, and its floating ten or twenty miles to Oak Orchard Creek. Morgan was sunk Sept., 1826. In the winter following, when the Legislature was appointing a committee to drag the river off Fort Niagara, for his corpse, the Masons who knew where he sunk, took alarm, and raked up the corpse, took off the weights and rowed out into the lake below, and threw it overboard by night. So that when the Legislatures Committee went and raked there no Morgan was found. The corpse floated, as others have done in former years, on the lake shore at Oak Orchard. where it was identified as the body of Morgan, as Mrs. Miller stated. This theory of his removal, besides being the most natural, was confirmed by the statements of Masons after the lodges went down.

GOD IN THE CONSTITUTION.

The Associated Press dispatch states that a platform with a plank in it in favor of recognizing God in the U. S. Constitution was adopted at Syracuse. This is inaccurate. The amendments, which we adopted, recognizes ours "as a Christian and not a heathen government;" but we said nothing about putting such recognition into the Constitution.

I have, however, no doubt but we shall do so. If a Mormon in Chicago should marry twenty wives, he cannot be convicted and punished for that crime in a United States court under the Constitution as it is. Because polygamy is, beyond a doubt or question, part of the Mormon religion, and by our Constitution Congress cannot prohibit "the free use thereof." No, nor of assassination neither, if done by Mormon Danites on the enemies of Mormonism. For they are a religious order of assassins, appointed by revelation to slay the enemies of their church. Murder of this sort is therefore their creed and vocation. And if Booth had been a Danite, and President Lincoln had been dealing with Mormonism as he dealt with slavery, and if the popular rage could have allowed Booth a fair trial, the Constitution would have shielded him in the "exercise of his religion" in the murder of Lincoln. But the amendment was agreed to because that united us in a recognition of ours as a Christian and not a heathen country. It will never do for us to adopt the policy of making his "creed our standard who believes least and worst." What an idea! To leave God out of our platform and then go to work to establish Christian civilization!

THAT MASONIC BURIAL AGAIN.

Since our remarks upon the Masonic burial of Father Grover were sent to the compositor, an obituary notice of him has appeared in the local paper, the *Wheaton Illinoian*, in which it is asserted that it was by his request that he was buried in Masonic form. We asserted that it was believed to be without any request from him. This belief was founded upon the fact that he died away from home, and died very suddenly from heart disease; and also from the fact that he had been for years a non-affiliated Mason. He had been a resident of Wheaton longer than ourself and had not united with the Wheaton lodge and was understood not to be an attendant upon its communications. This being the case, as we understand the by-laws of Masonry he was not entitled to any of the special privileges or distinguishing honors of the lodge. As the Odd-fellows would say he was not "*beneficial*." But he was well to do pecuniarily and was universally esteemed as a man and as a Christian. It would honor Masonry to be requested by such a man to bury him with their forms. And could Masonic *benevolence* suffer its members to withhold its costless benefits from those who have *no need*, when the fact of their receiving such benefits reflects especial honor upon Masonry? In such a case they can afford to suspend their by-laws or trample upon them to any extent. It is claimed indeed that a private agreement of long standing existed between this devoted Christian and an avowed unbeliever that which ever of the two should survive the other, should see the one first dying buried with Masonic honors. That a true and earnest Christian should be thus yoked together with such an unbeliever, seems, if not improbable, yet certainly unnatural and very revolting. What have Christians to do with thus linking themselves in death with wicked men? As to whether this statement of mutual covenant of long standing between these men is a true statement or a Masonic one; or whether if Father G. had been a poor man, leaving a dependent family and a reputation of no especial celebrity or honor, the covenant would have been remembered, the lodge rules stretched or suspended to enable the surviving party to redeem his pledge, people will entertain their own opinions. Certain it is that the master of the lodge and the most prominent members were not present in the procession. Only about twenty aprons were displayed; and the wearers carried such a down cast and sheepish expression, or the preacher himself felt so much of what such a look usually expresses, that when he came to the address to the fraternity, he made a very forced effort to cheer them up. "Hold up your heads, brethren," said he. "Don't be cast down because the tongue of slander is assailing you, or the finger of scorn is pointed at you. You are in good company. The Revolutionary patriots, the heroes who carried the nation through the war of the Rebellion, the statesmen who wield the government, the scholars, the great and wise men of the age and of all ages; yea, and the divines are with you. Hold up your heads and repel scorn with scorn. Your cause is one of the purest and noblest of causes that ever engaged the energies of the noblest of men." Ah, when men are justly frowned upon by those whom they themselves know to have full knowledge or all the reasons which in their case call forth and justify the frown, they must needs whistle to keep up their courage. And who would be so cruel as to deny them this small relief, this one cooling drop amid the flames that torment them? Yes, hold up your heads. The great of this world are with you. But if you would know the true value of this kind of cheer and consolation, reflect upon this fact: you can have the same in hell itself.

Freemasons and the Corner-Stone.

The three or four politicians who consider the laying of the corner-stone of a public building a strictly private affair of their own, to be conducted according to their prejudices, and solely for their private interests, have invited a secret society, exclusive lodges of a sworn secret society, to drive the tax paying public away from public property, to usurp the official place of honor on this purely public civic occasion, to represent the government of the United States, and perform an act which, if it have any significance whatevor, has a public significance with which no secret society can rightfully have anything to do. A more outrageous insult could not be offered to the community. In the extensive ranks of the national government, could no men, can no man, be found fit to represent the nation acceptably to all taxpayers? Are the thousands of men in the service of the people, from the judges of the supreme court, the judges of the circuit and district and state courts, senators, representatives, ministers, governors, and secretaries, down, so ignorant, so rude, so uncivilized, so unpopular, so unworthy of their distinction, so unfit to perform a public ceremony, that no one of these should be invited to officiate on this occasion? What a nation of beggars and blackguards we must be!

Assuming, as this ring of politicians has assumed, that there is no man, that there are no men, in either the judicial or legislative departments of the government, qualified by dignity, learning, repute, or refinement, to represent the United States government, have Messrs. Judd, Rankin, and McArthur done a decent and credible thing in deputing this elevated public duty to a secret society? They did this for political purposes. Is it a discreet political move? Is the vote of the man who is a Freemason more desirable than the disgust and reasonable indignation of nine men who are not Freemasons, and who are lost in angry wonder that a public act should be performed by them, without their knowledge or consent, by an organization sworn to secrecy, whose members are bound by oath to protect the interests of each other against the interests of all other men? Shall the government of the United States, a custom-house building, be thus diverted to the private interests of the members of a secret society, and the politicians who bring the outrage and scandal about, reap personal reward and profit from it?

Look at the justice of the proceeding. The Freemasons do not constitute one-twentieth part of the population of Chicago. The Roman Catholics are about one-third of the population,—would public indignation permit Bishop Foley, suave and dignified as he is, to officiate at the laying of the corner-stone as the representative of the government? It certainly would not. The bishop would run considerable risk of a shower of brickbats. He would not accept any such invitation, because he has too correct a sense of public propriety. The Methodists constitute a very large and very influential fraction of the population. But would the custom-house ring dare to invite Dr. Fowler, or one of the Methodist bishops, to lay the corner-stone? The Episcopalians are a wealthy and respectable part of the community, and count among their representatives men distinguished for their social virtue. Why did not Mr. Judd and his Masonic coadjutors invite Bishop Whitehouse, Bishop Cheney, or Dr. Powers to lay the corner stone? The Presbyterians—as we have had much reason to know—are a very significant part of the city of Chicago. If any exclusiveness is to figure in the laying of the corner-stone, where can be found a better man than the venerable Dr. Patterson, a more promising man than the adolescent Dr. Patton, a more loving or more catholic man than David Swing? But what right would Presbyterianism have to lay the corner-stone of a public building? What right has a sworn secret society to lay the corner-stone? The Unitarians are more numerous, more intelligent, than the Freemasons. Robert Collyer is an acceptable man in all places except one. That one place is to represent the government of the United States on an official occasion. If Robert Collyer would be objectionable in that capacity, what is to be said of the chief represenative of a sworn secret society?

Is this a democratic government? Do the people own the new custom-house, or do Judd and the Freemasons own it?

No wonder that Henri Rochefort thought that we were about to lay the corner-stone of a great Masonic Temple!—*Chicago Times.*

Reform News.

From Jo Daveiss Co., Ill.

WARREN, Ill., June 4, 1874.

Editor of the Cynosure:

I wish to say to you and the readers of your paper that Rev. P. Hurless delivered three truthful and interesting lectures in Lincoln Hall in this place on the evenings of the 26th, 27th, and 28th of May, 1874, showing that Masonry, although full of religion, was anti-Christian. Yet they have smuggled the Bible into the lodge to use as furniture, but as it did not quite fit their purpose, they rejected some parts of it and added some of their own make so it would suit any religion but the Christian, stole Jacob's ladder, set it up in the lodge, then robbed Paul of his faith, hope and charity, tacked them on the ladder and claimed to climb that way to heaven, the way guarded by the tyler with a drawn sword, saying to wife, sister, old father and mother, "You can stay out in the cold or go around by the cross." And again, the devil believed and confessed that they know Jesus the Son of God, and quoted Scripture correctly. Masonry does neither, thus Herod is out-Heroded.

B. WILLIAMS.

Anti-secrecy Association of De Kalb Co., Indiana.

On the evening of May, A. D. 1874, a meeting was held according to previous notice, at the Wesleyan Chapel, Wilmington Township, De Kalb Co., Indiana, for the purpose of organizing a county association opposed to secret societies auxilary to the State and National Anti-secrecy Associations of Christians opposed to Secret Societies. The meeting was called to order by Rev. C. F. Wiggins, opened with prayer by Rev. W. O. Dinius. Rev. Wm. Burns was chosen chairman *pro tem.*, and J. P. Kester secretary *pro tem.* Bro. Wiggins stated briefly the object of the meeting, the necessity of the Anti-masonic element uniting their efforts in putting down the old harlot with all her numerous offspring.

A committee of three was chosen to frame a constitution and appoint permanent officers for the Association. Short and pointed speeches were made by Revs. W. O. Dinius, Wm. Burns, J. D. Snyder and C. F. Wiggins.

The following permanent officers were chosen: President, Henry Gunsenhouser; Vice Presidents, Franklin Woods, J. W. Jeffords, S. Warpenbee; Secretary, J. P. Kester; Treasurer, Eli Welch.

The following resolution and constitution was adopted by item:

Resolved, That we, the undersigned citizens of Indiana, believing that Freemasonry and other kindred secret organizations are exerting a wide-spread and evil influence in the churches and in our civil government, and believing that the best way to destroy this influence is to freely discuss and fearlessly expose the nature and working of these orders, and for the better prosecution of this work, organize ourselves into a society, auxilary to the State and National Association of Christians opposed to Secret Societies, under the following constitution.

1st. This Society shall be called the De Kalb County Association opposed to Secret Societies.

2d. The officers of this Association shall be a President two or more Vice-Presidents, a Secretary, and Treasurer, who shall perform the duties usually assigned to their offices.

3d. Any person opposed to secret societies may become a member of this Association by signing this constitution.

4th. The officers of this Association shall constitute an executive committee who shall be empowered to transact the business of the Association when not in session, and arrange for the annual meeting, &c., &c.

5th. The officers of this Association shall be elected for one year, and shall hold their respective offices until their successors are elected. They shall also keep a correct record of all their proceedings, and submit the same to each annual meeting.

6th. It shall be the object of this Association to encourage a free and full discussion of the character and workings of these organizations, and while condemning all human substitutes for the true religion, to point men to Christ as the Saviour of lost souls.

7th. This Association shall hold a meeting annually, at which time its officers shall be elected, and such other business transacted as the Association shall deem necessary for the promotion of its work.

8th. This constitution may be altered or amended by a two-thirds vote of the members present.

Forty-one names were secured as members of this Association, thus fearlessly exposing themselves to the contempt and insults of lodgemen.

Rev. C. F. Wiggins was elected a delegate to the National Convention to meet in Syracuse, New York, June 2, 1874.

A motion was unanimously adopted to publish the proceedings of the meeting, together with the constitution, in the *American Wesleyan, Religious Telescope, Christian Cynosure, Auburn Courier* and *Butler News*.

REV. W. BURNO, *Pres.*
REV. J. P. KESTER, *Sec'y.*

From Elder Baird.

GREENVILLE, Pa., June 1, 1874.

Dear Cynosure:

Again I drop into your columns a few lines. For a number of years I have lived under the constant lash of the tongues and pens of Masonic slanderers until at last it has gone beyond the patience of the community to endure it any longer, and we have arrested two editors, and bound them over to the September court for slander. The one is a Freemason and the other a Jack. The Mason has already employed Masonic council to see him safe through. Dear friends, this will be a very important suit for me, and for Mercer county, and for the cause in general. Their boasted design is to fill the public ear with slander and to stop me from lecturing.

ELDER J. R. BAIRD.

Correspondence.

A Visit with the Neighbors of William Morgan.

BATAVIA, New York, June 1, 1874.

Dear Cynosure:

When I left Chicago at 9 P. M. Friday, I did not dream of stopping in this village where Captain Wm. Morgan's exposition of Freemasonry was first published, and where Freemasons, forty-seven years ago, seized him with murderous intent under pretense of a legal claim, bore him from his young wife and family, forced him into a stage and hurried him away to Canandaigua, then betrayed by a professed friend who purchased his relase from jail, he is seized by a murderous band of Freemasons, gagged, forced into a covered wagon and taken by his merciless foes (*men of the highest respectability they are called*) to the magazine of Fort Niagara and finally drowned in Niagara River. As I said, I had no idea of stopping in this place when I left Chicago, nor indeed till within two hours of the time I reached here. My intention was to have taken the 5:15 afternoon train for Syracuse, and the time-table said I would reach there at 8:15 Saturday night. I took much pleasure in the expectation of sitting under the ministrations of my fellow-student and very dear friend, Rev. L. N. Stratton, editor of the *American Wesleyan*. But God had ordered otherwise. I found after purchasing my ticket that the train I expected to take made connections with a road that my ticket did not call for. I at first thought that I would go straight through to Syracuse, although the train reached there about two o'clock Sabbath morning, particularly as I had written that I would be there over Sabbath; but on reflection I felt that it would be a desecration of the Lord's Day and I then determined to stop over at Rochester. On reaching Buffalo I found that the train reached Rochester at midnight, and as to go on there would be to desecrate the Sabbath in getting to a hotel, I decided to stop at Batavia, and I am fully convinced that the especial providence of God has brought me here. I have been searching out the old residents to talk with them about Morgan and those troublous times. I called on Deacon Joseph Clarke. Deacon Clarke came to Batavia in 1824, and, to use his own expression, "was obliged to buy the house that he still occupies, because he couldn't find a house to rent in the whole town." When he purchased this house (on Jackson, near Main street) it was occupied by a family by the name of Lorin, and Mr. Lorin being sick the two families lived together till Mr. Lorin recovered and had time to build a house on the same street, the next house south of their's. Lorin brought Captain Wm. Morgan from a neighboring town to lay the cellar walls of the house, for Morgan was a stone mason as well as a Freemason.

About ten years after the murder of her husband, Mrs. Morgan married a man by the name of Harris and moved to Terre Haute, Indiana. Harris afterwards joined the Mormons and went to Salt Lake, leaving his wife at Terre Haute, because she refused to go with him to a Mormon harem and take her chances as one of his many wives. Harris, who was a cunning, gentlemanly knave, soon became one of the twelve Mormon apostles and returned to Terre Haute to get a divorce from his wife on the ground of desertion, and this he readily accomplished. Judge Pringle thought it very probable that Tommy Morgan and his mother are still living at Terre Haute, as Mrs. Morgan was but twenty-three at the time of the abduction of her husband.

When Lorin's house was done, Morgan and his wife lived in the house with them. When Morgan began preparing his exposition of Masonry he spent most of his time out of town for fear of Masonic vengeance. He was at home, however, Monday morning, Sept. 11, 1826, and on the street was seized by a number of Freemasons under the pretense of arrest for petty theft. Deacon Clarke was summoned as a witness in the Morgan trials before Hon. John C. Spencer, of Albion. He went to Mr. Spencer three times, begging to be released so that he might return to his family and his business. At last Judge Spencer told him that he must stay, as the very few men like himself, were the only ones that would tell the truth about what they knew concerning the abduction of Wm. Morgan. So, says Deacon Clarke, I was compelled to sit there day after day and hear the testimony, or the refusal to give testimony, which was very common. But enough testimony was given to satisfy Deacon Clarke that Morgan was, without a shadow of doubt, taken to Fort Niagara Magazine and after a few days drowned in the Niagara River. Deacon Clarke knew Samuel D. Greene intimately, as they were members of the same church. He complained that Greene and other Anti-masons persecuted the Freemasons belonging to the church with him (Presbyterian).

I next called on Samuel Holden, who spoke with much earnestness of those exciting times, and said that he saw Morgan seized and forced into the carriage by Freemasons, on the 11th day of September, 1826. He deplored the return of Masonry to power, but considered all opposition to it as hopeless. He is in his eightieth year, and but the day before had witnessed a grand decoration day Masonic display. He remembered Samuel D. Greene well, but disliked him because he was an abolitionist, "but," said he, "that is all over now." He had Greene's book—the Broken Seal. I gave him some encouraging facts about the progress of the present Anti-masonic reform and next called on P. L. Tracy, Esq., a wealthy Christian lawyer, eighty-seven years old. He knew Morgan and Greene both, and expressed pleasure that something was being done to check the alarming growth of secret societies. He also had Greene's book and spoke of it as a correct account of the Morgan abduction and the trial of the murderers engaged in it.

EZRA A. COOK.

The Home Circle.

Who are the Great of Earth?

Who are the mighty? sing,
The chiefs of old renown,
On some red field who won their victor's crown
Of tears and triumphing?
The Northmen bold, who first on stormy seas
Sent down the "raven" banner in the breeze?
Not these—O no—not these!

Who are the great of earth?
The mighty hunters? kings of ancient line,
For ages traced, half fable, half divine,
Whose stone-wrought lions guard in heathen pride
Their tomb-like palaces? where now we read,
They lived, and reigned, and died!
Who spoke, and millions rushed to toil and bleed?
Not these—not these indeed!

Who are the mighty? they,
The builders of Egyptian pyramids?
The unknown kings, on whose stone-coffin lids
Strange forms are scrolled? or men, whose awful sway
Wrought the rock-temple, reared the cromlech gray,
Whose smoke, and fire, and incense darkened day?
Not they—O no—not they!

Who are the great of earth?
Mark, where yon prophet stands,
The loadstar needle trembles in his hands,
O'er western seas he finds for mind a throne—
Or he on whose wrapt sight new wonders shone.
Where heavenward turned, his glass made worlds his own—
Not he—not these alone!

Who are the mighty? see,
Where art's a wizard; where the marble strife
With grace and beauty quickens into life—
Or where, as danger's waves beat wild and free,
Some "glorious arm" like Moses' parts the sea.
That a vexed people yet redeemed may be—
The statesman?—sage? it's he?

Oh no—not these the noble triumphs prove,
Go where forgiveness turning like the dove
Alights o'er life's dark flood on some lone heart—
Where men to men, truth, justice, peace, impart.
As best interpreters of Godlike love—
Where all life's noblest charities have birth;
There dwells the great, the kings of peerless worth—
They shall subdue the earth!

—*Selected.*

Our Florida Correspondent.

JOURNEYING HOMEWARD.

We did not leave Jacksonville, Fla., until the eighth of May on account of cold weather. When you had a storm in Chicago, we had a cold snap. My companion kept losing flesh and spirits and I felt I could not leave her alone. I would never advise any one in poor health to come here alone. It is done so much.

We left Florida when the last of the cape jasmine, short-lived, but so sweet, and the creamy magnolias were among the things that were. The mocking birds were in tune as we steamed away, just as the purple mists were scattering from the morning sun. We started at six o'clock, A. M., when the tide was in, to avoid the sands at the bar or mouth of the river. We saw a few porpoises, sharks, alligators, and plenty of those unsightly jelly-fish.

When we reached the ocean, heavy swells and the hot sun soon scattered the passengers. Who can describe sea sickness? Such a limp, nerveless, crampy, horrid feeling. Our boat hugged the shore and took what is called, the inside passage, so we did not have to suffer but about two hours until the next morning about the same length of time before getting into the Savannah river. We skirted so near the shore as to surprise the wild ducks and a few birds. Salt marshes extend many acres inland and I suppose yield nothing but ague.

We arrived in Savannah at nine in the morning and proceeded to the Pavillion Hotel. It has a fine entrance. Front yard well kept, with olives, figs, magnolias, and other smaller trees in it. They gave us room and board for both of us at $5.00 per day. The Presbyterian church was just in front of the hotel; the Baptist and Methodist churches in the next block.

The first sight that greets you is the noble trees. Some of the streets have three rows. Then the parks occupying every other square. The brick walks so clean. Fine looking policemen always with white gloves. Great numbers of little children from three weeks old to ten and twelve years, out of doors from seven in the morning until seven in the evening. I did not hear a crying child while I was there. Saturday afternoon we went out to see this beautiful city, the pride of the South, with its fine, large stone and brick dwellings and its gardens enclosed with brick or a kind of plaster. The people have noble saddle horses but very few carriages. The grand market was worth going to see. Vegetables of all descriptions; mammoth fishes, especially the sturgeon meats. Blackberries and strawberries were abundant. Women were sitting on the sidewalk with berries, cakes, candies, coffee, lemonade, rice, beans, etc., something of a Babel but so useful and accommodating.

Sabbath morning we attended the Presbyterian church. The pulpit was high and plain, made of mahogany. The pastor had on a black gown; his subject was: Mary at the Well. The church was plain, high, tiled floor, with two or three memorial windows. Went to the Baptist church in the evening. The pastor, Mr. Hardy, was very earnest. His subject, Paul before Felix and Drusilla; Righteousness, Justice and Judgment. Both pastors gave a very concise account of the position, locality and moral condition of the people, particularly of those classes they spoke of. Their sermons were instructive and entertaining. I tried to imagine the kind of sermons heard from these same pulpits (for Savannah was not injured by the armies) twenty or even ten years ago. You know there was great reason to cry out against some of their tenets then.

We took a carriage and drove out to Cape Boniventura and Thunderbolt; places that looked fine from the boat as we came up the river. The cape belonged to a gentleman's grounds and he let the city have it for a cemetery. Very few interments have been made lately. Its massive trees with their somber pendant moss, resembling a grand cathedral, have made it one of the attractions of Savannah. Thunderbolt, a town on the bluff, looks as if it needed some of the western spirit and thrift. Gnats and mosquitoes infest those places and fleas are the torment of our lives.

A bird store which I visited three times, attracted me as much as anything. Such curious, wise looking birds. The cockatoos, with their fine, white feathers, their feet set well back, with a lemon colored tuft which can be spread in a most beautiful shape, well over the top of their heads. Australian birds, price $125.00. The affectionate blue birds, which are very common here. Black birds with crimson and white about their throats and whose double note always amused me. A variety of pigeons and many other birds.

Leaving Savannah on the eleventh inst., we went to Augusta, Ga., and thence to Aiken, S. C. The farther north we came the more backward we found the trees and flowers. At Augusta we found the magnolias were well budded and the roses perfect and beautiful ivies. Coming here, we passed some chalk mines worked by northerners.

The Georgia women, generally speaking, are not educated. Poor eyes, skin and teeth, and round shoulders. One told me they had good schools and paid ten cents a day for sending their children.

We are boarding at Aiken now with a southern planter. He feels bitterly about the condition of the country. Says taxes are enormous. His school tax is six cents on a dollar, which is the most satisfactory. Sixty-two white men own Aiken and pay her taxes. Seventy-five colored men who paid the tax on eleven dollars only have succeeded in opposition to the wishes of the tax payers in levying an increase of the school tax recently, altogether amounting to eleven or twelve hundred dollars. He rents his plantation for two hundred and some odd dollars and pays about one hundred and thirty-seven as tax. He says the Governor has gone into bankruptcy to save what he had stolen, and Hon. Mr. Lee (colored representative) has not paid his debts for several years.

His wife must have been a fine looking woman. She is brilliant, plays the piano quite trippingly. Her husband accompanies her on the violin.

Here we have good water, never short in sandy soil. In clayey soil, in warm weather, the wells and cisterns are scant. There is a prospect for a harvest of peaches, some quinces, and a Hows plum, good for preserves. Strawberries in abundance at present. Here they have good cows. In Florida the grown cattle were not larger than calves nine months old. They have very little milk except the condens ed. We had poor milk at twenty cents a quart. In Savannah you might see a drug store in every block. Here every dry goods store has drugs, boots and iron ware.

We are invited to a sabre tournament next Wednesday.

The Ties of Home.

No view of life is worth anything which does not recognize, as a fundamental fact of human nature, the existence of countless ties, which bind each man to his fellows, many of which he did not make and yet cannot destroy. If only a man recognizes in any degree the reality of even one such tie, it raises him out of himself from the narrowness and pettiness of merely personal aims. Who knows not the beauty, and even holiness, of home affections? The labor, and watching, and self-denial of parents for their children, or of children for their parents, are not evils, to be compensated for by a return in this world or the next; they are, and are felt to be, actual blessings, in which "it is blessed to give rather than to receive," for they exalt and widen out the whole nature of those who make the sacrifice, and deliver them from that worst tyranny—the tyranny of selfishness and self-indulgence. Who knows not the blessings which are enshrined in the sacredness of patriotism or loyalty? Look at them on the battle-field, and you will find them the only bright spots in its darkness and horror, the only influences which exalt and glorify natures otherwise ignorant or self-indulgent, frivolous or brutal. Who knows not the softening and glorifying power of charity over the souls of those who practice it freely and as a matter of course? Look at the nursing sisters of a hospital; at the visitors and Bible women, who make their way through the haunts of vice and wretchedness; at the ministers of Christ, who (putting their higher character and mission aside)are so often the only representatives of human love and charity amid the grinding of the great machinery which we call "business," and you will see in each and all of them a beauty, a tenderness, a grace and peace of spirit, which the power of love alone can give, and the world cannot take away. If we could conceive a community, in which such brotherly love was perfect, no power could stand against it. It would need no miracle (as has been well said) to make its power the sovereign power of this world, and its peace the earnest of the happiness of the next.

Five Negatives.

It is known that two negatives in English are equal to an affirmative. They destroy each other. But it is not so in Greek. They strengthen the negation, and a third negative makes it stronger still, and so a fourth, and a fifth. How strong five negatives must make a negation! Whether they ever occur in Greek classics I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No. They are connected with a promise, one of the "exceeding great and precious promises," which are given unto us. The case occurs in Heb. xviii. 5; For he hath said, "I will never leave Thee nor forsake Thee." There five negatives are employed. We translate but two of them, but there they all are, as one may see who looks into his Greek Testament. Now they need not all have been there; they are not all necessary to express the simple idea that God will never forsake his people. There must have been design in multiplying negatives so. I do not believe the phraseology was accidental, and I do not think it difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that partic-

ular. He knew how prone they were to doubt his constancy, how strongly inclined to that form of unbelief, and how liable to be harrassed by the dread of being forsaken by him, and he would therefore make assurance doubly sure; so instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor forsake thee;" and instead of leaving it thus: "I will not leave thee, I will not forsake thee," he uses language equivalent to the following: "I will not, I will not leave thee; I will never, never, never forsake thee." There is a stanza which very faithfully, as well as beautifully expresses it:

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes:
That soul though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Give the Boys a Chance.

One of the surest methods of attaching a boy to the farm is to let him have something upon it for his own. Give him a small plot of ground to cultivate, allowing him the proceeds for his own use. Let him have his steers to break, or his sheep to care for. Ownership of even a fruit-tree, planted, pruned and brought to bearing by his own hands, will inspire him with an interest that no mere reward or wages can give. In addition to a taste for farm life which such a course will cultivate, the practical knowledge gained by the boy will be of the highest value. Being interested, he will be more observant, and will thoroughly learn whatever is necessary for his success.

Another and equally important advantage will be the accustoming him early to feel responsibility. Many young men, though well acquainted with all the manual operations of the farm, fail utterly when entrusted with the management of an estate, from want of experience in planning for themselves. It is much better that responsibility should be gradually assumed, than that a young man should be first thrown upon himself on attaining his majority.—*Farm and Fireside.*

Moral Courage.

Have the courage to face a difficulty, lest it kick you harder than you bargained for. Difficulties, like thieves, often disappear at a glance. Have the courage to leave a convivial party at the proper hour for doing so, however great sacrifice; and to stay away from one upon the slightest grounds for objection, however great the temptation to go. Have the courage to do without that which you do not need, however much you may admire it. Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is better you should be silent. Have the courage to speak to a poor friend in a seedy coat, even in the street, and when a rich man is nigh. The effort is less than many people take it to be, and the act is worthy of a king. Have the courage to admit that you have been in the wrong, and you will remove the fact in the mind of others, putting a desirable impression in the place of an unfavorable one. Have the courage to adhere to the first resolution when you cannot change it for a better one, and to abandon it at the eleventh hour upon conviction.

Home and Health Hints.

Hints on House-Papering.

This is the season, among good house-wives, for cleaning, whitewashing, painting, papering, and otherwise renovating the domicile.

After the cleaning, whitewashing, and painting is accomplished, comes the process of papering the walls; but the first thing, frequently, to be done is the removal of the old paper. To do this successfully, wet the wall thoroughly; and, when well soaked, the old paper can be stripped off very quickly. After the paper is removed, wash the wall to get off all the particles of paper which may remain, and leave the walls till nearly dry before commencing to lay the new paper. If the walls have been whitewashed instead of papered, wash the walls with vinegar, which will make the paste and paper adhere more securely. A bench is easily made for measuring and cutting the paper, by placing boards of suitable length across two flour-barrels. The paper should be unrolled and cut to a proper length, and in sufficient quantity to cover the rooms, before the pasting process commences. These sheets should be laid one over the other, to be readily at hand when the paster is ready to begin work. The liability of turning the edges or damaging the paper will be greatly obviated by adopting this course. Flour paste is the usual article for the purpose, and rye flour is considered better than wheat as it has more adhesion. Mix the flour in cold water thoroughly, by stirring, until the paste has a thin, creamy consistence, and then boil, when it will thicken, according to the length of time it is submitted to the heat. If found too thick in cooling, add boiling water until the desired degree of thickness is obtained; then add a little carbolic acid to prevent the paste from souring or becoming mouldy. A broad whitewash brush is the best to apply the paste with, and the paper should be laid quickly after pasting, to prevent its becoming too soft and tender to handle.

Two persons are required to lay on paper with rapidity, one to paste and one to apply the paper. When the paper is pasted it should be handed to the person on the ladder, who holds it about a foot from the top end, and lays it evenly against the wall at the top, allowing the upper end to hang over on the backs of the hands. By looking down the wall, it may be seen when it matches the previously-laid length; and after adjusting to match, it should then be brought gently to the wall, the backs of the hands then pressed against the wall and passed upward toward the ceiling, spreading them out toward the corners of the length of paper. The scissors are then run along at the juncture of the wall and ceiling, when the top of the paper is removed for a little distance, and it is cut off even and replaced. Then a soft cloth is gently passed downward and the paper pressed against the wall to the bottom, where it is cut off as at the top.—*Scientific American.*

Boiled Potatoes.

As I don't like watery potatoes, I will give you my method of having them mealy and good. Pare only so as to have them ready to boil by the time the water boils. Wash and put cooking immediately in enough water to cover. Boil fast till tender, then pour off the water, set the kettle back upon the stove a few moments so that they may steam, keeping them covered, shaking two or three times so they won't dry on, and they will be fit to eat. Take care not to let the water from the cover drip back on the potatoes, when you take it off.

Steam Pudding.—One pint buttermilk, two eggs, two tablespoonsful of cream, a handful of any dried fruit; stew it first though. Stir in flour till it is a stiff batter; two teaspoonsful of soda (it is full as good made of corn meal). Steam one hour.

Light Fruit Cake.—Three-fourths pound butter, one pound sugar, one pound eggs, one pound flouer, one pound raisins, stoned and chopped a little, half pound citron, small teaspoonful soda, no spice. Will keep all summer.

Cleaning Wood Work.—There is nothing better for cleaning painted wood-work than a piece of common India rubber. Rub the wood as if you were erasing pencil marks, and then pass a dry brush over it. No water is necessary.

Children's Corner.

The Trinity.

"Little girls," said Miss Bell to her Sunday-school class, "What do you understand by the Trinity?"

"Three persons in one God; the Father, the Son, and the Holy Ghost," answered the children.

"Do you understand how there can be three persons in one God, and all equal?" asked Miss Bell.

"No, ma'am."

"Do you think any one does?"

"I suppose you do, ma'am," said Sophie.

"No," said Miss Bell, "I do not understand how the Father, the Son, and the Holy Ghost are one; and perhaps I never shall, even if I get to heaven.

You do not understand how the flowers grow; or how one kind of seed always produces one kind of flower. You know the sun and the rain make the grain grow, but *how*, you cannot tell.

An old lady in one of our quiet villages saw the telegraph posts, and the wires passing through the village. And she said, 'They tell me that thing carries a message from New York to Boston in no time at all; but I don't believe it, and I never will believe it. It is not possible.'

One day a letter came to the old lady, and on opening it she found it was a message by telegraph, saying, 'Your son Robert is very ill; come immediately.' She asked a great many questions as to how the message came; and when she heard that the 'wires' brought it, and when she saw the date only an hour before the time that she was reading it, she said, 'It is a hoax. It isn't possible a message could come to me that way.'

So she stayed at home. The following day she got a letter saying, 'Robert has just breathed his last. Oh, how he longed to see his mother! We telegraphed to you to come, and if you received, and had started immediately, you might have seen him before he died.'

Sorely she reproached herself! After that she did not refuse to believe a thing which she could not understand.

Now, we have the Word of God telling us of many things which our poor, weak minds can no more understand than the old lady could the telegraph, or the little fly which crawls on my book can understand the words printed there; but we know that they are true, because the God of all truth tells us they are. We have only to believe, and in many cases we must be contented not to understand, saying, with the Psalmist, 'Such knowledge is too wonderful for me; I cannot attain unto it.'"
—*Young Reaper.*

Carrying a Ladder.

Did you ever see a person carry ladder? He puts it on his shoulder, or it may be puts his head between the rounds and has one of the sides resting on each shoulder, and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look out for bruised hats and bumped heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder. When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said very quietly: "Look here, my son, there is one thing I wish you always to remember; that is, every ladder has two ends." I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other long thing but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only one end of that ladder, and that he does not know that the other end is wounding his parents' hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.

THE SIXTH ANNIVERSARY.

[CONTINUED FROM FIFTH PAGE.]

After devotional exercises President Roberts announced the first appointment of the evening an address by Mr. Charles W. Greene, publisher of the *National Crop Reporter* and *American Farmers' Advocate*, Indianapolis, Indiana, and late Secretary of the American Agricultural Congress; subject: "The Grange and its Relation to American Principles." This was an address of great power and will be widely felt by the secret order against whose operations it was directed. Copies were sent to a large number of papers throughout the country and widely published.

Mr. Geo. W. Clark, at the close of the address, responded to the call for a song, with "Men of Thought and Men of Action, Clear the Way."

Mrs. M. J. Gage was then invited to the platform and was accompanied by Zebulon Weaver, Esq., of Syracuse. The President introduced her to the audience and announced the subject of her remarks. Mrs. Gage spoke in a clear distinct voice so as to be plainly heard by the large audience, and her easy manner and delivery bespoke former experience upon the platform. Her arguments were pointed and drew out frequent applause. At the close of her remarks the third appointment, an address upon "The Literature of the Reform," by Prof. Blanchard, was about to be postponed, as the hour was late; but loud calls for the speaker showed that the audience was unwearied. At the close of the address the speaker urged on all the necessity of supporting the publications of the reform and especially the *Christian Cynosure*, the organ of the National Association. Cards had been circulated in the audience for those who would act as agents in this work upon which some pledged to secure as high as seventy five subscribers during the year.

Rev. John Levington, editor of the *Methodist Free Press*, wished to correct a mistake made by the speaker in saying that that paper was the organ of the Anti-masons of the Methodist Episcopal church; it was not a denominational paper for a Methodist Episcopal Conference had voted that it was not an organ of that church. He wished all to subscribe for it.

The President announced that Miss Emma S. Allen, would sing Mrs. Julia Ward Howe's soul-stirring "Battle Hymn of the Republic." Miss Allen prefaced her song by a few pointed words, and the audience joined in the chorus—

"Glory, glory, hallelujah,
Glory, glory, hallelujah,
Glory, glory, hallelujah,
Our God is marching on."

After announcements for the next day, the audience adjourned with the benediction.

Thursday.

MORNING SESSION.

The devotional exercises continued an hour with great interest and power. Rev. D. B. Douglass led the meeting.

Business was taken up at 9 o'clock with the reading of minutes. A verbal report of the Committee on Correspondence, by Rev. M. N. Downing, followed. The report was accepted and the correspondence referred for publication, it being too volumnious to admit reading to the Convention. The Committee on Resolutions then presented their report by Elder Barlow. This report as finally adopted appears on another page. An excellent paper by Enoch Honeywell had been placed in the hands of the committee and was also read. It was received with enthusiasm by the Convention and was afterwards voted to be printed in such papers as might desire to do so. Further consideration of the resolutions was deferred to hear the report of the Committee on Finance.

[CONCLUDED NEXT WEEK.]

The Preliminary Meeting at Syracuse.

Delegates to the Convention began assembling at Shakspeare Hall a little before 2 o'clock P.M., and Ezra A. Cook, publisher of the *Cynosure*, made it his especial business to announce the name of each one as he came, that there might be no restraint between these noble, self-sacrificing men who, coming from all parts of the United States, were greatly cheered and strengthened by making the acquaintance of those whom they had often heard through the *Cynosure*. A number of veterans who had been through the Anti-masonic campaign "Forty years ago," were present. The letter of introduction brought by father Rollins, a white-haired veteran from Vermont, who passed his 82d birthday a short time since, awakened much applause and many congratulations from those present.

After about an hour spent in the most delightful social converse, the meeting was called to order by Ezra A. Cook, and our venerable brother from Vermont was chosen to preside. He expressed thanks for the honor and said: "Never have I more clearly felt the especial presence and guidance of God than when coming over the Green Mountains to attend this Convention." The meeting was opened by a most earnest prayer by Rev. John Levington. Ezra A. Cook spoke with much feeling of the wonderful goodness of God as shown in sustaining him in boldly attacking the lodge when starting in business with a small capital and heavy expenses; of the blessing of God on the *Cynosure*, and of the marvelous growth of anti-secret sentiment during the first five years.

Rev. John Levington and Ezra A. Cook were then elected secretaries of the meeting.

Sidney Wilder spoke of the petition to President Grant against the Masonic corner-stone laying of the Chicago Post-office.

He thought it perfectly evident that no secret society had a right to thus advertise themselves and thrust upon citizens their rites and ceremonies, and he thought it especially an outrage that a secret society based on murder, as was the Master Mason's degree, should be allowed to insult the public with their mummeries. Bro. Levington endorsed this and thought it clear that such a vile, wicked institution should not be thus allowed to insult all intelligent, fair-minded citizens; but further, he denied its right on the ground that it is heathenish in character while ours is a Christian nation.

The chairman suggested that it might be well to appoint a committee to draft resolutions on this subject. A brother suggested that the petition to President Grant stated our objections to Freemasons laying the corner-stone of the Chicago Custom-House and our reasons therefor. G. W. Needles, of Albany, Mo., publisher of the *American Freeman*, remarked that he thought it best to leave the matter to the general committee on resolutions which would be appointed during the Convention.

Bro. A. Worth, of Indiana, spoke of the progress of the cause in his place in connection with the labors of Rev. J. P. Stoddard. He said: "I find that men will talk calmly on any subject but this. On this subject there is no middle ground. I find that when even those who were Anti-masons get into the grange they will then defend all secret societies. We must take strong ground on this subject."

Bro. Stoddard thought it was not true that all grangers defended other secret societies, but instead of that many who soon became convinced that the grange was but diluted Freemasonry, had promptly left it and denounced it. This he said was especially the case in Minnesota. He admitted, however, that those who stuck to the grange soon found themselves obliged to defend secret societies in general. Bro. Stoddard here read the petition to President Grant, and remarked that he had already counted the names of nearly five thousand signers to it and there were many yet to be counted.

Our venerable chairman related several thrilling incidents of his past experience in the Anti-masonic cause. He said: "When I became convinced of the great evils of Freemasonry I felt it to be my duty to renounce the institution publicly before my people. I was in a Masonic lodge but twice. The first time, I was made a Master Mason. The oaths and ceremonies were so disgusting and wicked, that I resolved never to enter the lodge again, and I did not for a year and a half. Still I did not *then* realize how abominable were the oaths, penalties and ceremonies, as the oaths were administered but part of a sentence at a time. I understood the Master Mason's oath to be that the secret of a brother Master Mason given in charge as such, should be as inviolable in my breast as his in own, murder and treason excepted of my own election, and I understood the *of* to leave the whole matter of keeping secrets at *my* election or judgment. About a year and a half after I took the first three degrees some of the members of the lodge called on me to labor with me about my non-attendance on the lodge, etc. When I stated frankly my objections to what I had seen of the institution they said that if I would only take the Royal Arch degrees, I would then see good reasons for all of the ceremonies of the first three degrees, and they were sure that I could not help liking it. I consulted several ministers of the gospel who had taken those degrees. They advised and urged me to take those degrees, and I consented. I resolved to note carefully the oaths, particularly about keeping secrets, and the exceptions named. They cunningly said nothing about *exceptions* either way, asking me to promise that a companion Royal Arch Mason's secrets should remain as inviolable in my breast as in his own. After retiring from the lodge one of the preachers who had urged me to take the chapter or Royal Arch degrees said: "I could'nt help laughing to see how they got that oath down your throat. You promised that the secrets of a Royal Arch Mason should remain as inviolable in your breast as in his own, and of course that includes murder, treason, and everything else. When I took the oath they said, "*murder and treason not excepted*;" but you are just as strongly bound as I am. If that is so, sir, I replied, I am done with Freemasonry! I resolved to say nothing to anybody about my feelings and I kept my resolution for about two years, till I heard of the murder of Wm. Morgan, when I saw that I could not innocently be silent any longer, I publicly renounced and denounced the institution, as I felt that to conceal the character of Masonry was to make myself accessory to the murder of Morgan. Just before I renounced Freemasonry, when I first saw Morgan's book, I one day heard a man speak to the Master of our lodge about Morgan's book, when the Master replied, "It is a counterfeit bill, ask Bro. Rollins if it is not." So the man asked me, and I told him that it was a correct revelation. The Master expressed great astonishment at my answer; but I told him he must not tell men to ask questions of me unless he expected me to give a truthful answer. The day after I publicly renounced the institution, the Master called a special meeting of the lodge, and charges of immoral conduct were at once preferred against me; but to this a shrewd lawyer in the lodge objected, for, said he, "If you prefer such chrages you will have to sustain them outside of the lodge as well as inside." The charge was then changed to unmasonic conduct, and on this charge I was expelled, as I admitted that the charge was correct. This was not all, however. A large crowd of rowdies, all Masons, assembled at the store of the Master of the lodge which was next door to me, where after much hooting and yelling, they proceeded to bring out a sort of scare-crow in the form of a man, on which they put a board lettered "preaching done here." They then commenced shooting at the board as a mark. I came to the door and looked on. When I went to fill my appointment I found that the report was everywhere circulated that I had been guilty of gross immoralities. The lodge had the notice of my expulsion published in the newspapers in the neighboring towns as well as at home, and they sent a special committee to other lodges in quite remote towns with a view to a systematic defamation of my character.

I then resolved to give them battle and in the name of the Lord destroy the works of darkness, if it be his will. I purchased a press and type and started a weekly paper called the Vermont *Luminary*. A State Anti-masonic Convention was held at Montpelier, where a State ticket was put in the field with Heman Allen for Governor. The central committee were empowered to fill the vacancies left by any who might refuse the nomination. Heman Allen did not decline till a week before the election. I took the responsibility of nominating Wm. A. Palmer for Governor, and three other papers with whom I had consulted joined in the nomination. It was impossible to get the committee together as they were widely separated. We succeeded in polling votes enough for our ticket to make a tie between the other parties, which threw the election into the legislature. On the 33d ballot Wm.

A. Palmer was elected Governor, and at the end of his term we re-elected him for three terms of a year each.

A petition to the legislature to revoke the charter of the State Grand Lodge was at first received with much ridicule, but, strange as it may seem, the charter was revoked by an almost unanimous vote during the same session. After consultation, as the Freemasons saw that their charter must finally be given up, and as they hated above all things to have the character of this institution discussed, they finally voted unanimously for the bill revoking the charter of the Grand Lodge. Freemasons and jack Masons often assure us that the institution has changed since those days, but it is merely the change that happens to snakes. In the spring of the year they change their skin and come out a beautiful polished serpent, but it is the same old snake still.

Rev. D. S. Caldwell, our Ohio State Agent, spoke of our crafty foe and the intimate connection of all the secret orders.

Rev. J. Levington of Masonic vengeance and his own experience in being threatened with death by poison, shooting, hanging, etc. Saml. Sweet of his labors in this reform in publishing at one time the Onondago *Republican* at Syracuse, and at another a Vermont paper, also of participation in the political war as a member of the first Anti-masonic Convention.

Allusion was made to a Masonic dignitary in Kentucky, who said he "would not exchange his Masonic rank for the seat of the angel Gabriel in heaven." G. W. Needles, of Missouri, said the opposition to Freemasonry was begun in his section about eight years ago, on the ground of self-defense, as murders were of almost daily occurrence, and it became so notorious that Freemasons could not be punished, that no attempt was made to even arrest the guilty, and there was inaugurated a perfect reign of terror. As a Freemason murderer said: "A rope wouldn't stick to a Mason's neck." Several others spoke of the threats of the lodge. Mr. Needles remarked that he considered the grange the worst of all the secret orders, as he knew that in his section of country its object was the prostitution of women, and many respectable women had already been ruined by it. One woman who saw the horrible intentions of the *men* who were initiating her, tore herself away from them, fled from the place, and openly denounced the vile wretches.

The Sixth Anniversary Report of the Committee on Resolutions as Adopted.

WHEREAS, In the continued existence of the secret oath-bound fraternities we recognize a conspiracy against all who do not belong to them and a standing menace to the religion of Jesus Christ, as well as to the republican institutions which drew their life from it, and

WHEREAS, Organized resistance to Freemasonry and its kindred clans is imperatively demanded of all who love our blood-bought institutions: Therefore

Resolved, That loyalty to God, and the government bequeathed to us by our fathers, and thus far maintained by the blood and treasure of the present generation, requires of us that ceaseless vigilance, that patient investigation of institutions and principles, and that consecration to the defense of truth and right, without which the overthrow of all we hold dear is inevitable.

Resolved, That we make special opposition to speculative Freemasonry, not simply because it is the mother of most if not all other secret orders, and the principal generator of the *virus* of all, but because of its deceptive and masterly antagonism to Christianity in the following, among other particulars: 1. The exclusion from its forms of prayer, its quotations of Scripture and all its rituals, of the name of the tLord Jesus Christ, and from its membership of "all old men in dotage, young men in uonage, all imbeciles, cripples and maimed persons, all in feeblehealth, and all women,"—the persons above all others most needing human sympathy and Christian charity. 2, The welcoming unchanged, unregenerate, unsanctified pagan, Mohammedan, Jew, infidel and nominal Christian to the same altar of worship at the same time, which Christianity everywhere forbids. 3. The specialty of its charities—its so-called exhibitions of benevolence, making Masons instead of Christians objects of favoritism; or, in other words, substituting, —substantially "*Masons*" for the "household of faith" thus making an anti-Christian distinction. 4. The placing upon its altar of worship the Christian's Bible, the Mohammedan's Koran, and the sacred books, so-called, of all nations, as the books of the "Masonic law" in the several nationalities in which their authority is severally acknowledged. 5. The exaltation of the square and compasses above the Bible, in that they are placed upon the altars of the lodges of all countries, while the Bible is admitted as a symbol on the altars *only* of the lodges of so-called Christian countries. 6, The introduction into its higher, or chivalric degrees, of the so-called Christianity of the sword—a fighting religion. 7. The reintroduction of the Aaronic priesthood, as after the order of Melchisedec, in opposition to the all-important fact that Christ, the crucified, risen and exalted Saviour, is the only High Priest acknowledged by Christianity.

Resolved, That we recognize in the Patrons of Husbandry, or granges, so-called, which are springing up in all parts of our country, children of secrecy, having Masonry and Odd-fellowship as god-fathers and god-mothers, which organizations are most cunningly devised to give speculators at head centers the control of the farming interests of the country.

Resolved, That in the secret temperance orders we see—however honest many of their initiates may be—only so many stepping stones to the Masonic temples, whose main influence on the temperance cause has been to dishearten, disintegrate and weaken its friends, while giving encouragment and strength to its enemies.

Resolved, That the growing interest in our cause, and the success which is crowning our efforts to rouse the people to a sense of the dangers to which they are exposed from organized secretism, calls for profound gratitude to God, and is just cause for encouragement to us to continue, and increase our efforts for the enlightenment of the people, and the entire overthrow of the secret despotisms with which we are at war; and that among these tokens of growing interest since our last anniversary, we recognize the organization of State societies, auxiliary to this body, in Kansas, Ohio, Wisconsin and Indiana, and that Pennsylvania and Iowa are soon to fall into line, while efficient work is being done in nearly all these States by State lecturers and others through whose labors the people are fast rising in their might against the powers of secrecy.

Resolved, That with the light we now have on the principles, obligations and tendencies of speculative Freemasonry we see not how a man can be an intelligent and adhering Freemason and at the same time be a consistent Christian or a loyal citizen; and that we are compelled by our convictions to withhold from all such the same confidence and support due alone to those free from Masonic obligations.

Resolved, That this Association recognizes with gratitude the past services, as its corresponding secretary, of Rev. I. A. Hart, and that we miss his person and voice from our present Anniversary, learning with sadness that he can serve us no more in that office he has so long and so usefully filled, and that in tendering him our thanks for his labors, we also assure him of our continued love and sympathy, and our prayers for the divine blessing upon his future.

Resolved, That as a means of spreading light among the people, we recognize the efficient work done by the *Christian Cynosure*, *Methodist Free Press American Wesleyan*, the *Free Methodist*, the *Religious Telescope*, and other valuable papers—the tracts and books published by this body, and last, though not least, the leaflets sent out with no unsparing hand by our co-worker, Enoch Honeywell; and that we most heartily commend these papers and other agencies to the continued confidence and support of all the friends of our cause.

Resolved, That a general agent and State lecturer in each State, organized and organizing, is an absolute necessity, and that a fund of $10,000 for their support is equally necessary and pressingly so, and that we take immediate steps for raising such a fund.

Resolved, That our thanks are due, and are hereby cordially tendered to the conductors of the various newspapers in this city who have so faithfully and courteously reported the doings of this body, and that in this we have an encouragiug "sign of the times."

Resolved, That the warmest thanks of the members of this body, and the friends attending this meeting, are hereby tendered to the citizens of Syracuse, who have so hospitably entertained us during our present session.

J. L. BARLOW.
JOHN LEVINGTON.
Z. WEAVER.
Committee.

Constitution and By-Laws of the National Christian Association.

ART. I.—This Society shall be called
THE NATIONAL CHRISTIAN ASSOCIATION.

ART. II.—Any person in sympathy with the objects of this Association, and co-operating in its work may become a life member by the payment of ten dollars into its treasury at one time, or an annual member by paying twenty-five cents.

ART. III.—The business and object of this Association shall be to expose, withstand, and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption.

ART. IV.—This Association shall meet annually and each meeting shall make such arrangements for the place and time of meeting as shall be deemed for the best interests of the cause.

ART. V.—The officers of this Association shall be a President, Vice-president, Corresponding Secretary, Recording Secretary, Treasurer, Auditor, General Agent and Lecturer, and eleven Directors, to be elected at the annual meeting for the term of one year or until their successors are chosen; these officers shall constitute an Executive Commitee, five of whom shall be a quorum at any regularly called meeting.

ART. VI.—Any Association formed on the principles of the National Christian Association, (and annually contributing to its treasury,) shall be considered an auxiliary.

ART. VII.—All meetings of the Association and of the Executive Committee shall be opened by prayer.

ART. VIII.—This constitution may be altered at any annual meeting by a two-thirds vote of the members present; *provided*, notice of the proposed alteration shall have been given at a previous meeting.

BY-LAWS.

SEC. 1.—It shall be the duty of the President to preside at the annual meetings of the Association, and to see that the rules and by-laws of the National body are properly enforced.

SEC. 2.—It shall be the duty of the Vice-president to aid the President in his official duties and to preside during his absence. In the absence of both the President and Vice-president of this Association the annual meeting shall be presided over by one of the State Vice-presidents.

SEC. 3.—It shall be the duty of the Recording Secretary to make a correct record of all business transacted at the annual meetings of the Association and to keep the same in a convenient place for the use of the members.

SEC. 4.—It shall be the duty of the General Agent and Lecturer to have general supervision of the lecture work in the different States.

SEC. 5.—It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Association, and keep a careful record of all matters of interest and importance relating to its condition and work, and in connection with the General Agent to submit from time to time to the Executive Committee such matters as may require their consideration. He shall sign all certificates of life membership; keep a correct list of the same, and perform such other duties as would naturally pertain to this office.

SEC. 6.—It shall be the duty of the Treasurer to receive all monies and other valuables donated to the Association and receipt for the same. He shall keep a correct record of all funds received and pay them out as directed by the Executive Committee. He shall be required to give security for the faithful performance of his duties in such sum and manner as shall by the Executive Committee be deemed sufficient to guarantee the Associatian against loss.

SEC. 7.—It shall be the duty of the Auditor to examine the financial accounts of the Association and report at each annual meeting.

SEC. 8.—It shall be the duty of the Directors to act in conjunction with the other members of the Executive Committee as provided in Art. v. of the Constitution.

SEC. 9.—The Executive Committee shall meet as soon as may be after their election, and choose their officers and transact such business as may be referred to them by the Association, and such other business as may be necessary in the prosecution of their duties. Said Committee shall have control of all the funds and property for the uses and purposes of the Association; and shall not in any case divert such funds from the "business and objects" of the Association as set forth in its act of incorporation. Said Executive Committee may make for themselves such by-laws, rules and regulations as they shall deem necessary; *provided*, however, that they contain nothing in conflict with the constitution and by-laws of the Association. Said Committee shall keep a record of all their proceedings and shall on the expiration of the term of their office deliver to their successors all books, documents and valuables in their possession belonging to the Association.

SEC. 10.—The proceedings of the preceding year shall be reported in its several departments by the proper officer at each annual meeting, and a summary of such report shall be published in the organ of the Association.

SEC. 11.—These by-laws may be altered by a two-thirds vote of the members present at any annual meeting of the Association.

Special Lecture Notice.

Rev. L. N. Stratton, editor of the *American Wesleyian*, Syracuse, is expected to attend the annual commencement of Wheaton College, his *Alma Mater*, as member of the College Board and orator for the Alumni Association. He desires to lecture on the secret orders at various points on his way and return, and correspondence is invited. Mr. Stratton is well known as one of our best speakers, and associations in Ohio, Indiana, Michigan and Illinois will do well to secure, so far as possible, his services. Address, *Wesleyan* office, Syracuse, N. Y.

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COLLEGE SECRET SOCIETIES.

CHAPTER V.—(CONTINUED.)

Berea College, Kentucky.

Secret societies are of two kinds, those which aim to secure special and unequal advantages for their members, in social, civil, political and business relations; and those which seek to promote some moral, social or political reform. The first, among which Freemasonry is the most prominent, we regard as selfish in their nature and essential aim, and, hence, antagonistic to the Christian religion. · · · While we may heartily sympathize with the ostensible, and even real objects of the other class of secret societies, we regard them as not only useless, but even harmful in their influence upon the reforms they seek to promote, inasmuch as they are distasteful and otherwise objectionable to many of the wise and good, and thus they divide and cripple the forces of reform, which might otherwise be united. They also promote familiarity with the habits and forms of secret associations, and cultivate a taste for them, and thus become training schools, in which multitudes are prepared for those which are most objectionable. For these and other reasons we think it our duty to discountenance them. In the college no secret societies are permitted. The following is our rule in reference to them: "No student is permitted to meet with any secret society while in attendance upon school." E. H. Fairchild, *President.*

Westfield College, Illinois.

With the membership of these orders we have no personal quarrel, except as they individually take the war-path. Against their organization and their peculiar principles, however, we are, and desire to be known to be hostile and aggressive. Deeming them (especially those best known) injurious to all the best interests of mankind, and destitute of all moral right to an existence, we cannot but pray and labor for their overthrow. In the government of the college we take no further, notice of them than to prohibit persons, while students, from attending lodge meetings. This prohibition, while it is morally wholesome, is considered necessary to the best intellectual progress of students. College secret societies do not, and, by the help of God, cannot exist among us.

S. B. Allen, *Pres.*, and other members of the Faculty.

Ohio Central College.

No secret society, it is believed, has ever been organized among the students of this school, and it is determined that none ever shall be with the knowledge or consent of the present management. We believe secret societies to be anti-republican as well as anti-Christian. E. F. Reid, *Pres.*

Earlham College, Indiana.

Earlham College is opposed to secret societies of every description. Soon after the organization of our college in 1859, it became necessary to pass a regulation forbidding all secret organizations. Such fraternities began to get a foothold before we were aware of it, and for a year or two were a serious evil, socially, intellectually and morally. The formation of such societies by our students will sever their connection with the college unless they should abandon the same. As to Freemasonry, while all admit there are many good men among them, yet we believe their principles and many of their practices to be incompatible with the highest moral character. The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress, Joseph Moore, *Pres.*

Lincoln College, Missouri.

That our institution is under the government and control of the United Presbyterian Synod of Kansas, and one of the articles in our charter requires that its exercises shall be conducted in accordance with the order and distinctive principles of the United Presbyterian church. · · · We believe that this and opposition to all secret associations is clearly based upon the Word of God, and if so, then we, of course, can have no connection with such, and wherever our influence extends, we are not at liberty to connive at, or tolerate such institutions. · · · Such being the ecclesiastical connection we sustain and our views upon this subject being as we have thus briefly stated above, of course we have no secret societies in connection with our institution. And such is the public sentiment of this community that we have no secret organizations of any kind in our village.

Randall Ross, *Pres.*

Eureka College, Illinois.

What are the evils connected with Freemasonry?

1. Time and means are expended unnecessarily.

2. The attendant upon evening conclaves is drawn away from the family circle when he should be at home, and to that extent the social tie is weakened.

3. The pledge and obligation of secrecy are stronger than required for the legitimate accomplishment of the objects usually set forth as designed by the institutions.

4. The candidate for admission is in the most solemn manner initiated into that of which he has not before complete knowledge; and if he shall find any thing fundamentally wrong, he is virtually prohibited from denouncing it.

5. No human institution has the right to exact oaths. Even the church has, formally, none, and civil governments if they require them can only do so because they themselves are ordained of God. Freemasonry has no such right, having no divine origin.

6. Freemasonry gives undue sanctity to that which is not divine.

7. It performs its charitable acts not in the name of Christ.

8. Many Freemasons openly contrast the church, as a means of good, with their order, and thus injure the influence of God's own organization.

9. Selfishness is an ingredient of the philanthropy of the order, since it distinguishes in its benevolence between its members and other men, and gives rather as a mutual aid society than because Christ, who has commended his own love to us by the infinite gift of himself, requires us to love one another.

Though Freemasons regard these objections as unjust and invalid, thousand are influenced by them who may not openly oppose, but yet cannot conscientiously attach themselves to the organization, and will always regard its influence as detrimental to our civil, social and moral life.

A. M. Weston, *Pres.*

CHAPTER VI.

"I shall detain you no longer in the demonstration of what we should not do, but straight conduct ye to a hillside, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smoothe, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming."

He must be strangely credulous who will accept the theorizings of the advocates of college fraternites against the plain argument now presented, backed as it is by such testimony. Secretiveness, as a mental phenomenon, every one acquainted with intellectual science knows to be what Horace Mann, while president of Antioch College, so forcibly and clearly taught—a quality pertaining to our lower nature, the cultivation of which, by any means, and especially by arbitrary obligations, degrades all manhood.

Of all classes of men, students should be described by these words from the author of "Paradise Lost": "Enflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages." But what perversity of judgment to chose instead a union with these associations—a course tending to physical as well as moral debility, to strengthen the animal instincts to prostitute the clear intellect and tarnish the chaste honor of youth. To quote Lord Derby: "Take two men, if they could be found, exactly alike in mental and bodily aptitudes, and let the one go on carelessly and idly, indulging his appetites and generally leading a life of what is called pleasure, and let the other train himself by early hours, by temperate habits, and by giving to muscles and brain each their fair share of employment, and at the end of two or three years they will be as wide apart in their capacity for exertion as if they had been born with wholly different constitution."

But how shall this temptation be put away? Chiefly by the means suggested by Professor Wilder.

First, let college faculties firmly and persistently prohibit the secret societies. Let them unite in this if possible, but not delay for the sake of co-operation only. The dwellers in the lowly and secluded French valley united their efforts for communication with the world beyond their mountains when their pastor, Oberlin, shouldered a pick and led the way.

Second, inform the student; let his convictions be formed in harmony with truth, and secure in him a conscientious obedience.

Third, let parents and guardians be likewise informed, that home influence may sustain college law.

Fourth, let alumni be true to the best interests of *Alma Mater*, and use their acknowledged influence, like Evarts at Yale, to secure so just an end. Take an instance of what they may do. Secret societies had always been tolerated in the University of Lewisburg, Pa., until from an earnest revival of religion in the fall of 1865 sprang a strong opposition, manifested particularly in the societies themselves, many of their best members withdrawing. At the suggestion of the faculty the trustees made the connection with secret societies a test of admission to college. But an attempt has been made to repeal this wise regulation during the last year; and the Alumni Association have responded with proof that the University has been signally prospered since the action of the Board, and by their concurrent efforts nobly sustain that body.

Let the closing words in an address of Professor Bascom of Williams College to his pupils be remembered by every student: "Bind not the corrupt to your very bosom with bonds of secrecy, and hope to escape their influence. That breath of pollution the breath constantly on you, which you draw into the seats of life as if it were air, is malaria, ready to creep stealthily through soul and body. Those who capture a citadel by fraud, hold their breath until their work is done; then comes on the night air, the shout of carnage. It is these terrible liabilities, these deep pit-falls, into which every one familiar with college life has seen more than one plunged, that, strewed along the paths of darkness, of secrecy, make them most of all to be shunned."

THE END.

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Hay—Timothy, pressed	12 00	16 50
" loose	14 00	15 00
Prairie, "	10 00	12 00
Lard	11	12
Mess pork, per bbl		17 60
Butter	16	24
Cheese	12½	14½
Eggs	12	12½
Beans	2 15	2 50
Potatoes, per bu	1 00	1 40
Broom corn	04	08½
HIDES—Green and green cured	06½	08½
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Lumber—Clear	38 00	55 00
Common	11 50	13 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	35	52
Unwashed	23	32
LIVE STOCK. Cattle, extra	6 15	6 40
Good to choice	5 40	6 00
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Common	3 50	4 25
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Wheat	1 44	1 64
Corn	81	88
Oats	62	69
Rye	1 05	1 10
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Butter	20	28
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THIS WEEK presents another part of the National Convention, the Addresses by Mr. C. W. Greene and Mrs. C. B. Miller and the Secretary's Report; also the report of the proceedings are completed. There are several addresses yet to appear beside the remarkable document of Elder Bernard, which will come out next week. Every one should read his "Reminiscences." They will be republished in convenient form for circulation. The paper of Enoch Honeywell, so well received by the Convention will, appear soon.

MEMBER'S TICKETS.—At Syracuse a plan was devised for raising funds for the prosecution of our work. The plan is this: Tickets of membership are issued to be sold at twenty-five cents each. When any person by the payment of this sum becomes an annual member of the Association his or her name, age and post-office address are written out in a book prepared for the purpose. Persons desiring life membership can have it by the payment at one time of ten dollars. Five thousand member's tickets were printed at Syracuse and four thousand seven hundred of them are already in the hands of agents who will endeavor to dispose of them. Tickets will be sent to known friends of the cause who make application, and also papers for the enrollment of members names. Now let all who want to see these secret lodges overthrown set to work. Let us go into the churches and schools and get the names and address of one hundred thousand men, women and children who are opposed to organized secrecy on our roll before the year is out. This will give us twenty-five thousand dollars which will pay the salary of every lecturer now appointed and set others to work. Send at once for members' tickets and let us see how many we can get on record against the lodge. All application for such tickets and all lists of members should be sent to C. A. Blanchard, Secretary N. C. A., 11 Wabash avenue, Chicago, Ill.

Topics of the Time.

WHAT SIGN IS THIS?—Unitarianism is said to be dying out in England. No less than four of the principal pulpits of the denomination in London are vacant and no one accepts the responsibility of filling them. A division on the subject of Theism is the attributed cause, but it is also affirmed that the sect will return gradually to those creeds considered orthodox, with which its spirit and philosophy are entirely harmonious. If the aggressive spirit of Bible Christianity has brought about this change through the power of God, it is a matter of gratitude and encouragement. The metropolitan churches on this side the ocean seem at times likely to accomplish the same object, but by relaxing doctrine and discipline; so that were all in the condition of a considerable minority, Unitarianism would die for want of a mission.

COMMENCEMENT DAYS.—The dearest, swiftest, most filled with dread, most hopeful hours of college life are here, and the periodical notices of the embryo Demosthenian spirit begin to appear. The ubiquity of the modern graduate, the frequency of the occasion and the demands of our severely prosaic times have somewhat militated against the former grandeur of commencement as the index of future renown or oblivion. Instead of the camel that has sucked in nourishment for a desert journey, the age demands the swift engine licking up water from between its tracks, siezing, assimilating, creating with tireless energy. A successful man on leaving college will know best the measure and application of his own mind. He is a producer, a creator; seizing opportunities and experiences and effecting results through other men, or without them, by the force of his own will and the inspiration of his own enthusiasm. It is to the credit of our colleges that such men look back to them with something of the affection of sons.

INDIAN COMMISSIONERS.—The Commissioners appointed by President Grant to improve the condition of the Indians are now displaced. Four of them left the board some time since, and now the six who remained have resigned, being compelled to do so, it is supposed, by the conduct of Secretary Delano, a Freemason. The Chicago *Tribune* states that the board refused to audit accounts that the Secretary was determined to have paid, and that the unpleasant relations resulting from the desire to steal on the one hand and to deal uprightly on the other have forced the honest men out and given the rogues all the opportunity they desired. In this connection it is interesting to note that as these unpaid commissioners go out, an Indian war comes in; and that United States troops are already on the march to *punish* a few half-starved, cheated and abused red skins. We have not, on the one hand, the slightest sympathy with the sickly sentamentalism that can see naught but noble red men in the debased inhabitants of our western mountains; nor on the other, with the heartless and savage whites who would first steal land from them, craze them with villainous whiskey, and then from the trading post or distillery beg for soldiers to shoot them down. Even now after every treaty has been violoted and every pledge made to them has been falsified, if white men would keep off lands which they yet hold and fulfill but partially the promises they have made there would be no trouble. So long, however, as thieves are allowed to force the resignation of unpaid and honest men, just so long will Indian wars continue. Soldiers will be shot down in an ignoble warfare and corrupt politicians will have one more cord with which to bind the people they profess to serve.

AS IT SEEMS TO A MORMON.—The agitation in regard to the many-wived has come up again on a movement to expel one Cannon from his place as territorial representative in Congress because of his having more than one wife. It is very difficult to understand the apparent ignorance of intelligent men respecting this matter. The Constitution expressly declares that there shall be no religious test required as a qualification for any office under the United States, and to require a man to abandon his Mormonism as a condition of occupying a place in Congress is as unconstitutional as it would be to pass an act regarding the establishment of religion or prohibiting its free exercise. Under the Constitution of the United States men may marry two or twenty wives, burn widows, offer human sacrifices, or practice any other religion they choose. Of course this Constitution is wrong, and equally of course it will be amended by the authoritative recognition of the true God and the Christian religion, or our beloved nation will be destroyed. Max Muller, the great philologist, well says: "It is language and religion that make a people, but religion is even a more powerful agent than language." We call ourselves, and we are, a Christian nation, but already other and false worships are coming in upon us. The Constitution says that all are on a level before the law. If they are, any one man has the same right to be a Mormon that another has to be a Methodist; and the Ashantee has the same right to offer a man by fire to his God in New York that a Congregationalist has to baptize his child, or a Baptist to celebrate the communion in Brooklyn. The thing to be done is to alter an infidel, atheistic Constitution so that it may conform to the Christian laws and Christian hearts of the American people.

THE INDEPENDENTS.—State conventions, supposed to be of farmers, were held in Illinois and Indiana on June 10th. Judging from the tone of the press the meetings were rather disorderly and to a certain extent under the control, or, more properly influence, of decayed politicians of both parties. Admitting all this, however, it does not prove that the movement they represent is either unnecessary or weak. It is always the fate of reform enterprises to be unfortunately represented in many instances, and a collection of reformers is almost if not always a turbulent assemblage. When conventions are composed of men who are united in pursuit of selfish ends and well accustomto the party whip, there is very little confusion. When men are united in breaking down a system of injustice, fraud and oppression, individuality is strongly developed and would-be managers are generally unfortunate. The farmers' movement at present is the first awaking of a sleeping giant whose slumbers in the past have made it possible to bind him. The political affairs of this country have of late years been managed by a set of small post-masters and country lawyers, governed by larger post-masters and lawyers, who have been controlled by the dispenser of patronage. The people have had nothing to do but go to the polls and vote for these little wire-pullers of whom nine-tenths of the voters knew absolutely nothing. So long as this state of things continues it is very plain that the United States will be rendered contemptible in the eyes of the civilized world. Monopolies will grow stronger and the masses less powerful until the liberties of the people are subverted and the Masons or Jesuits give us one of their Grand Masters for a king. We hail this farmers' movement as an omen of good. We beseech them to keep clear of the secret society schemers who have need to hide their work. If the men who till the soil are honest and true to themselves, they can make this country the purest, happiest, strongest in the world.

THE SYRACUSE CONVENTION.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY.

To the National Christian Association in Annual Convention at Syracuse, N. Y., June 2d to 4th, 1874.

Honored and Beloved Brethren:—Having attended the Aurora Convention in October, 1867, and the Pittsburgh in May, 1868, where this Association was organized, and having attended each succeeding Anniversary, and, in the capacity of your Corresponding Secretary, presented at each an Annual Report, and still holding nominally the same position, you will naturally expect my attendance with the customary report, or at least a good and sufficient apology for failure.

My apology is threefold: 1st, infirmity; 2d, poverty; 3d, other reports are expected which will supercede the necessity of one from me. The last reason is more than the other two. Although with me the almond tree has blossomed, the grasshopper is a burden, and there are fears in the way, yet I have not the full apology of David's friend Barzillai for declining a journey with the King to Jerusalem. I could greatly enjoy the reunions, the meeting face to face of the true yoke-fellows in this cause whom I have not seen, the deliberations, the prayers, and all the exercises of this most important Anniversary. I could have taken from the supply of the necessaries of life enough to cover the expenses of the journey, had there seemed a necessity, a commensurate good not likely otherwise to be secured. In prosecuting the work of the Association by the Executive Committee there has seemed to arise tacitly, perhaps naturally or accidentally, a division of labor which has occupied your Corresponding Secretary with writing for the press, attending the meetings of the Executive Committee, and answering such calls for lectures as he has been able to fill. The auxiliaries and lecturers have been requested through the *Cynosure* to report to the General Agent, and the contributors to the Treasurer, who is also Recording Secretary. None of these, therefore, have reported to the Corresponding Secretary. The important business matters of Incorporation, of Organization, and of Political Action, have been referred to special committees. So also has the matter of Joint Stock Company for the purpose of establishing a Publishing House. The correspondence in reference to speakers and the preparation of a programme and other arrangements for the Anniversary have been also assigned to special committees, your Secretary being upon none of them.

Inasmuch, therefore, as these are the matters of chief interest to the Association at this time, and full reports upon them may be expected from those who have them in hand, a report upon them from me seems quite superfluous, and indeed presumptuous, since my opportunities of information must necessarily be inferior to that of those who hold whatever documentary information exists upon the topics.

Yet I may perhaps be indulged a few general statements and a few parting words.

Since our last Convention, two prominent members of the Aurora Convention, Rev. Milton Smith, of the Wesleyan, and Rev. Lewis Bailey, of the Free Methodist church, have left this scene of conflict with the powers of the darkness of this world, and, we doubt not, have gained that world where there is no night, no desire for unequal and unjust advantages, and no guilt to demand the concealment of perpetual or oath-ensured secrecy.

Elder John G. Stearns, one of the earliest, ablest and most faithful witnesses against Freemasonry, has also finished his testimony. He died January 10th, aged seventy-eight years. His worth entitles him to a tribute of approbation from this body. A tribute he is sure to receive from the whole world when once the abominations of secretism shall be fully manifested to all men, and the angels of God shall announce that this Babylon has fallen. Meanwhile, he rests with Colver and Southwick, and a bright company of witnesses of like enduring faith and courage. Let it be our consolation as it is his joy, while he rests from his labors that his works do follow him. His testimony has been revised and put on record, after ample opportunity to vindicate it against every assault. His case is proved; and the proof can never be invalidated. Should the time of rendering up the verdict be delayed, should the millions continue to shout the praises of Masonry, still that testimony will remain to confront and transfix and bleed it until the giant error dies amid its worshipers. Thacher and Greene and Bernard and Finney are still with us; all past their four score years, yet their eyes are not dimmed nor their natural force abated, able to say "what I have written I have written." And what they have written an host of their coevals still remain to confirm. That so many of these old soldiers remain to renew the war after a more than forty years armistice, is a fact worthy of especial notice as showing the working of Him who is never sparing of time in accomplishing his designs, and whose instruments and agents are never wanting when the moment for their use arrives. Although when they appear upon the scene of action men are often ready to exclaim, "These, where have they been?" For such a crisis as this were these veterans reserved. And until their allotted parts are performed they are immortal. Should their numbers now rapidly decline by nature's mortal process, this will not extinguish their "light on Masonry," nor cement again the seals they have broken; nor relieve Freemasonry of the new born hosts of living witnesses that are springing up on every hand to confront it with the same charges. More rapidly than the veteran soldiers fall, are the youthful recruits springing to the front, with all the father's early fire and energy, and better opportunities of profiting by the experience of those who have gone before in this war.

More Freemasons and Odd-fellows have openly renounced and denounced their orders during the last year than during all the five preceding years of this reform movement. More newspapers have spoken out against secret societies. More lectures have been delivered. More anti-secret literature has been circulated. More startling providential events favoring the reform have occurred. Such as the Ithaca tragedy and the Ithaca mob, the mobbing of our Agents in Indiana and other places, the discovery of Masonically mutilated corpses, and the attempts to assassinate seceding Masons. More of these things have characterized the past than any preceding year since our organization. The labored defenses of the champions of secret orders have less and less power over their hearers as they become acquainted with the other side of the question. The grandiloquence that once inspired wonder and awe now often provokes the derisive laugh. And so do the pompous procession and mock robes of royalty and titles of superlative majesty. A movement to glorify Masonry by the grandest of grand displays in laying the corner-stone of a public building, now calls forth indignant remonstrances from men of all classes who are nauseated by the silly make-believe by men of reputed intelligence with respect to an art of which they know no more than street scavengers; remonstrances from men who deem their religion insulted by the intrusion and installation of deism where Christianity of right belongs; and from patriots who see in such institutions the evidence of the intent of these secret conspirators to control the government, slyly to usurp the offices, clutch the revenues, and leave our freedom but a name. In every funeral pageant of these orders men are now discerning the intrusion of an intensely insolent and mawkish paganism, like the abomination of desolation standing where it ought not. When a Mason denounces a seceder as a perjured wretch, multitudes are now sufficiently enlightened to reply, "Then his testimony against Masonry is true." When the Odd-fellow says, Our institution is not Christless, for in our lodges we pray in the name of Christ, the answer is, "Then our accusation is true. By that act you practically confess that the fundamental religious basis according to which the prayers prescribed in your ritual are framed, is anti-Christian, and those prayers are unfit for a Christian to use. Else why do you not use them? Why do you thus trample upon the fundamental principle of your order to Christianize it? If you have to depart from your ritual in order that your prayers may not be Christless is it not a confession that your ritual is Christless?" Thus their weapons rebound upon their own heads.

Even the mighty effort of the Masons and Odd-fellows to organize the farmers and mechanics on the basis of secrecy, as outer lines of defense, can have, in the end, but the same result. First, it shows that the brandishing of the sword of truth against the old secret orders has inspired them with no common terror. Then the sudden and tremendous expansion of secretism demonstrates the presence of a power more than human, even of the prince of the power of the air, who seems to have come down having great wrath, because he knoweth he has but a short time. But, by as much as we know that Satan is against us, by so much we know that Christ is with us. This adversary operates for the most part in disguise, as Milton in poetic vision saw him abject and loathsome

"Squat like a toad close to the ear of Eve,"

essaying by his devilish art "to reach the organs of her fancy," and instil his moral venom through her dreams. But touched by Ithuriel's spear, instantly "as when a spark lights on a heap of nitrous powder" and inflames the air; so "started up IN HIS OWN SHAPE the fiend." In like manner will this sudden and vast expansion of secretism mightily quicken investigation and aid men eventually to discern the real character of the giant evil we oppose. This done, its power is gone and the day of its disgrace and overthrow is come. Whether this deliverance will be reached without revolution and blood God only knoweth. But Christ must reign until his enemies are made his footstool, and all their violence must rebound upon their own heads.

Not to be further tedious, I repeat the hope that the reports of the General Agent, the Treasurer, and Recording Secretary, together with those of the special committees heretofore alluded to, will put the Association in possession of all important facts in reference to the business of the present session. This hope goes far towards reconciling me to an absence for the first time from your annual convention. If realized, I trust it will also dispose the Association to accept with leniency my apology for absence.

Twice you have re-elected me against my earnest request. I must now repeat that request, and must be permitted to say that this time it must be peremptory. The weight of seventy-two years is upon me. I ask no post of honor, much less a sinecure. My heart is toward the brethren of this Association. I can never sufficiently thank them for their kindness to me personally, while I have endeavored to serve them. I can never sufficiently love and honor them for their fidelity to justice, liberty and true religion, which are so fearfully imperiled by the invasion of our land by so many legions of secret societies. While I live I hope that my prayers and counsels and whatever aid God's providence may permit me to render shall not be wanting to your cause. But the wounded and enfeebled soldier must fall out of the ranks, that he impede not the advance of those who, if not more valiant, yet are more strong.

On, then, brethren, in this holy war! Only see that it be "the fight of faith" with weapons that are not carnal but mighty through God. "I die but God shall be with you." God shall clear the right. Be strong then and patient unto that coming of the Lord whose brightness shall dispel all this threatening darkness and destroy its author. Farewell!

And the Lord of life and light be with you to give you victory in his own best time and way.

I. A. Hart, *Secretary.*

Men of Thought and Men of Action, Clear the Way.

Sung by Mr. Clark in the Syracuse Convention, at the close of Mr. Greene's Address upon the Grange.

Men of thought be up and stirring,
Night and day, night and day;
Sow the seed, withdraw the curtain,
Clear the way, clear the way;
Men of action aid and cheer them,
As ye may, as ye may.
There's a light about to beam,
There's a fount about to stream,
There's a warmth about to glow,
There's a flower about to blow,
There's a midnight blackness changing
Into day, into day;
Men of thonght and men of action,
Clear the way, clear the way.

Once this welcome light has broken,
Who shall say, who shall say,
What the unimagined glories
Of the day, of the day,
What the evils that shall perish
In its ray, in its ray.
Aid the dawning tongue and pen,
Aid it, hopes of honest men,
Aid it, paper, aid it type,
Aid it for the hour is ripe,
And our earnest must not slacken
Into play, into play;
Men of thought and men of action,
Clear the way, clear the way.

Lo! a cloud's about to vanish
From the day, from the day,
And brazen wrongs about to crumble
Into clay, into clay.
Lo! the right's about to conquer,
Clear the way, clear the way.
With that right shall many more
Enter smiling at the door;
With that giant wrong shall fall
Many others great and small,
Which for ages long have held men
For their prey, for their prey;
Men of thought and men of action,
Clear the way, clear the way.

The Grange in its Relation to American Principles.

ADDRESS BY CHARLES W. GREENE.

Mr. President:—In discussing the subject assigned me, which is essentially a political one, I do not desire to arouse passion nor to appeal to prejudice. Impressed as I am with the great responsibility now resting upon every good citizen of our Republic, in the presence of an impending danger which seriously threatens the national life, I ask your careful and prayerful consideration of the thoughts which in the midst of other pressing duties I have hastily thrown together. They can at best be only suggestive. The subject is so vast, and the influences to be considered so ramify through every relation of society that the time which is permitted me here will be entirely too limited to allow its careful elaboration. While I am in perfect sympathy with the noble purposes which have banded you together in a Christian brotherhood, it is not now necessary for me, even though I was prepared to do so, to devote any share of my time to other topics than the one specially assigned:

THE GRANGE IN ITS RELATION TO AMERICAN PRINCIPLES.

The question arises, naturally, what is the grange; by whom conceived; what its purposes; who its sponsors? Popular uprisings indicate the development of progressive ideas or of latent principles of governmental policy. Does the grange represent either?

There has never been any official announcement of its originators. Whoever they really are, they show a degree of modesty not characteristic of the American people in failing to claim the distinguished honors which await them. There is a significant mystery surrounding the affair, very significant in view of some recent developments.

Its birth place was Washington, D. C. The *acoucheur* was, so far as known, Mr. Wm. Saunders, Superintendent of the Public Gardens, which suggest that its origin may be traced to some foreign land. Perchance it is the development of one of those noxious germs which have been so freely distributed with Pennsylvania garden seeds "grown in France, expressly for the Department of Agriculture." It is a plant of wonderfully vigorous growth, even excelling the marvelous Yankee pumpkin vine, which, springing from the prolific soil of Cape Cod, crossed the State of Rhode Island in a single night, and the Land of Steady Habits next day, jumped the Hudson at a single bound and wended its way still on in the track of empire, bearing fruit as it went as convenient for habitation as a Pullman Palace Car. Certain it is that, although nurtured at the National Capitol, its fruits were garnered in the far off Northwestern States of Minnesota and Iowa. Just here let me remark as quite singular, that the promoters of the grange, as well as of its imitator, the Sovereigns of Industry, should get as far from home as possible for the first presentation of their beneficent schemes for the amelioration of all human woe.

It is difficult, when such inviolable secrecy is observed, to speak with exact certainty of the details involved in the organization. I have given much thought and time to the study of the grange organization, and have had opportunity to converse with quite a number of its chief officers and to draw from them materially different constructions of certain provisions of their *magna charta*. If, in the history I give, there are errors of statement, they are certainly unintentional, and the secrecy which is so earnestly persisted in is chargeable with any misconstruction or misapprehension as to the meaning of the public utterances.

From the best information obtainable the present Secretary, Mr. O. H. Kelly, a department clerk at Washington, was sent to the Carolinas some time about 1866 or '67, on business connected with the Freedman's Bureau. He became acquainted with a small colony of Scotchmen who had transplanted an old country system of association, of a purely social character, and who, to keep themselves free from unpleasant intrusion, had adopted a system of passwords and signals. This was called a grange and this was the seed which found its full development under the nurturing care of Messrs. Kelly, Saunders, Grosh, Trimble, Thompson, McDowell, Ireland, Curtiss and Bryan.

These were the figure heads and principal operators, but that they had silent partners and advisers who were to receive compensation in political preference there is getting to be quite abundant evidence. Those above named were apparently the investors in the undertaking and their chief interest was the profits to arise.

I have been informed from various sources, and in all of them the information has proceeded directly from grange headquarters, that ex-President Andrew Johnson was consulted in the incipiency of this organization, and that he expressed the opinion that any system which would band the farmers together in a common brotherhood would certainly wield the political power of the country. While this story may be received with some grains of allowance and may perhaps be told to gratify the vanity of some of the gentlemen above named, who feel a pardonable pride in having conversed, in private, with the "great commoner," it is not lacking corroboration in the recent movements of the irrepressible "people's" politician. He has recently announced himself as a granger candidate for United States Senator from Tennessee, and as he places implicit confidence in the combined power of Freemasonry and grangerism, he proposes in his Memphis speech to substitute for the legislative selection of Senators, an election by the popular vote.

A few years since I listened to a speech delivered by the then lately retired ex-President among his friends at Jackson, Tenn., in which, for a full half hour, he compared his trials and tribulations to those of the great exemplar, Christ. He traced the similarity of circumstances of humble birth, and gradual elevation to place and power, and of the persecutions which the victorious North were heaping upon his disciples of the South, finally culminating in his political crucifixion. Is it possible that he expects now to complete the simile by a resurrection, and finally by a translation from the floor of the Senate into the millenial higher life, foreshadowed in that remarkable declaration of principles recently adopted by the apostles of the National Grange?

The constitution of this order, though drawn in careful detail, has proven very defective, and a number of amendments were submitted at the St. Louis meeting. It is chiefly notable for its ingenious provisions looking to the perpetuation of power in the persons of its originators. Installing themselves in the national offices, as grand deputies; they go forth to plant the seed of the order and make a living. Thirteen persons constitute a subordinate grange and fill the thirteen offices. These, called charter members, are inducted to the inner temple without superfluous ceremony, since the deputy performs his share of the work on business principles and appreciates the value of time. The dues are paid immediately—the business of the grange being upon an exclusively cash basis, in accordance with the healthy principle which they seek to inculcate. The officers are elected to serve one year. As the best and most substantial men are cautious and slow to adopt new-fangled ideas, it is by mere accident that the list of officers can include any of that class. The first business in order is the appropriation of fifteen dollars to the National Grange, to pay for a dispensation, tin box and lock, a dozen rituals, some specimen song books, and regalia, and the never-forgotten price list of articles furnished at the office of the National Grange. These are represented to cost about $9.00 of the $15.00. They should cost not exceeding $4.00. Next in order is an appropriation for deputy's fee, and the balance, if any, and subsequent dues are expected to go to the national furnishing store for seals, ballot boxes, regalias, song books and jewels—the latter furnished, "without the intervention of middlemen," by *Joseph Seymour & Sons, of Syracuse, N. Y.* Each of these members are solemnly pledged to observe the constitution and rules of the order, and to recognize the authority of their "Worthy Masters" in the several degrees.

Fifteen of these subordinate bodies must be organized before the State Grange can be instituted. Here again are thirteen officers elected for two years from among the masters of the subordinate grange, who alone are entitled to seats in this higher body. We have seen from what material these officers have been selected, and we find a corresponding quality in the State offices.

The State Masters again, who appear to have supreme power over their respective constituencies, inasmuch as their rulings are at wide variance one with another, constitute the National Grange, whose officers are installed for a term of three years. You will readily perceive that a National Grange cannot be properly organized until at least thirteen States have perfected the State organization, which was not the the case until during the year 1873. Hence the officers of the National Grange had usurped all the powers of a constitution by themselves devised, and we find the Grand Master an officer who has never served as a subordinate or State Grange Master. They have had full control in the appointment of deputies evidently selected to perpetuate their rule. They have controlled the disposition of the entire receipts at headquarters, with nobody to hold them responsible, and even now re utterly indifferent to the demands of their victims for a statement of receipts and expenditures for the past year.

Notwithstanding the ingenuity displayed in the presentation of specific inducements, such as the promise of savings in the exchange of farm products for needed supplies, and the shrewd appeals to sectional and class prejudices, the business languished until the popular mind became indignantly excited by the exposition in 1872 and 1873, of astounding municipal and national frauds, perpetrated through the agency of corrupt legislators. Promptly availing themselves of the favorable opportunity, and following in the track of the pioneers who had, by boldness and enterprise, blazed the way for them, they have encouraged and stimulated the animosities of those whose information is most limited, until they have produced a superheated enthusiasm which is sweeping the country as a simoon, threatening indiscriminate destruction to good and evil alike. They claim that their primary purposes are social and educational advancement, and yet they cut themselves aloof from association with other classes than their own, and from the poor as well as the more independent among

themselves. They are inculcating clannishness among people whose boast is social equality. Their system of education is as original as their social system; that is, it was original many centuries ago when narrow-minded bigotry tolerated no departure from the established creed of the Jewish church—ante-dating the Christian era. They, the Masters, presume to educate the farmer in his political duties and as to his commercial relations, and yet carefully preclude a presentation of both sides of the question under discussion. They spend hours and days in learning and reciting "the beautiful unwritten work" of the order, a senseless mummery and waste of time. They utterly ignore the progressive civilization represented by the remarkable growth in power and influence of the public press. If their members suggest any good ideas they are monopolized for their exclusive benefit by the few favored ones who have paid their five dollars towards the support of their "Worthy Masters" and itinerant deputies. The excessive waste of time to which reference has been made debars the discussion of topics which should have careful consideration, and which discussion more than all else is the special and only real inducement for association. Thus the educational advantage of the meetings is sacrificed, or if not, is perverted to the inculcation of one-sided, prejudiced opinions. The constant alarm manifested by managers of the order lest some educator with views at variance with their own, should steal inside their gates, is suggestive that there is a hidden motive prompting their rigid exclusiveness.

Let us now for a moment consider the nature of the obligation which pledges each member to inviolable secrecy. Perhaps my own experience will illustrate this sufficiently. As an early advocate of farmers' co-operative associations, my attention was directed to this particular organization. Soon after it began to make headway in Iowa, some editorial comment and suggestive questions called forth, very promptly, communications from the Grand Deputy, Col. Curtiss, setting forth in glowing language the high purposes which the grange was organized to promote. Names of those whom I held in high esteem were given as endorsers to its integrity. I regret that some of these are now monopolizing grange commission agents, profiting from their identification with the order. After a while the Master of the Mississippi State Grange came to Tennessee, as a special deputy from the National Grange, to organize a sufficient number of subordinate granges to complete a State organization. He came to Jackson, where I then resided, and upon invitation quite a number of gentlemen met with him. He presented the plan of the organization and made a very favorable impression upon those present. Questions were asked as to how far the pledge of secrecy debarred the expression of individual opinion, and were answered by a full disclaimer of any intent to debar the freest discussion. The order was wholly good, and the most thorough investigation was courted. It was further stated that a member was at liberty to withdraw as it might suit his pleasure. Prompted by a desire to assist in any good work, and feeling no captious antipathy towards any organization which was engaged in the cause I had espoused, I consented to joining the grange. As there was not a sufficient number of members present to go into an election of officers, and receive the private instructions, only the pledge was administered to those present and a future day set for the completion of the ceremony.

It was just before the convention or congress at Indianapolis, and I anticipated much pleasure in meeting and forming the acquaintance of the National Grange dignitaries. They were there, and I did meet them, but happily under circumstances which afforded me an opportunity to discover the private character of several of them. I discovered that they were dignitaries without dignity, that they had met there as spies upon our action, and as plotters for our discomfiture. As they expressed it, they had met on their own *business*. I discovered too that their power was so absolute that when they said to a subordinate, "Take no part in this meeting," he forthwith obeyed. I discovered that the chaplain not only prayed, but indulged in vulgarity in common with his business associates. In fact I discovered that they were men who would hardly be tolerated in refined society.

My ardor was cooled effectually, and it occurred to me that this grand order which was presented with such a flourish of trumpets, its merits discoursed of in such honeyed phrase, would, like some other of the great schemes of the present day, be a proper subject for investigation. It is needless to say that further "instruction" into grange mysteries was not sought in the regular way. For a time I hesitated about making a direct attack upon this order, into which, by the means I have suggested, many thousands of honest men and women had been inveigled under the impression that they were promoting the public interest. Careful and pleasant criticism of the most obnoxious features of the order were spoken and published, in hopes that there would be sufficient integrity among new members of the National Grange to discard these specially objectionable features. These criticisms were published in the St. Louis papers just previous to the meeting of the National Grange, but instead of receiving candid consideration, prominent members of the order pounced upon me with envenomed bitterness and unbecoming personality, sought to cripple my opposition by destroying my business and my personal character. Fortunately the chief spokesman was a prolific writer and promptly noticed everything said of the order. By keeping him well stirred up, he has enlightened the people somewhat as to the animus which prompts the action of the National Grange. One of the first expressions at its annual meeting was decidedly as against the abolition of secrecy. Such a proposition could never be entertained. Annoyed beyond measure by the discussion of their weaknesses, Master Allen at last charged me with violating my solemn obligation and admitted that my action in so doing had been the subject of discussion by other members of the National Grange and closed his article with the touching appeal: "Take the advice of a friend now, and let us alone. I have no desire to harm you, and know that you cannot harm us.' Could he have known how anxiously I had awaited the official announcement of that construction upon the grange obligation he would probably have hesitated before putting it in print. Admitting it to be so held, there are a million or more of American citizens who have joined an organization, and in so doing have pledged themselves to refrain from all criticism of their "worthy masters," (as all are entitled to be designated in the State and National Granges). Can we comprehend the full force of such a statement? These masters are given a supreme power to discipline their members, to cast them out in disgrace, as they did the commission merchants of the Boston grange and the deputy who organized it. These oligarchs, self-appointed and self commissioned, demand and receive the sweat-bedewed earnings of the toiling farmers, refusing to account for it. They trundle themselves and their families around the country and pay for it from these funds. They vote themselves fat salaries in addition to traveling expenses, and probably participate in quiet commissions from the furnishing business. The poor farmer is compensated by the privilege of doing as he is bidden. If he rebels they clap on the obligation muzzle. This, then, is the grange. Let us examine now its relation to American principles. We proudly boast that ours is a land of freedom; that we are citizens of the grandest republic ever established. We laud the founders and fathers of our government as the purest of patriots, and claim to ourselves the inheritance of free speech and the right of self-government, which they bequeathed to their children. We say it is a government of the people and by the people, and it is assumed that the general intelligence of our citizens is an assurance of good government in perpetuity. We indignantly resent any attempted curtailment of our privileges by legislators or executive officers, or any proposed usurpation of our prerogatives.

This is our theory. Unfortunately our practice is not in full harmony with it. We have been almost criminally careless in the past in the exercise of our citizenship, and we find that instead of having public servants to represent us, we have established a cordon of office-holders, whose will is imperious, who consult their own interests, act their own pleasure and assuringly ask the people to pay them for it; and not only this, but they have connived with the money changers and with soulless corporations to give them unheard-of subsides and special privileges, dividing with them the spoils. This lamentable condition of affairs is not of recent development. It has been steadily encroaching upon the rights of the people until vast accumulations of ill-gotten wealth has rendered the money power insolent almost beyond endurance.

The people, who are reading more than they used to, and are, consequently, thinking, are kept well advised now of current events. They have become alarmed, as well they may be, at the unmasking of rottenness which seems to abound wherever public funds are to be disbursed. This alarm is general throughout the country, and all the people are impressed with the necessity for prompt reform. The evil has resulted from the secret methods of conducting our political campaigns, and in due sequence the legislative bodies resulting from those campaigns. We have elected members of Congress and State legislatures, but it is only in exceptional cases that they are free to act for their constituents. Almost invariably they have bargained for the office with the political wire-pullers, who pull when and where it pays best. Not only is the preliminary bargain made in the caucus or committee room, but it is enforced in the lobby to the very letter of the contract. Now, the grange proposes to remedy this evil. It says legislators make their bargains in secret, and monopolists preserve secrecy in their business, and so to circumvent them the farmers must retaliate and act in secret too. What have we as a result. We see the secret congress and legislatures standing aghast waiting to discover how the secret grange, which can cast a half million of votes, proposes to cast them. We see the secret grange by its masters going into the wire-pulling business, bargaining with the committees, offering to sell their votes to the Democratic party or the Republican party, or threatening a new party if neither will pay liberally enough. We see the secret grange and the secret monopolist both with their backs up ready for war, each unfurling the black flag and crying no quarter. We see the secret banking associations scared almost out of their wits, hoarding their money in the vaults and refusing to pass it into circulation lest they may never see it again. We see the manufacturing establishments closed altogether, or running on half time. We see commerce stagnated because of the uncertainty attending every venture. We hear the farmer grumbling because he cannot find consumers for his products. Indeed we see every legitimate, honest industry paralyzed by the lack of confidence between man and man,—all the direct result of this secret action. Europe and the older States of our republic have accumulated surplus capital, and it is constantly seeking investment. The West has been the favorite field for their investments. The holders of it have been content with a moderate rate of interest, and private and public enterprises have given employment to immense sums. Millions of acres have been brought under profitable cultivation; thousands of miles of railway give access to it and furnish transportation for its products; great cities and thriving towns are dotted all over the immense territory known as the Northwest; schools and churches have been established, and the people who dwell there are perhaps as prosperous and happy as any in the work. But they had been too prosperous and money had been too easily obtained. They had incurred more of debt than they could carry comfortably, and two or three years ago the reaction commenced. While they were so prosperous they were indifferent to the corruption which was festering in public places, and when they became embarrassed they failed to trace their troubles to the true source. They lost their senses in a mea-

ure. In attempting to combat corruption and real monopoly they indiscriminately attacked both friend and foe. They sowed the wind and are reaping the whirlwind. Millions of capital have been withdrawn and credits have been contracted and all because the capitalist is afraid to trust his money where the "masters" of a million people are insiduously inculcating the principles of the commune. Who are these masters? Are they men of wealth? None of them. Are they men of standing in their respective communities? None of them were ever heard of until they were installed as "masters." It is not strange that capital is timid. I have somewhat digressed from the line of thought suggested by my subject, but I could not forbear to show the evil effects upon our material progress, which result from the secret action of the grange. I have spoken of the theory of our government, which, briefly formulated, recognizes the citizen voters as the rulers and chief actors. Their votes make all of the elective officers directly, and indirectly all appointees. The duties of township, county, State and national officers are distinctly defined, and there is no conflict of authority. Those duties are performed in the service of the people. They act as instructed by their constituencies, and they are supposed to keep well informed of their desires. True, we haven't experienced much of such a system, not so much as we expect to hereafter. Do we find anything here which has a counterpart in the grange? We ought to, as it proposes to be the great reforming agency of the government. On the other hand, have we not found it to originate in an unknown and secret cabal, which, usurping all authority at the outset, has whipped in its adherents, tying their tongues so that they cannot raise their voices in complaint?

The Grand Master of this body waves his hand towards Washington and his puppets in Congress dance at his bidding. He says he cannot understand the transportation question, and forthwith hands it over to Congress with instructions to regulate commerce between the States. The House of Representatives immediately passes a law providing that all the railroads of the country shall be consolidated under the contro of nine men. This is a mere trifle of power to delegate to such a body! The Senate transportation committee spends a year or more gathering information in regard to this great question, and, according to Master Maxwell, of the National Grange, bowed itself humbly upon its knees before this august body and prayed them to designate what sort of a report they desired them to make. They answered, three great water routes across the continent, and lo, it was so recommended. The masters of the grange being heavily in debt, and conceiving the idea that the Government printing press can turn out money for general distribution, which will pay their debts, directs Congress to expand the currency. Prominent Senators of the dominant party, thinking to conciliate or capture this great voting power, lend their influence to the scheme and carry it triumphantly through both branches of Congress. Their action no more represented the desire of their constituencies than it did in the passage of the salary grab law. Had it not been for the unsuspected integrity of the President, or because he saw a promising opportunity to kill off his most formidable rivals for the next nomination, our country would have been disgraced before the world as a virtual repudiator.

The discussion of this question aroused sectional animosities almost as bitter as those preceding the rebellion, and has planted seeds of dissension which will require only a modicum of nourishment to develop into a fructifying hostility. We wasted oceans of precious blood and millions of treasure in relieving the country of a system which every thinking slave-holder admitted to himself was an unmitigated evil, and one which ought to be eradicated, simply because demagogues kept the masses in a foment and would not permit them to give the subject dispassionate consideration.

The Grange Masters, like their predecessors the secession leaders of the South, are uniting elements over which they may not long retain control, and are forming such a combination that spontaneous combustion may at any moment ensue. And here a word of what the farmers' movement, so-called, really means. I asserted editorially more than a year ago, that opposition to railway or other monopoly, was only a tangible presence which was being made available to arouse the people; that the relations towards middlemen must be reformed, if at all, through the adoption of truer business principles and by mutual concession; that such subjects as the tariff, taxation and finance could only be legitimately discussed by individuals having special fitness. I insisted that the movement was the assertion of the intelligent individuality of the citizen, gradually evolved through the general diffusion of common school education, coupled with the vivifying influences of the steam moter and electric telegraph, or, as Mr. Schurz has recently expressed it very pointedly and aptly, the question is simply, "Shall the people govern themselves?" It is an effort to free themselves from the chains of party thraldom. We have seen a perfect medley of local and state bolts from established parties, meeting with varied success, and we have seen, too, one abortive national movement, defeated by an affiliation with a defunct party, which one of its old organs designates as a "putrid reminiscence." The volcano appears now to be at rest, but within it is still bubbling and seething, gathering force for a still more powerful eruption. The grange with its secretly marshalled forces, will soon attempt to assert its power and it, too, will ignominiously fail. Of its failure there can be no doubt. The enthusiasm is waning, its members are impatient o restraint, and it must necessarily do something in the coming canvass. In itself it is not strong enough to win success, and it must necessarily seek a combination with other forces. If it joins with the Republican party it cannot change the present status of the government. If it unites with the Democrats it will certainly be disintegrated.

In its *failure* lies the danger. So long as the slave power could rule they were content, but when defeated they attempted to ruin. So with an unscrupulous leadership which has tasted the sweets of unlimited power, the incongruous elements of the grange may be incited to any violence which may promise to yield to the masters power and profit.

Have I overstated the danger? Are my conclusions not legitimately drawn from the given premises? Does not your own judgment accept them as just? Is there the faintest resemblance between the independence of thought and action, the freedom of speech and of the press, the supremacy of the people as self-rulers, the representative character of chosen officers, the thorough discussion of public questions by the masses, which enables judicious action and through which the public officer is advised of the popular will, all of which are primary principles of a true democratic republicanism, and the imperious, dictatorial, one-man power of the grange which indirectly assumes to control Congress and the State legislatures, to usurp all local authority, to monopolize commerce and manage the transportation companies, to gag its members, making them mere time-servers, and virtually serfs, and seeking, too, to intimidate the Press and the forum?

I appeal to you, here before me, and the good citizens of our noble Republic everywhere, to rise in your might against the inciduous encroachments of the arch enemy SECRECY, the monarch of darkness. Christian duty, love of country, every consideration of right, and truth, and justice demands this of you. And may we not hope that the better day has already dawned upon our nation, when wise counsels, mutual concessions and Christian goodfellowship may substitute the stern arbitrament of war, which in the ages past has appeared to be the only agency available in combatting error and upholding the truth.

Recollections of the Morgan Trials as Related by Hon. V. Birdseye, State's Attorney.

ADDRESS BY MRS. C. B. MILLER.

Mr. President, Ladies and Gentlemen:

Permit me to recognize the courtesy of this Convention, in according me a seat therein, and in inviting me to address it, as in some sort, an expression of its respect for and interest in my honored father, Victory Birdseye, who many years ago helped to fight Freemasonry.

I have been impelled to put in writing the following record; partly as a matter of interest to this assembly, and partly from a more private motive, namely, that my two boys, who never saw their grandfather, may, when they are old enough to understand it, find on record the lesson of his experience on this subject. I do not propose to see them enter a lodge if any influence of mine can prevent it; but if I cannot prevent it, they shall not need, when at the entrance they are asked "Who comes there?" to reply, "A poor blind candidate, seeking light;" for I intend to throw upon Freemasonry all the light I possess or can obtain, that they may plainly behold it, beforehand, in all its hideous deformity.

The murder of Morgan took place before my birth, and when I became old enough to understand the conversation of older people, the excitement, political and social, which the event created had in a measure subsided. I was about sixteen years old when the following incident aroused my attention and taught me a lesson that will never fade from my memory should the days of the years of my life equal in number those of Methuselah. I had been visiting for a fortnight with a schoolmate in a neighboring county, and on my return I was detailing to the family my adventures, and the occurrences of my visit. Among other things I told of a Tent of Rechabites in the town I had visited, and of the good they did in reforming inebriates.

"What are the Rechabites?" asked my father, with interest. I replied that they were a secret order whose object was the reformation of drunkards and their restoration to society. That they took their name and style from a text in Judges where the sons of Rechab are spoken of as dwelling in tents and drinking no wine. "But," said he, "why are they a secret order?" "I suppose because they can work to better advantage secretly," I said. "But if their object is a good one, why is it not better to work openly, and have, as they might, the aid and countenance of all good people?" "I suppose," I replied, "that there is danger of their being imposed upon by those who act from unworthy motives, or who would use the influence of the order to gain private ends. Their secrets, I am told, are only for the identification of each other and for the maintainence of discipline." Said my father, "If their aims and objects are good, they cannot admit too many to the benefits of their order, and it is only a form of selfishness to be exclusive. And do you think the danger of their being imposed upon greater than that other danger—that they may themselves be tempted to use the machinery of the order to gain private ends? Depend upon it, my daughter, there is a screw loose somewhere! Organizations for purposes undeniably good don't burrow under ground. They are willing to stand upright upon their merits before an intelligent community."

I suppose my father thought that when a child of his had begun to defend secret societies, it was high time she was taken in hand, for he led me directly to his office, showed me his commission from George Throop, appointing him Special Counsel in the Morgan case, and then quietly, but with a restrained vehemence that impressed me deeply with a sense of his earnestness, he entered into the details of the case. He read to me the Masonic oaths published by William Morgan, and briefly pointed out the fact that when the demands of justice and the public welfare conflicted with the interests of a brother Mason, a member of the order must prefer the latter, even if he perjured himself by so doing. He painted in vivid colors—the puerility, the indecency, the blasphemous nature of Masonry. He detailed the abduction and murder of Morgan, giving minute particulars of his enforced journey from Canandaigua to the Niagara River, his confinement there in the old Arsenal, and the final consummation of the outrage in his death, by being thrown overboard from a boat in the middle of the river, where his body, heavily weighted, sunk, as his murderers supposed, to rise no more. He told me how that body, after lying beneath the water for a year, when the rope had decayed became loosened from the weight, floated to the surface, was cast on shore, and afterwards identified by certain peculiarities of the skeleton and teeth, as the body of Morgan. He recited this harrowing tale with a vividness and force that caused my young blood to curdle with horror, and produced upon my mind an impression never to be effaced.

He then entered into the details of the many and vain attempts to bring to justice the perpetrators of the deed; how one agent after another, appointed by the State on the part of the people, was wearied out with the treachery and perfidy of Masonic judges, Masonic juries and Masonic witnesses. In every direction Masonry presented itself to defeat the ends of

justice, covertly, it is true; effectually, nevertheless. He told me of that "Sly old fox," Enos T. Throop, who with one hand patted on the back the agents of the people, while he kept the other busy pulling wires behind the curtains of the lodge to counteract their efforts.

He showed me how this case illustrated the tendency of secret orders to make use of their machinery for private ends; to gain for their members unfair advantages over their fellow-citizens; to screen the criminal from the penalty of the law; to sacrifice the public good to the private interests of individuals; in short, that their tendency is diametrically opposed to the perpetuity of republican institutions and the liberty of the people. We hold up in its true light the sham benevolence that receives no one into the order who cannot pay his quota, and then disburses not to the needy alone, but likewise to the wealthy; thus proving itself a mutual insurance, not a benevolent society, —that benevolence that uses the funds of the order, given ostensibly for doing good, for the purchase of gew-gaws, to gratify a paltry love of finery and parade that is unworthy of reasonable beings. In less time than it takes me to tell it he swept away that refuge of lies by which Freemasonry plays the role at a benevolent society!

He told me of the storm of popular wrath, that, after the murder of Morgan, nearly swept the order from existence in this country; but he said that there was enough left of it for a nest-egg, and that when the generation that had witnessed this affair had passed away, he feared that the impression would be lost; that a fresh brood of vipers would be hatched out to threaten the perpetuity of our institutions. And through his honored head, white with the snows of three score and ten winters, white as the whitest of these crowns of glory that I see before me, has not yet lain twenty-one years beneath the clods of the hillside, I cannot but believe that I see his prediction in process of fulfillment. And why is it that in this professedly Christian land, and after such a general uprising of the people against the baleful thing, why is it that it dare again to raise its once crushed head? What power is healing its wounds, renewing its vigor and covering it with the garment of respectability? I grieve to say that this service is being done in a degree, at least, by Christian ministers and Christian people. Can Christian ministers befoul themselves with these unclean and blasphemous ceremonies and at the same time keep themselves unspotted from the world? Can Christians serve God with all their heart and at the same time keep the Masonic oath? Will Christian pastors be beguiled by smooth words into covering these impurities with the mantle of religion. Freemasonry would gladly hide her bruised and battered form under the priestly robe. Ministers who can be persuaded to lend it their countenance will generally find some worldly church member ready to pay their initiation fee. Are you ready to accept the bribe and handle the accursed thing?

I am aware that I have but feebly portrayed the intensity of my father's convictions on this subject. I do not think that the Anglo-Saxon tongue is capable of embodying the sentiments of disgust and loathing, that possessed his soul when Freemasonry was mentioned. But the lesson that he taught me on the above, and other occasions, I look upon as a sacred legacy, to be handed down to my children and my children's children,—the lesson of perpetual hostility to secret orders, and to Freemasonry in particular.

During a somewhat protracted residence at the South, I was struck with the remarkable vigor of this order there. I was in a town of about 1800 inhabitants, and I learned that there was scarcely a white man of full age in the town that was not a Mason; and I learned from different sources that this state of things was nearly universal throughout the South. And when the secession heresy began to spread before the war, and State after State either lapsed, or was hounded, into rebellion, I could not but recall one of my father's sayings, that Freemasonry eats out the heart of a man's patriotism till it is a mere shell that yields to the first approaches of treason.

REPORT OF THE PROCEEDINGS OF THE SYRACUSE CONVENTION, Concluded.

The Finance Committee reported as follows:

Your committee would report, that they have had under consideration various plans contemplating a financial support which shall be amply sufficient to carry forward the great and important work of this National Christian Association. It requires no argument to prove that the personal endeavors of the active officers and agents of the Association, however prompted by philanthropic motives, must be seconded and fully sustained not only by the good wishes but by the contributions of the friends of the cause. In our endeavors to devise a plan which should afford ample pecuniary support we have thought to so distribute the work that the burden should be as light and as nearly uniform to all as possible, and at the same time to secure the active co-operation of each man, woman and child of the many thousands in our broad country who are in active sympathy with us in broadening the field of labor and increasing the working force.

We therefore recommend that the National Christian Association shall be composed of such members as shall have paid into its treasury the sum of twenty-five cents each, as an annual fee.

We recommend that a system of membership tickets shall be prepared under the supervision of the Executive Committee which shall at once be evidence of membership and a receipt for the membership fee, the same to be furnished by the secretary to the State agents and other officers of the Association and to such ministers and active friends of this great cause will interest themselves in extending the membership. All tickets so issued are chargable to the parties receiving them from the secretary and should be accounted for by them.

It is recommended, too, that an enrollment shall be made by each person receiving the subscriptions upon blanks furnished by the secretary, setting forth the name, age and post-office address of each individual member, these rolls to be returned and to become matter of regular and classified record in the office of the secretary.

Believing that this plan will not only afford an ample financial support to the Association, and that every delegate here present, and our good friends who are not able to be with us, will interest themselves to promptly secure the enrollment of the one hundred thousand members whose names should be on record before the next annual meeting, it is very respectfully submitted to your consideration.

At the request of the chairman of the committee Mr. C. W. Greene, of Indiana, spoke in support of the report. He said this reform should be conducted on business principles if we would secure success. The reform would not make headway unless funds were provided. He believed this to be surest and speediest way of securing them, and if this matter was pushed there might be 100,000 annual memberships taken out. Multitudes throughout the country would join and help on the reform by influence and contributions.

Mr. Levington saw in this measure something that looked like imitation of the secret orders. The fee and the pledge, he said, are the soul of the secret societies, and now they are embodied in this plan; and it was besides changing from the voluntary system.

Others spoke in favor of the plan as presenting nothing really different from the voluntary plan; every one could support the cause in this way or any other he might prefer. And if the fee and pledge were the soul of secret orders, what account is made of their *secrecy* which is the main issue with them? The report was finally adopted without dissent.

The resolutions (published in last week's paper) were then read and acted upon separately. Several of them called out much discussion, the fourth and sixth especially.

Upon the fourth resolution, respecting temperance organizations, Elder Barlow remarked upon his connection with the Good Templars. He found it amounted to nothing but a small "sparking" society and learned with surprise that its ritual was modeled after the Masonic; and he left it as soon as possible.

Rev. John Levington said that it is under these disguises of temperance and Christianity, that Masonry is creeping into power and recognition. He quoted from the Masonic ritual that "the strength of our order lies in its concealment."

Rev. Mr. Dempsey, of Black River, N. Y., described Masonry as a tortoise keeping within its shell, while Good Templars and Odd-fellows are the feelers doing its work outside. He favored open temperance meetings as the only way of succeeding against the rum power, and as cutting off the supplies of the lodge.

George W. Clark, of Dansville, N. Y., said that the temperance cause never prospered so greatly as when it was advocated openly. The dark-chamber system was disastrous to that cause.

Rev. C. F. Wiggins, of Indiana, called attention to the fact that under the impulse given by the Sons of Temperance, Masonry increased a hundred fold in a single year.

Rev. N. Wardner, of North East, N. Y., said the minor secret orders are a shrewdly devised snare of the devil to catch such men as would be leaders in the reform, but for their former connection with Good Templars, Sons of Temperance and like secret societies. All good causes suffer severely by the ruinous influence of secrecy.

Mr. Richard Greene, of Indiana, congratulated his co-workers that the press has become enlisted in their cause. He favored thorough work and believed that not only Masonry, but Odd-fellowship, the temperance secret orders and the granges should be exposed and uprooted.

Rev. James Mathews, of Brooklyn, called attention to the wiles of Masonic preachers who artfully induce men to join the order, while professing service to Christ alone. They follow our workers and say to converts, "Now you must aid the temperance cause," and get them to join the Good Templars and then soon the Masons, and thus keep them from joining Free Methodist or Wesleyan churches. They have even pushed the matter so far as to bring the question before some conferences whether members of restricting churches may not join the Good Templars. We must go the whole thing against the secret organizations. An old English saying is, "You may as well eat the devil as to drink his broth." Temperance is not the handmaid but a part of Christianity, and secretism is its death. Masonry has stolen temperance as a whitewash to cover up its own dark deeds.

The resolution was unanimously adopted. Upon the sixth resolution an animated discussion arose, especially upon the last clause which originally read thus:

"And that we are compelled by our convictions to withhold from all such that confidence and support due alone to the good and true."

Mr. C. W. Greene thought the resolution a restatement of what was already contained in the paper and therefore unnecessary. It was also passing judgment upon all connected with secret orders of any kind, classing them as evil and untrue men, which was more than we had any right to say. Such severe judgment would repel many who might otherwise leave the lodge.

Mr. Levington sustained the resolution. He said this question is between the good and the bad. We must give confidence and support to one or the other.

Rev. A. Hard, of Painted Post, N. Y., was opposed to the use of such severe terms. The resolution seems to be intolerant and uncharitable. We have come to renouncing and denouncing all not agreeing with us. He believed all who used severity were sincere, and was willing to divide the last dollar with those who suffer for righteousness' sake. He protested against such an extreme position as misrepresenting many who were strongly opposed to secret societies.

Elder Barlow, chairman of the committee, explained the resolution. He believed the idea presented to be right, that any man who intelligently adheres to Masonry forfeits his claims to the same confidence and support as a Christian. He sets Masonry above Christ, and cannot be a good Christian.

S. B. Erwin, of Brooklyn, a man of strong frame and great earnestness, had been a member of five secret societies, and seemed from his remarks to have been acquainted with other forms of iniquity, but saved by grace from them all. He said he had been connected with the Masons and Odd-fellows. He had little charity for those who come so slowly to the light. He believed the power of God's grace would save men from these secret orders and break off their chains. When he was converted the minister in shaking his hand gave him the Masonic grip. He was astonished, and said to the preacher, "What, are you a Mason?" He thought every man as soon as he was born again would give up Masonry with the rest of his sins, and it sorely grieved him that a minister should be still adhering to the dark institution. Another prominent preacher who was at the meeting when he was

converted shouted long and loud for joy, but soon afterward said, "Erwin, you ought to be Morganized;" because the speaker had publicly renounced the lodge along with the rest of his evil deeds. The Masons had tried to break public confidence in his statements about them by accusing him of lying and saying that he never was in a lodge and his name could not be found on the lodge rolls. But every body knew better and his brother owned a hall where lodges met.

Rev. A. L. Post suggested that the words "in their official relations to God and their country" be added. He believed that we all might give confidence to members of secret orders personally, but in official relations in the church or government we might not. This was made as an amendment, but tabled.

Rev. John Levington spoke again; said he was surprised at the opposition developed at this resolution. He would pledge himself to prove that opposition to the original resolution was no better than an argument for the lodge.

A motion to lay the resolution on the table until taken up by vote, so as to allow members to think of some better form of expression, was lost. The discussion so far as it developed any difference of opinion seemed to be more on the form of words than the idea to be expressed.

W. M. Givens, of Indiana, said he could endorse the resolution as it stood, and he believed it expressed the sentiment of his conference (Lower Wabash) numbering three or four thousand persons.

Rev. Joseph Travis, of Illinois, said he could speak from personal experience on this matter. He had been a seventh degree Mason, but left the order when he was converted. He could not be intolerant, for he knew there were good men left there. He would not extend official confidence to them, but he would not withdraw his personal confidence from men at whose hands he had been well treated. He could not vote for the resolution as it now stands. As now worded it not only was an expression of our opinion that we were good and true, and members of the lodges were not, but also drew the line not upon the fact of membership, but of moral character, and the Convention would be misjudged by thoughtful men outside. We all believed the sentiment, that a difference should be made on the line of intelligent membership, but this phrasology should not be forced by brethren.

Prof. C. A. Blanchard said we must distinguish between men who are intelligently and of purpose connected with secret orders and those who have not a clear apprehension of such membership, many of whom have honesty enough to renounce if we go to them in the spirit of our Lord Jesus Christ and show them the incongruity of such membership with the Christian profession and honest citizenship. He had found such cases. But harsh and repelling language always shut the heart and prevented any hope of conviction. We are to gain these men if we are to succeed; we have a mission to them, not to those who agree with us. We are to recall those who have been misled.

Rev. L. N. Stratton spoke to the same effect. We could not go to men call them hard names and expect them to be impressed by our arguments or be won to our views. Christ's mission was to the lost. We must follow his example in our efforts to reclaim men. He believed there was less difference of opinion than there seemed to be on this subject, and urged reconciliation of terms so as to come upon common ground, and leave us in the best shape to prosecute our cause.

Rev. J. K. Alwood, of Indiana, said he believed the resolution was not so unfortunate in expression as to prevent his voting for it as it read; and the discussion had gone so far that a modification of the resolution might be construed as timidity on our part. The United Brethren churches of Indiana would stand by it.

President Roberts suggested the words "the same confidence" for "that confidence," which was accepted; and a second amendment to read "those free from Masonic obligations" for the words "the good and true" was discussed, assurances of substantial agreement were given, and the resolution as amended passed. The seventh resolution was adopted by a rising vote, as was also the last. The time of adjournment had been already postponed, but considerable business was yet undone.

Mr. D. Kirkpatrick, from the committee on the memorials to the President protesting against the Masons laying the corner-stone of our public buildings at Chicago and elsewhere, reported about 11,000 signatures returned and the number will probably be increased to 15,000 at least. He also reported the form of a letter to the President, prepared by the committee, which was approved by the Convention. This letter is to be signed by the officers of the Convention, and the Rev. J. W. Ellis, of Pittsburgh, Pa., is delegated to present the letter and memorial to President Grant. Mr. Kirkpatrick and Aaron Floyd were afterwards associated with Mr. Ellis to facilitate the collection of signatures and assist in presenting the matter at Washington.

The committee to whom was referred the matter of Incorporation, presented a form of Constitution and By-laws which were partially adopted after slight amendments; but, on account of the lateness of the hour, were at length laid on the table for future consideration. A notice to delegates of the New York State Association to meet in the afternoon was given by Elder Barlow, and the Convention adjourned to meet at the call of the chair, after benediction by Pres. Roberts.

EVENING SESSION.

The afternoon of Thursday was devoted to the political mass meeting according to the vote of the day before. The Convention reassembled at the call of the President at 8 o'clock in the evening, with a large audience present. After devotional exercises led by Rev. James Mathews, business proceeded. The Finance Committee reported through Rev. A. Crooks ample funds for all the expenses of the Convention, which statement was received with hearty expression of approval. Their further recommendations concerning the raising and reporting of funds by State lecturers were adopted. These will appear hereafter.

The Committee on Organization completed the report laid over from the morning session. The remaining articles of the constitution and by-laws were read and adopted separately, and finally as a whole. The names of eleven directors, provided for in the Constitution, were presented by the Nominating Committee and elected.

The Committee on Enrollment reported 200 names on the roll, representing nine States and the province of Ontario, Canada. An opportunity was also given to any whose names might have been omitted to be enrolled. The report was adopted.

Where shall we meet next year? was the question then brought up, and the following cities were presented as having claims for the honor of entertaining the seventh anniversary: Chicago, Pittsburgh, Indianapolis, New York and Aurora. Pres. Blanchard urged the claims of Chicago; the change in the tone of its daily press for the better; presidential candidates are apt to be named there; and there is room for a large delegation. Rev. Mr. Ellis spoke for Pittsburgh, of its central location, large number of United Presbyterian churches to give their influence and prayers for the Convention and assurance of warm welcome. Mr. C. W. Greene wanted the Convention at Indianapolis. The final vote, however, was strongly in favor of Pittsburgh, and that city was announced as the place of holding the next annual meeting.

Elder J. R. Baird, of Pennsylvania, was then called upon for the first address of the evening which was given in his usual pointed style, and drew out frequent expressions of satisfaction.

Mr. Clark, at its close favored the audience with beautiful song

"If I were a voice, a persuasive voice,
That could travel the wide world through."

Mrs. C. B. Miller, of Syracuse, was invited to the platform and read a most interesting and ably written address, a valuable record of the statements of her father, Victory Birdseye, Esq, the attorney appointed by the State of New York to conduct the Morgan trials. The thanks of the Convention were voted to Mrs. Miller and a copy of her address requested for publication.

Rev. J. W. Ellis, of Pittsburgh, was introduced and made a brief, but interesting and scholarly address. He said he had been greatly instructed by this Convention; had received a new zeal, an inspiration in the reform from attending its sessions. He assured the Convention that when they came to Pittsburgh next year they will be cordially welcomed and hospitably entertained, though they perhaps could not be prevented from going away with dirty hands and faces. He thought the Convention should take decided ground on one or two points. One of these was the ballot for woman. If ever a political party was formed it should accept this proposition and be the first to urge it before the people as an act of justice, humanity and expediency.

Mr. J. A. Conant, of Willimantic, Conn., also spoke briefly in favor of the ballot for woman. It would give the reform a new impetus, beside he considered it an act of justice. He spoke touchingly of the influence of a wife in preventing her husband from becoming a Mason.

President Roberts resigned the chair to Vice-president Stratton, it being necessary for him to leave the meeting. The hour was late and time for adjournment arrived. Much confusion attended the transaction of business during the remainder of the session.

All the seceding Masons in the Convention were invited to the platform. Six came forward and were presented to the audience and the year in which they left the lodge announced, namely: Elder Bernard, 1826; J. B. Nessel, 1829; Linus Chittenden, 1828; William M. Givens, 1857; J. R. Baird, 1858; D. P. Rathbun. The Recording Secretary was appointed to secure the signatures of seceding Masons throughout the country and their endorsement of Bernard's revelations.

A motion was made by Mr. Merrick, of Syracuse, to appoint Rev. John Levington "a National Lecturer like Mr. Stoddard." Mr. Levington remarked that for various reasons he had decided to leave the lecture field unless so appointed by the Convention. This motion passed after an effort to refer to the Executive Committee, over a considerable negative vote. This vote was evidently a mistake as the Constitution (which see) provides for but one lecturer at large.

The Convention then adjourned *sine die*, after sinigng the doxology

"Praise God from whom all blessings flow,"

REPUGNANCE.—Dr. Curry, of the New York *Christian Advocate*, the largest and the best of all the Advocate family, in a late editorial on the temperance movement after stating his connection with the old temperance movement, in the days of Washingtonianism, and his support of legal suasion and prohibitory laws, says: With 'Sons of Temperance,' 'Rechabites,' 'Good Templars' and the whole race of 'secret' temperance associations, we have had no connection, both because they require too much time and attention, and because we have a decided distaste, not to say conscious repugnance, to all secret societies. Here are three clear thoughts. First: Secret temperance orders require "too much time,"—time spent in the foolishness and superfluities of the lodge. Second: Every noble-souled man ought to have "a decided distaste to all secret societies,"—to all the den-shaded works of darkness, where underhanded measures are prefered to the open plans of light and fair dealing. Third: Every Christ-like soul ought to have a conscientious repugnance to fellowship with any and all the unfruitful works of darkness. Well it is that the Methodist Episcopal church of America is blessed with one editor, at least, who voluntarily speaks out words so noble as those of Dr. Curry. Especially is there satisfaction in the thought that he is standing at the very head of the Methodist Episcopal press. May we not pray as some of old: "Lord, grant unto thy servants, that with all boldness they may speak thy word;" and counsel thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Yes, that is the word, *reprove them.—Telescope.*

The Christian Cynosure.

Chicago, Thursday, June 18, 1874.

At home at last. Returning from Syracuse several members in the cars bound for their homes in Ohio and Indiana, said of the Anniversary, "It is the greatest meeting yet." Donald Kirkpatrick, Esq., writes from Syracuse, since the meeting, that the local effects are good and prospects cheering. Let us thank God and take courage.

The Platform Committee, one from each State, held a called meeting in the Hall, after the Convention adjourned. Charles M. Greene, Esq., of Indianapolis, was chosen Secretary. We voted to open a "Platform Column," and publish, in the *Cynosure*, the political opinions of all who will take pains to write them. *Opinions*, mind, not arguments. I have received a single letter on politics which would cover a page or two of the paper. But every person's *opinions* shall go in. "I also will show mine opinion."

Next, we voted to hold a meeting of the Platform Committee, and mass meeting of citizens at Indianapolis on the third Wednesday of August: this, on motion of Mr. Greene. It will be remembered that I begged to be excused from serving as chairman of the Platform Committee, but the Convention declined to excuse me. I repeated my words to the committee, that I could not be relied on to attend the Indianapolis meeting. So much for Platform.

The Putman Record, Hennepin, Ill., publishes a very sensible sermon by Rev. H. V. Warren, of Granville, to boys and young men on tobacco, loafing, and cognate vices. Thoughtful and observant people begin to see that the rage for stimulants of other kinds will increase as the rum-shops goes down. Men must be kept crazy or stupified in their moral sense, in some way, or they will come to Christ and be saved eternally. This the god of this world will prevent if he can do it, by amusing the intellects, bewildering the consciences, and exacerbating and enflaming the passions of men. Rev. Mr. Warren's sermon is a center shot as his "wiles."

FUNDS, LECTURE-WORK, ETC.

No pledges were taken at Syracuse for funds. But 5000 cards were distributed to execute the plan of our Constitution to raise funds by memberships, $10 for life, and twenty-five cents for annual memberships. One hundred thousand twenty-five cent members would give us *twenty-five thousand dollars*. If this money is put promptly into the treasury, we will show you next year at Pittsburgh twenty State Lecturers in as many States. And the year following we will put a State Lecturer in every State in the Union, and face the question who shall be President? Just twenty-five cents apiece from 100,000 members will do this. "But how do we know that there will be strict honesty and rigid economy in handling funds?" I answer, you must trust Mr. Carpenter and the Committee. A man who gives steadily to the cause as Mr. Carpenter does, and who attends every meeting of the Committee, is not going to look on and see his money squandered or fooled away. For myself, I have had no salary as editor and do not propose to have any. And if I never touch a dollar in the treasury for my support I shall not certainly waste our money.

Now, let me tell you, our lecturers must be paid and paid regularly. If we have money to promise and *perform* that, then we can get men into the field who will sustain the *Cynosure* and carry the cause through. If not, we cannot. The way to do is to distribute those membership cards and send in five thousand times twenty-five cents, which is just twelve hundred and fifty dollars. If you do this promptly so that we are likely to have something to pay with I will at once call an Executive Committee meeting and venture to raise a distinct understanding with Hinman, Caldwell, and Kiggins who are already in the employ of the Committee; and when those men find they have a treasury and a vigorous Committee behind them, it will multiply them by ten, and they can look the enemy in the face.

Mr. Stoddard has hitherto done something more, I believe, than to raise his own salary. He has also attended to incorporating the Association, written our Constitution, introduced Kiggins and Caldwell into the field, and lectures constantly and very acceptably. He will continue as heretofore to have general superintendence of the lecture-work and co-operate with the State Lecturers. He will go to their help when needed in exigences; look up and recommend new lecturers, and be a medium of communication between the State Lecturers and the Committee.

Prof. C. A. Blanchard was appointed in the place of Rev. I. A. Hart (resigned) as Corresponding Secretary. His duties in the College must claim his first attention. But his known and proved devotion to the cause, and his youth and vigor make him an acquisition. He will as Corresponding Secretary, represent the National Association in religious and political bodies; counsel and co-operate with the General Agent and Lecturer, and do what speaking he can. They will do their utmost to make our next annual meeting in Pittsburgh, on the eve of our next Presidential canvas, an epoch in the history of the cause.

THE NATIONAL PRINTING-HOUSE.

Rev. A. Hard, of Painted Post, N. Y., said to me on the cars from Syracuse: "We came prepared to do our part toward raising the $70,000 to secure Mr. Carpenter's building, so that this great cause can set up house-keeping and have a national center." "Why is nothing done to meet the offer of Mr. Carpenter and secure the building?"

The answer is, Because nothing is done. This naked fact is all there is about it, and Mr. Hard is the only man who seems to comprehend the case in its importance and extent. Unless a National Printing-House, Tract Society, and daily paper can be given to this cause, *it will go to wreck*. Mark these words! And if this cause goes to wreck, *the country goes with it*. The cause is simply opposition to the Masonic shams and shelters of civil and ecclesiastical despotism. But the reality is under and in the shams. The power of the Beast is in his image.

Now the grange folly is crumbling; but it has sent and will send thousands into the lodges; and folly is not exhausted, nor the race of fools dead. Other granges, with new names and jackets, will arise.

Then, opposition to secret societies is already becoming popular, and its popularity will prove its ruin, as of the Morgan movement, unless somebody who understands it shall put a strong hand on the mind of the United States. And this can only be done by a national center and Printing-House, or their equivalent. If the *Cynosure* goes on, as a weakling, published under a skylight, its novelty will wear off, and we shall tire of it. Political and religious party-papers will publish just enough against secret societies to ease their consciences, and keep the children of God on their lists! Sanballat, and Tobiah, and Geshem the Arabian, will join the movement to spoil it, as they proposed of old to help Nehemiah build the city of God, when they could not suppress him. Freemasons will talk against Masonry as slave-holders did against slavery, while you leave them in the jury-box, court house, legislature and at the communion-table, and in a little while again the grip of the lodge will be on the throat of the nation.

Now the thing to be done is this. Let Mr. Hard, all who, like him, understand this thing, write to our Corresponding Secretary exactly what they will do, provided Mr. Carpenter will give us a Printing-House, and these letters will be laid before him and report made through the *Cynosure*. Hear and understand.

Mrs. Miller's Address at the Syracuse Convention appears in this number. It will be read with eager interest by thousands. It is another strand in the cable of truth that is relentlessly dragging this monster from its abyss of secrecy and crime. The following paragraph should be added to the address as a conclusion:

"My father died in 1853. Had he lived to see the rebellion of 1861, I have no doubt that he would have said that Freemasonry in common with slavery should bear the responsibility of that terrible war; for by undermining southern loyalty it brought about a state of things without which the rebellion would have been impossible."

WHEATON COLLEGE.

Every reader will bear witness how faithfully the *Cynosure* has stood by colleges and theological seminaries which exclude the unfruitful works of darkness. I assume that all the readers wish well to Wheaton College.

One year ago there was a debt on our new and beautiful buildings of close to $20,000. The trustees appointed Prof. C. A. Blanchard financial agent to pay that debt. He has done a heavy year's work in New York, Philadelphia and other parts of the country, and our united efforts have little more than kept the interest down. God willing, our debt must be paid this year ensuing. He or I will lecture against secret societies in every locality where $100 shall be raised toward our college debt, with expenses of travel.

This can easily be done. Let four neighboring points agree to raise twenty-five or thirty dollars, write to him or to myself at Wheaton forthwith, and you will have a visit from one of us.

I need not repeat, I have taken no salary from the treasury of our National Christian Asseciation, *and I never intend to*. But this college debt has my pledge of honor that it shall be paid. The relation of the college to the secret societies of the land is expressed in the fact that the Master of the Wheaton Lodge sued the college in our Circuit and Supreme Courts. The suit was an application for a *mandamus* to command us to revoke our rule against secret societies. This suit was doubtless the result of a general understanding among the lodge-leaders of the State. They surely regard the college as standing in their way to seize on the throat of this country.

Brethren, help us, and help the cause by raising $100 for a week's lectures in any locality. I speak in Princeton, Ill., July 5th. After that I am free to come and see you. Prof. C. A. Blanchard is "resting awhile," after the example of the Master, but will soon be on duty. We must give our first attention to this debt.

Come to our Commencement, July 1st.

J. Blanchard.

NOTES.

—In the letter from Bro. Samuel Hale, in the *Cynosure* of May 28th, page 5, is the passage "even if he does carry the day and serves on their committees." Read "bag" for "day."

—The Peoria, Ill., Freemasons consider themselves snubbed by their Chicago brethren about the corner-stone business, and have arranged for an opposition show on their Masonic saint's day. Invitations have been sent throughout central Illinois, and are so favorably responded to, that 5000 Masons are expected.

—Protests on the corner-stone laying by the Masons continue to pour in; and from every quarter come expressions of the public interest in the matter. Some say they could get one hundred names per day if they had the time; others that two-thirds of the male population of their counties would sign if an opportunity was given them. We hope to report the number received next week. Nothing has lately shown with such force the wide-spread heart-felt hostility to the lodge.

—The Grand Lodge of the State of New York met during the first week in June. Grand Master, Christopher V. Fox, in his annual address calls upon the craft to be very cautious as to the qualifications of candidates for initiations. The Secretary reports the

number of lodges as 682, of which seventeen received their warrants during the year, while fifteen are working under dispensation. The total receipts were $61,846,54, including $59,576.04 for dues. The total membership is 79,840, against 79,079 last year. During the year 5,300 were initiated, some 1,777 admitted, 49 expelled, 25 suspended, 2,840 stricken off for non-payment of dues, 495 died.

Notice of Lectures at Howell, Michigan.

Rev. L. N. Stratton, editor of the *American Wesleyan*, Syracuse, N. Y., will deliver a course of lectures against secret societies in the M. E. church in Howell, Levington county, Michigan, on the 23rd, 24th and 25th days of June, 1874. Lectures free; all friendly to the cause are cordially invited to attend.

NOTICE is also requested that Rev. J. T. Kiggins is to give a course of lectures in Waverly, Iowa, during next week, commencing about the 16th. A local Association will be formed at the same time.

DO NOT FORGET to write to Rev. L. N. Stratton, Syracuse, N. Y., for lectures on his way to Wheaton Commencement and back again. It is a great opportunity for good. See notice of meeting in Michigan.

COMMENCEMENT AT WHEATON occurs this year July 1st. The exercises of the week will be the Baccalaureate sermon on Sabbath, June 28th, by President Blanchard; address before the Society of Inquiry by Rev. Lyman Whiting, D. D., of Janesville, Wis.; address before the Literary Societies by Rev. R. B. Howard, of Princeton, Ill.; annual meeting of the Alumni Association with an address by Rev. L. N. Stratton, of Syracuse, N. Y.; Master's Oration by W. B. Lloyd, of St. Charles, Ill. Ample entertainment for all friends from abroad, who are cordially invited.

Supper Clubs.

The following article appeared in the New York *Semi-Weekly Tribune* of June 2d. As that paper can be taken as good authority I send it to you:

"There is already, as we have previously noted, a little dissention among the grangers. Some of 'the embattled farmers' want to know where all the money goes which is paid into the grange treasuries. There are 12,000 granges, it is urged, in existence, with an average of fifty members each, and $2,000,000, it is estimated, have been paid in initiation fees and dues. 'What has become of all this cash? Who is enriching himself by his grangership?' are questions which the curious are beginning to ask. It is not a point upon which we can give any information. Perhaps the estimates are too high; and possibly the granges are too much like supper clubs."

I have no doubt that the grange is "too much like supper clubs." A friend told me the other day that "secret societies are a nuisance. The members pay their money to the lodge, and when enough money has accumulated it is used by some of the big ones to pay for a grand supper, and not one of the common members are invited. I will have no more to do with them. *They are all a nuisance.*" This man is a Mason, and knew of what he spoke. I told him that Morgan's book sad that the candidate for admission had to divest himself of his clothing before he could be initiated. His answer was: "You join and you will find that *you have to take your pants off.*" This is evidence worth saving.

I do not wonder that members want to know where the money goes. And I do not doubt that the $2,500,000 which have been paid by hard working farmers, who have been duped to join the grange, have paid the bills of a great many supper clubs, and perhaps rum clubs. Every farmer had better be at home rooting out the weeds and thistles that are growing in his crops, or, perhaps, morally speaking, in the hearts of his children, who need all the attention and instruction he can give them. He had better keep grange money in his own pocket, or buy books with it for his family. Then he will know where his money goes, or at least he will not be paying the bills of supper clubs.

CLARK D. KNAPP.

Religious Intelligence.

—The religious statistics of Australia now show 73,700 Episcopalians, 263,537 Presbyterians, 213.436 Methodists, 45,932 Independents, 388,412 Baptists, 49,500 other Protestants, and 436,436 Roman Catholics.

—A New Haven paper states that the Rev. Dr. John Hall will succeed the Rev. Mr Beecher for the next year as the lecturer on preaching before the Yale divinity students.

—The Rev. Naryan Sheshadri proposes to establish a model Christian village in India, to be called Bethel, and which will have well-ventilated houses, a church, manse, industrial schools, etc. It will cost about $50,000.

—Arrangements have been made for holding at Montreal next October, a conference of the Canadian branch of the Evangelical Alliance to which the leading clergymen and laymen of the various provinces of Great Britain and the United States have been invited.

—It is said to be a fact, that one of our Chicago aldermen is more at home teaching his Sunday-school class than sitting in the meetings of the Common Council. In the present character of that body no respectable, Christian man would be otherwise.

—*The National Sunday-school Teacher* says that the Ross Street Sunday-school, Brooklyn, has begun a thorough purification of its literature, and has committed five hundred volumes of its library to the flames. "For the benefit of buyers and of publishers could'nt we have a list of the martyr books?"

—The Wesleyan Missionary Society (England) employs 1,125 missionaries and assistant missionaries, 4,783 catechists and schoolmasters, has 170,360 church-members, 500,000 persons attending the ministry, and 270,000 in the schools. It has 874 principal stations or circuits and 6,647 chapels and other preaching places.

—The United Presbyterian General Assembly met at Monmouth, Ill., during the last week in May. Resolutions against the grange and the use of tobacco were passed, although an effort was made to avoid raising an issue on the first. A large number of the members signed the protest on Masonic corner-stone laying addressed to Pres. Grant.

—As an instance of modern superstition the following from Cardinal Cullen, in his May pastoral to the clergy of Dublin, is somewhat remarkable. He says: "It is only by the Cross, which triumphed over pagan persecutions, that the church can overcome. We are engaged in building a new church in which is to be deposited a large piece of the real cross on which our Lord died, given to me by His Holiness Pius IX."

—The Woman's Union Missionary Society is doing a great work through its thirty-two missionaries in India, China, Japan, Turkey, and Greece. It directs the labors of seventy-one native Bible readers or teachers, and maintains about seventy day schools, containing 1,500 pupils. Its receipts and expenditures the past year were $46,178. It is the pioneer in the very general efforts Christian women are now making on behalf of their heathen sisters.

—A newspaper which has gathered some statistics about Roman Catholic pilgrimages says there will be seven great pilgrimages this year in France. The first, at the end of the present month, to Rome; the second, in June, to Paray-le-Monial; the third, in July, to Ste. Anne d'Auray; the fourth, in August, to Lourdes; the fifth, in September, to Notre Dame de la Garde, Marseilles, and to the St. Baume, the tomb of Mary Magdalene; the sixth, in October, to St. Denis, and the seventh, to Tours in November.

—That good Presbyterian women may know when it is meet that they should expound the Gospel to fallen humanity, a contributor to the *Evangelist* thus specifies for their benefit: 1. Not where there is a sufficient number of well-qualified men. 2. Not where pride is the prompter and vanity is the result, where notoriety is sought and a morbid curiosity is encouraged. 3. Not till the duties prescribed by their mental and physical constitutions and circumstances are performed, and it shall appear that they can preach better than men. 4. Not till sons of thunder are obsolete, and daughters of thunder are demanded.

—The king of Siam, who was crowned in 1868, on attaining his twentieth birthday, September 21, made over the government to a regent, laid aside his royal prerogatives, entered a monastery, and was ordained as a Buddhist priest in conformity with the requirements of that religion. As a priest must be free from all family and secular cares, his crown wives and children had to be renounced. It was not, however, for life, but only for fifteen days, when his government, crown, palace, and family were restored to him. The people were pleased that he conformed to their religious customs, and Buddhism was strengthened in its hold upon them.

News of the Week.

The City.

—The great Reunion of old line Abolitionists came off last week. Numbers were present from nearly all the Northern States, and took part in the meeting. Prominent among them were Dr. Edward Beecher, Hon. Philo Carpenter, Hon. Geo. W. Julian, Hon. J. B. Grinnell, C. C. Burleigh, John G. Fee, Pres. J. Blanchard, Dr. J. B. Walker, Geo. W. Clark the "Liberty Singer," Mrs. Jane G. Swisshelm, George Thompson, Levi Coffin, Dr. Morgan, of Oberlin; probably all were in past years noted men in their localities. The general criticism is that the meeting was continued too long and topics of an extraneous nature brought in. At the request of a number of citizens of Wheaton, Pres. Blanchard will repeat his address in the Chapel of Wheaton College, and Mr. Clark will sing on the occasion.

—The Masons of the city are in some trepidation in regard to their corner-stone elephant. The widespread opposition to their arrogant measures has caused the issue of a circular carefully prepared with the intent to entrap non-Masons into consenting to the fraud. An enthusiastic meeting was held in the basement of the First Congregational Church on the 10th, immediately after the closing of a session of the Anti-Slavery Reunion, and petitions circulated to secure the services of Vice-president Wilson or some other government official to lay the stone.

The Capitol.

—The House has passed the bill admitting Colorado as a State. The vote was 170 ayes and 65 nays.

—There seems to be general satisfaction at the appointment of Gen. Bristow to succeed Mr. Richardson as Secretary of the Treasury.

—The President and most of the general officers of the government are preparing to leave Washington on the adjournment of Congress next week.

—The passage of the Sundry Civil Appropriation Bill has put out the life of the Civil Service Reform by withdrawing all funds used to carry it on. This Reform has long been in the way of ambitious politicians.

The Country.

—During the great storm in Central New York, the steeple of the Congregational church, Rev. R. T. Cross, pastor, was blown down and the building injured.

—The leading saloon keepers of Cincinnati, Ohio, were all arrested June 11th, by the Young Men's Temperance League on a charge of performing common labor on the Sabbath.

—The Union miners of the Hocking Valley, Ohio, have inaugurated a great strike. The attempted importation negroes from Memphis to work the mines last week was only partly successful, many of them being persuaded to join the strikers. A military force has been on the ground to prevent bloodshed.

—During the second week in June terrible storms were experienced in various parts of the country. The village of Tampico, Whiteside Co., Ill., was wholly demolished, twenty-one dwellings and two grain elevators were blown down; none were killed. A number of persons sailing and fishing on Oneida Lake near Utica, N. Y., were drowned by the upsetting of their craft, and the storm was one of the most severe known in the region. The storm visited Troy, N. Y., and demolished one span of the new bridge which fell upon and sunk four canal boats.

—Among the large gifts for scientific and philanthropic purposes those of Mr. Thompson, late President of the Pennsylvania Railroad, and Mr. James Lick, of San Francisco, are to be mentioned. The former wills $2,000,000 to the education and maintenance of the female orphans of railroad employees who may have been killed while in the discharge of duty. Mr. Lick has given $1,855,000 to observatories, monuments and charitable institutions, reserving a homestead and $25,000 a year for himself.

—News from the far West of Indian outbreaks are becoming frequent, a dispatch from Bismark, Dakota Ter., says that 400 Sioux attacked the Ft. Berthold Indian Agency lately but were repulsed. Four agency Indians were killed. Reinforcements were sent from Ft. Stevenson and no further danger is anticipated. During the last week of May Lieut. Heyl had a fight with the Apaches, and letters from Alaska tell of civil war among the tribes of that remote region which the U. S. troops do not dare interfere to prevent.

The Home Circle.

The Mocker.

"Wine is a mocker."
It will smite yon,
It will bite yon,
It will scorn yon in yonr paln:
It will bnrn you,
It will spurn yon,
Thongh in madness yon complain;
With a syren's crnel spell,
With a purpose deep as hell,
It will lure yonr feet away
And o'ercome yon In dismay.

"Wine is a mocker."
In its smiling
And beguiling,
It will sparkle in your eye;
Ever sipping,
Ever tipping,
'Till the merry glass is dry;
It will turn with demons rage,
Sparing neither youth nor age:
Look not then upon the wine,
Though so bright its beauties shine.

"Wine is a mocker."
'Twill betray yon,
Then 'twill slay you,
Though yon cry on ruin's brink;
Hark the moaning
And the groaning,
Where the lost ones drop and sink;
Turn and leave it, let it mock,
Plant thy feet npon the rock,
Turn away from ruins edge,
In the safety of the pledge.

—*Rev. D. Williams.*

Continuance in Well-Doing.

To begin some good work, to start out upon the Christian life, to commence to train one's character in this particular or that—all this is well. But merely this is not enough. To reach a journey's end, it is not enough that with the bright and cheerful light of opening day you set out upon the road. You must tramp on hour after hour, while the sun mounts to the zenith, and his rays come down with scorching power, and the path is dusty, and water fails you. Only by patient continuance over the toilsome way will the evening hour find you at the proper halting-place.

We need not wonder that the Bible lays great stress upon *continuance* in well-doing. It is the true test of Christian character; it is the only way of gaining the immortal crown. Not he that enters upon the battle-field simply, but "he that overcometh," receives the reward of victory.

Here is the matter of the achievement of a Christian character. A great many men begin well; they enter upon the course with enthusiasm. The prospect seems bright, and in so good an endeavor the way, they think, must be easy. But soon the fact that they have entered upon the course seems to satisfy them. They forget that he that putteth on the armor must not boast with him that layeth it off. Difficulties rise about them; unexpected obstacles interrupt their easy progress; dangers of which they had never dreamed yawn at their side.

Just here is the test of character. It turns upon the question whether there shall be a yielding to these difficulties, or a patient continuance in well-doing, and thereby "glory and honor and immortality."

Here is the matter of Christian activity for the good of men and the glory of God. How many enterprises have been entered upon only to be abandoned. They promised well; they were adapted to do good; but there was no patient continuance in them. And how many persons there are that in some transient glow of enthusiasm enter upon some good work already begun, but shortly give it up. They will present many plausible reasons for their course; but the secret of it is they were not willing to persevere. They were willing, even anxious to do well for a little time; but they did not continue in well-doing.

The real labor of Christian living and Christian doing is met just at this point of continuance. And it is no easy thing to hold on day after day, year in and year out, in the face of mighty obstacles, patiently to stem wind and tide, slowly and painfully to "wrestle on toward heaven."

But there is encouragement in this thought, that the work is not all to be done at once, but piece by piece, each day witnessing progress. Continuance in well-doing accomplishes wonders.

And, again, there is encouragement in this, that for this daily continuance in toil, as for its beginning, we can have Divine help. "My grace is sufficient for thee, for my strength is made perfect in weakness," is evermore the assurance of the "present Helper" to each one of his struggling, toiling servants. —*Am. Messenger.*

Correct Landmarks.

As I was riding over the open prairies of Illinois, east of the village of New Rutland, one fine spring morning, I came across some men who were tearing and digging the earth, in the road and by its side, with picks and shovels, as if they were searching for something very valuable that was covered there somewhere. I asked them what they were searching for so carefully. They told me they were trying to find a small stone that was covered there somewhere. Now in the East this would be needless, for the stones are plenty there, and it would seem strange to find a place where there were none, but on these prairies they are seldom seen. There was one near where these men were digging, but they could not easily find it. It was only a common stone. I asked them what they wanted it for. They said it was put there for a landmark, and they wanted to find it so they could run a straight line from it, and measure off a piece of land.

I asked them why they were so particular. A few inches was not much in the starting point. But they said it would make many acres difference in the result. They would not measure a single chain until they found that stone, if it took them days to find it.

I asked them how they knew there was a stone there. They said the records gave an account of its being there, and the records were true. I went on and left them, and when I returned in the afternoon the stone had been found, and the line measured for the land.

And as I rode on I was led to reflect on this as an illustration of the necessity of being careful of the old landmarks and measurements. The Lord has laid down certain landmarks of truth by which we are to be guided in our service to him, and yet how often men get careless about them.

Christ and his teachings are the landmarks laid down for us. And yet men think they can get along very well without Christ. They think they can choose some other guide and do just as well. But the result in the end will show their folly. As it is impossible for men to measure land correctly without due regard to the starting point and landmarks, so it is as impossible to arrive at correct results in the way of life without beginning with Christ, and following the directions given in the record, which is the Bible.

These men were looking for a particular stone in a particular spot. No other would do, for that place was marked by that one stone alone. So in the Christian's life, Christ must be found, and no other. And he occupies the very place the record indicates, and no where else. As other stones might be found to closely resemble the one these men were looking for, so other characters may be found resembling Christ and deceive many.

But as these men wanted the stone that lay in that particular place, so we must find the Christ of the Bible if we would be correct. And as a slight variation from the stone at starting would produce serious results at last, so unless we start with Christ we shall certainly fail at last.

Then let us be particular in this work. Have we found Christ? Is he the Christ of the Bible? And are we working upon the line the record gives us? O that men would be as faithful in eternal things as in temporal! The kingdom of God is to be reached. A little deviation and we may miss it. Let us be *prayerful.* Some have tried to hide the landmarks. Let us find them again. Search on and have faith, as these men had, that the *record is true.*

O for a church with overcoming faith! Then we shall have the correct landmarks.—*World's Crisis.*

Religion in Daily Life.

The great duties of life, as they are ordinarily distributed, both in the household and out of it, are indispensable to the development of the whole nature of man, and of the prime virtues; and they are the instruments, or, to employ the language of olden times, the "means of grace," in life. The church, the lecture-room, the prayer and conference meeting, the communion of saints were once spoken of as "a means of grace." They are means of grace when they produce grace; but it would seem, in the very use of them, as if they meant to exclude common life, common duties, common occupations; whereas, in the divine economy, everything that pertains to the well-being of the individual, and the prosperity of the household, and the welfare of the community in which men live, tends to the amassing of force whichresults in civilization. Everything, which occupies thought and ripens into enterprise, and ripens enterprise into success and fruitful achievement, is part and parcel of the divine scheme.

Therefore, the man who bends over his bench may be as really worshiping God, fulfilling the will of God, and doing God's service, as he who bends over the altar. He who stands at the blacksmith's forge may be as really rendering God service as he who reads from the Psalms or Gospels. He who is rightly performing the duties of life is worshiping, if worship means rendering acceptable service to God.

The Grace of God.

John Dickinson was a farmer in the parish of Ratho, near Edinburgh, and was for a long time negligent and irreligious. It pleased God to take away his wife, and it became necessary for him to have a nurse in the house, who happily was a pious woman,

When his infant daughter was about twenty months old, she was in the room wtih her father and several of his profane companions. Most unexpectedly the child repeated, in its infantine tones, "O, the grace of God!" an exclamation she had often heard from her nurse. The attention of the father was thus excited, the Holy Spirit led him to deep and serious reflections, and thus was his conversion to God effected.

Murmur at nothing; if our ills are irrepairable, it is ungrateful; if remediless, it is vain; a Christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows that it could not happen unless it had first pleased God, and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father, who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.—*Colton.*

Heroism, of the Martyr type, arising from the love of Christ, and hence superior to any mere martial heroism, was exhibited by many of the Friends in North Carolina and other Southern States during the late war. Long freed from the burden of slave-holding themselves, they could not, even if not irreconcilably greatly opposed to war, take part in the contest against the government. Therefore they were exposed to violence, such as may be imagined by those of Andersonville and Libby Prison. From many such accounts within reach, we extract a portion only of one, from the Nashville *Banner.* George Vestal, a Quaker, refusing either to enter the rebel army or to pay an exemption fee, was forced into camp. Unwilling to do anything whatever of the nature of military duty, "three men with sharp Enfield bayonets then thrust them into the fleshy part of his thighs, inflicting in all thirty-five wounds, ranging in depth from one-forth to one inch. Frequently he was knocked down with the butts of the guns; but, as long as he had strength, he would turn one side and the other for the guards, until finally they refused to inflict further punishment. At this juncture the

brave men who composed the old Fourteenth Regiment became loud in their condemnation of this proceeding. The excitment was intense, and had the Brigadier General issued a second order of this character he would have been unable to have it executed. Vestal was afterwards, upon trial by court-martial, confined in Castle-Thunder. At the evacuation of Richmond he was still in prison, and secured his release only by the down-fall of the Confederacy.—*Herald of Peace.*

Gerrit Smith on the Woman's Temperance Movement.

I rejoice that the women see just where to strike in order to cripple the enemy and leave him no power to prolong the fight. Would that the temperance men were as discerning, and were concentrating their force in the same direction, instead of striking all around the compass and hitting nothing effectually. Women see that it is dramselling—the selling of alchoholic beverages to be drank upon the premises, as in hotels and saloons—which makes the vast majority of drunkards—and that once an end is put to this branch of drunkard-making—to this which is rather the very tap-root and trunk of the satanic business—the remaining victories in the cause of temperance will be easily achieved. Let the men follow in this wake of the women, and insist at the ballot-box that Government shall make an end of this dramselling, and a very few years would pass away ere our country would be rejoicing not merely in the dawn but in the noonday brightness of temperance. And to do this they need not call upon Government to espouse the cause of temperance—for it is admitted that Government has no right to espouse any moral reform. They need but call on it to be true to its single office of protecting person aad property—and surely it cannot be true to it so long as it suffers the dramshop to peril them so frightfully. Moreover, whilst the dramshop far surpasses all things else in perilling them, no plea can be offered for its usefulness in any respect or in any degree. The temperance men have but to insist on this duty at the hands of the Government, and all political parties will straightway stand with them—for none of them could afford to deny that the suppression of the dramshop is vital to the protection of person and property.

Proverbs may be regarded as the gems of language; not only in the sense that they are small, bright, and universal currency, but also in the mystery of their composition, as being a work for ages, a secret birth. It is as impossible to make a proverb as to make an emerald, or that black diamond which constitues the more familiar sparkle of material life. We probably none of us know how much we use proverbs in our daily speech; but it is certain that if they were withdrawn from the language, we should find ourselves pulled up at every turn; for we may almost say that a language is not a language until it has proverbs imbedded in it, as a people are not a people till they have antiquities and a past to refer to.

Home and Health Hints.

Heating Church.

The proper measure of heat for cold weather, says Dr. W. W. Hall, of the *Journal of Health*, is about sixty-five degrees of Fahrenheit, at a height of about four feet above the floor. At the close of the services of the day, all the windows and doors should be opened and kept open for two or three hours, so that the drafts of air passing through the building should carry with them, out of doors, the immense amount of human emanations and other impurities which are held in the air of any public building after its occupancy. If this is not done, the odors solidify in part, and dry on the walls and glass and woodwork, to be reconverted into fumes when the next fires are kindled, and to be rebreathed. It is a great mistake to suppose that it is sufficient if the house is ventilated without heat during the week, or just before warming again for the next meeting, for the reason just named. In the common churches in the country, in winter time, good fires ought to be lighted on Saturday afternoon, and kept up until service the next day, in order to get rid of the dampness and closeness observed in all unoccupied buildings. In city churches, which are larger, fires are kindled in very cold weather on Fridays, and are kept burning until Sabbath service.

Grapes as Food.—Men can live and work on grapes and bread. The peasantry of France, Spain and Italy make many a satisfying meal in this way; and of the wholesomeness of the diet there can be no doubt. Medical men constantly recommend the use of grapes for their patients. Scarcely any plant can equal the vine as regards the beauty of its leaves and fruit. As the covering for bare walls and for affording shelter, it is a climber of the first rank. To sit under one's own vine has in all ages been considered the acme of rural happiness—an emblem of peace, a symbol of plenty, and a picture of contentment. That pleasure, though perhaps not in all its fullness, may become the heritage of thousands in these temperate climes. Neither our latitude, longitude nor leaden skies, nor erratic climate forbid the growth of the grape-vine throughout the larger portion of the kingdom.—*Health Reformer.*

Dr. Hall says the best medicines in the world, more efficient than all the potations of the *materia medica*, are warmth, rest, cleanliness and pure air. Some persons make it a virtue to brave disease, "to keep up" as long as they can move a foot or wiggle a finger, and it sometimes succeeds; but in others the powers of life are so completely exhausted by it that the system has lost all power to recuperate, and slow and typhoid fever sets in and carries the patient to a premature grave. Whenever walking or working is an effort, a warm bed and a cool room are the very first indispensables to a sure and speedy recovery. Instinct leads all birds and beasts to quiethood and rest the very moment disease or wounds assail the system.

Children's Corner.

Doing and Being.

"There!" exclaimed Marion fretfully, as she turned from the window, "the day is all gone, and I haven't done anything. I haven't done anything," she repeated discontentedly; "and I meant to do so much."

"What have you done?" inquired Elizabeth, closing her book-basket. "Sit down and tell me."

"Well," assented Marion, seating herself, "you know my day as well as I do. This morning I read three chapters in the Bible, as usual. I do want to get through it this year. Then I was gone an hour on that errand for father; then I wrote three letters, mended Tom's mittens, and corrected Nellie's composition; then mother called me to set the dinner-table. After dinner I directed a magazine and two papers to your missionary; then—oh! Nellie's arithmetic—that took me an hour, she was so stupid; then father asked me to copy a deed for him, and then that tiresome Mrs. Green called, and I entertained her for an hour; and then—how little it all seems!—I went out to get sewing-silk for mother, and buy that ball I've been promising Georgie for a month; and now the man is lighting the gas over the way, and my day is gone! I can't help feeling dissatisfied; I haven't done anything good today."

Elizabeth was rocking lazily to and fro in her chair. "You think a great deal about doing, don't you?"

"Yes, and so do you! You are always at work doing something."

"It's a good thing to be so. God gives us many things to do; but don't you think he gives us something to be, just as well?"

"Oh yes!" very quickly. "Of course."

"May I speak plainly, Marion? May I tell you all about your unsatisfying day?"

"You dear old Elizabeth!" Marion sprang up and threw both her arms around her neck. "You ought to have been born my grandmother. 'Faithful are the wounds of a friend.' Shoot me through and through, I will not even groan." Nevertheless, Marion's lips trembled as he dropped down on the carpet at her friend's feet, and laid her head in her lap.

Before speaking, Elizabeth bent over to kiss her. "I've been thinking all day as I have watched you, dear, that I would like to say this to you. I see that in trying to do what He commands, you forget to be what He commands. I know all about it. First, about reading the three chapters every day. How did you read them?"

"Hurried through the last," confessed Marion; "and I did look to see if it was short. I feel condemned if I don't read it through when I set myself to do it."

"You poor child! we will talk about that some other time. Then came the errand for your father; you fretted about that because you said you were wasting your time. You answered your mother saucily when she inquired whom your letters were written to; you scolded Tom for burning his mittens; you made fun of Nellie's spelling, and set her lips to quivering. You spoke impatiently to yonr mother about setting the dinner table."

"And Betsy ought to do it, I repeat it," interrupted the girl wilfully.

"And you slapped Georgie for hiding the paper you were looking for."

"I am sorry for that," said a voice from under Marion's flowing curls.

"You scolded Nellie for being stupid, until she cried; you frowned over the paper you copied for your father, and did you not make fun of Mrs. Green before she had reached the corner?"

"Oh dear! tell me about being." Marion looked up with penitent eyes. "I will think about being, if you will help me."

"God says, 'Be kindly affectioned one to another.'

" 'Be ye also patient.'

" 'Be ye thankful.'

" 'Be not conformed to this world.

" 'Become little children.'

" 'Be ye therefore perfect.'

" 'Be courteous.'

" 'Be not wise in your own conceits.'

Marion listened, making no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that her cheeks were wet.

"I'll have a better day to-morrow, God helping me, I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient, or kind, or forgiving, or unselfish, or humble, or just, or watchful."

"I should think it was," returned Marion emphatically. — *Lutheran Standard.*

How to put Away our Faults.

One day I was watching a great Newfoundland dog. He had been told by his master to fetch him a basket of tools that the gardener had left in the shed. The great dog went to obey his young master. He took hold of the basket with his mouth, but he could not lift it. What did he do? Give it up? No, never! One by one he took the things out of the basket and carried them to his master.

One by one! That is the way we must try to do with all our faults. Try and get rid of them one by one. Jesus knows how hard it is for you to do this, and so he has given you a word that will help you to do it, and that word is "to-day."

I will show you how. Take one fault,—we will call it bad temper—and in the morning, when you get out of bed, ask God for Christ's sake to help you "to-day" to overcome that bad temper. Perhaps by and by something will begin to make you feel angry; then remember your prayer, and try and drive away the angry feeling, and say, "Not to-day."

If you have learned any bad, wicked words like some poor children in the street, who do not know any better, then ask God for Christ's sake to help you to day; then, when you are tempted to do so, remember, "Not to-day; I will not say wicked words to-day."

And do the same with all your faults. Take them one by one, and try for one whole day not to give way to them. It will come much easier then.—*Selected.*

Reform News.

Prof. Blanchard in Canada.

Editor Cynosure:

Doubtless you will be pleased to hear that Prof. C. A. Blanchard, of Wheaton College, Ill., on the evening of the 7th of June, lectured on secret societies in the U. B. church at Fort Hill, Ont. He was on his route home from the National Convention and stopped off with us. Notwithstanding the short notice the people had, that he would lecture at this point, the lower floor of our church was crowded to its utmost, with some in the gallery and all anxiously and respectfully listened to the distinguished speaker.

We were highly delighted with the manner this brother treats the subject of Masonry. While Bro. B. is logical and witty, he argues his points from the testimony of the Bible and this gives it the effect on his audience. We think lovers of the truth could not turn away from his lecture without feeling aroused to the importance of battling against this mighty, mouldering evil of the day.

Prof. Blanchard is not afraid to speak out against what he knows and feels to be militating against the church of Christ.

We pray he may live long enough to wave a palm of victory over secretism.

J. S. Riddle.

From the Ohio Agent.—A Mason Helps in a Public Initiation.

Bro. Kellogg:—In the midst of a pressure of business in getting ready for our State Convention, and also for the National Convention, I have fallen behind in my reports to your columns. I gave some four lectures in Seneca Co. just before, and one immediately after our State meeting (at Flat Rock) on my return from the same. The three first lectures were given in Harmony Church, four miles south of Tiffin, the county seat.

This was a meeting of much interest. I shall not assume to say whether the interest which characterized the meeting was infused with the lecturer, or whether it resulted from the opposing elements that pervaded among Masons, Odd-fellows and grangers, for it was a hot-bed of all three. On the first evening, in stating my premises I took occasion to say that I was not a secret man, and would be under the necessity of founding my arguments upon testimony obtained from other sources than that acquired by personal experience in the lodge, as I have never been there. And that I intended to take only such testimony as was irrefragable to establish what I should say, and in regard to Masonry I shall feel myself bound in duty to Masonry, and also to outsiders, to reject the testimony of adhering Masons.

First, I could not take the testimony of Masons, because they were sworn not to give truthful testimony touching their institution; but upon the other hand were sworn to ever conceal, and never reveal.

Secondly, my responsibility to my fellow-beings outside of the order prohibited me from practicing deception upon their credulity; and further, my position as a public lecturer involved the necessity of charging Masons with either *lying*, or committing *perjury*. By rejecting their testimony, I simply say to them, You falsify; but if I receive as truthful testimony what adhering Masons say, then I charge them with lying under the solemnities of an oath, and hence knowing as I do, that they are sworn never to divulge, by accepting their testimony I say to them as plain as language can say it, that you are Masonically perjured. I stated that charity prompted me to prefer the lesser of these charges and to say that Masons simply lie, when they say anything in the presence of the enemies of their institution in vindication of their principles.

This raised an excitement, and created quite a buzzing in the Masonic hive. One man by the name of Baker sprang to his feet and said, "I move that a chairman be appointed, and that this question be fairly discussed," stating that he had taken seven degrees and was proud of the order, etc, I said to him, "My friend, (for I did not learn his name until afterwards) do you intend to challenge me for a debate on this question? If so, I accept the issue and am ready to second your motion for a chairman." To this he quietly replied that they were not prepared to enter into debate now, but that they would meet me in the future and sat down. After telling my friend that I would hold myself ready to meet them when they notified me of the time and place, I proceeded to give the evidence upon which I relied for my arguments against Masonry. In giving that part of the Master's degree that relates to the giving of the Master's word on the five points of fellowship, I stated that as there were a good many Masons present, I should like to give that part of the degree intelligently; and asked if a Mason would step out and assist me, as it required two to perform it intelligently.

At this juncture I paused and all eyes were turned to my friend Baker, and he being somewhat impulsive sprang upon his feet, when I urged him to come forward and came down upon the platform to meet him. A Mr. Leese, who was present and in advance of Baker in the degrees, admonished him to be careful in what he did; this caused him to falter, but I and others urged him on, and as he was so far committed he came to the platform when I approached him and took hold of his right hand, "taking the strong grip of the lion's paw" upon him. I observed that he became tremulous and feigned utter ignorance of the part about to be played. I then gave the words of command, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear, and then explained that the words about to be uttered were not allowed to be given above a whisper. I then gave loud and distinctly the Master's word, "*Mah-Hah-Bone.*" I may say in indication of Mr. Baker that he kept his oath in that he did not give any of the signs nor did he give the Master's word, "*Mah-Hah-Bone.*" The only violations he committed of the principles of Masonry were these: he failed to preserve his jewel of silence, and also inadvertently obeyed the first command in setting out his right foot at the command foot to foot, etc..

I make these statements for the benefit of this Royal Arch friend and hope this may be a sufficient vindication of his Masonic character before his lodge. It is due Mr. Baker to say further that he got up at the close of the meeting and apologized for his conduct, and gave assurance that the speaker should be permitted to go on with his series of lectures without any farther interruption and hoped that all would forgive him for his unbecoming conduct and with emphasis declared that there would be no necessity for a moderator in the future, which prediction came true. In the winding up of the part Mr. Baker played in giving the Master's word I presume he felt that something would be expected from him, so he asked what "Mah-Hah-Bone" meant. After telling him, he replied that he never knew before the meaning of those words. Thereby acknowledging the truthfulness of the degree, *i.e.*, that Masons do take that degree, and give those words.

On the next evening my friend Baker was absent, likewise the third and last evenings. Still we had enough of the opposition element to make the meetings interesting. On the second evening we had a German Mason present, who added to the interest by his twitching, and strange gesticulations. Unfortunately he could not understand fully what was said, and he conceived the idea that I was a Catholic priest from Italy, come for the purpose of doing the pope service, and making proselytes to the Catholic faith. He being a German Lutheran, knew that the Catholics and his church were at enmity upon the issue of Freemasonry, as well as on other points. Hence with some show of plausibility he inferred from my opposition to Freemasonry that I must be a Romish priest working in the interest of Catholicism. I gave one lecture at Seneca Union Church, where I referred in a brief way to Masonry, the grange, and the relation existing between the two. Gave one lecture at Honey Creek Chapel, Melmore; subject, The Anti-Secret Character of Freemasonry. I trust upon the whole, that much good may result from those meetings. I go this evening to Spring Hill to attend the first annual meeting of Fulton Co., and to elicit what further light may have developed in the Masonic tragedy.

Yours for the triumph of truth,

D. S. Caldwell.

Cary, Ohio. June 8th, 1874.

The North-East Pennsylvania Christian Association.

The N. E. Pa. Christian Association opposed to Secret Societies held its recent quarterly meeting at Fell's Hall, in the village of Waverly, Pa., commencing on Wednesday, May 6th. In the absence of Rev. S. E. Miller, President of the Association, Elder Charles Parker was chosen as Moderator, and Dr. J. C. Miles, of Dalton, Secretary. After prayer by the Rev. A. L. Post, ten minute addresses were heard from Elders A. L. Post, J. W. Raynor, Nathan Callender, J. L. Barlow, and other brethren. Rev. J. L. Barlow read an original poem, exposing the folly and wrong of Masonic corner-stone laying. Elders Post, Raynor, Barlow and Dr. Miles were appointed a committee on resolutions. Brethren A. C. Reynolds and C. Parker were appointed as Finance Committee.

The following order of business was decided upon: 1st. The first half hour of this evening's and to-morrow morning's session to be spent in prayer. 2d. That Rev. J. L. Barlow deliver public addresses this and to-morrow (Thursday) evenings. 3d. That Thursday A. M. be occupied as a business meeting; and 4th, that Thursday P. M. be devoted to addresses by different members of the Association.

After a profitable afternoon of deliberation and counsel, the convention took a recess till 7½ P. M.

WEDNESDAY EVENING.

The first half hour till 8 o'clock was devoted to prayer, after which Elder J. L. Barlow addressed the assembly on the "Religion of Masonry," showing most conclusively from Masonic authorities that Masonry is a false religion, antagonistic to the Christian system and by its lying pretensions keeping many from the Church of Christ, and from accepting the doctrines of Bible salvation.

After the lecture the assembly was dismissed with the benediction.

THURSDAY MORNING.

From 9½ to 10 o'clock this morning was spent in social prayer. At 10 A. M. business was resumed, and the resolutions presented by the committee were discussed preparatory to adoption. These resolutions are as follows:

[The greater part of these resolutions are omitted for want of room.—Ed. Cynosure.]

Resolved, That the time has fully come when loyalty to Christ and to the best good of society, requires all opposed to secret orders to take political action against the despotism of the lodge, especially because Masonry has usurped nearly all the offices of trust and power in the land.

Resolved, That we recommend to all opposed to secret orders more thorough, prayerful, earnest effort against the works of darkness, by organizing township and other local societies, by the circulation of books and tracts bearing on this subject, and by seeking to enlarge the circulation of the *Christian Cynosure*, the organ of our National Association, and by letting Christian light shine in upon these hidden dens of organized evil.

Resolved, That we, the members of this Association, and citizens of the United States, object most decidedly to the laying of the corner-stones of our public buildings by secret oath-bound orders; whereby a corrupt institution like Masonry seeks glorification and notoriety at the expense of the people at large.

Resolved, That we immediately inaugurate vigorous measures to effect a State organization, and that we aim, if practicable, to reach this result at our next annual meeting in the fall, and

partment. Not that he made choice of that our Committee of Correspondence aim to reach every locality in this State from which a delegation may be obtained, and to this end, that we earnestly solicit the friends of the cause to send the committee by letter or through the *Christian Cynosure* such facts as we need to secure a State organization against the mystery of iniquity.

Resolved, That we recognize in the Patrons of Husbandry, or granges, so-called, which are springing up in all parts of our country, children of secrecy, having Masons and Odd-fellows for god-fathers and god-mothers, which as organizations are most cunningly devised to give speculators at "head centers" the control of the farming interests of the country.

Resolved, That Revs. A. L. Post and J. W. Raynor be a committee to prepare a circular letter on the Evils of Secretism to the ministers, elders, class leaders and deacons of our Christian churches in N. E. Pennsylvania.

Resolved, That we send delegates to the Sixth National Convention, to be held in Syracuse from June 2d to 5th, 1874.

Resolved, That the proceedings of this meeting, together with these resolutions, be published in all our local papers, and in the *Christian Cynosure.*

The members of the Convention signed a petition asking the President of the United States to prevent the laying of the corner-stone of Chicago Custom-House and post-office with Masonic ceremonies.

THURSDAY AFTERNOON.

Association convened at 2 o'clock. and listened to addresses from several brethren.

The following persons were nominated as delegates to the National Convention to be held at Syracuse June 2, 1874: Clark Lowry and wife, S. A. Reynolds and wife, Dr. J. C. Miles and wife, Joseph Powers and wife, and Rev. L. N. Callender, A. L. Post, and J. W. Raynor.

It was further resolved that our next annual meeting be held in the Free Methodist Hall, in Wilkes-barre, to commence at 2 P. M. on the first Tuesday of November.

THURSDAY EVENING, MAY 7TH.

After devotional services, Rev. J. L. Barlow gave his second lecture—Subject, "The Secrets of Masonry." These secrets were laid bare, and their silly, shameful and unholy character plainly exhibited, to the disgust and sorrow of respectable people and the chagrin of secretists.

All our sessions were deeply interesting and profitable and we hope by God's blessing "in whom we trust," and whose truth we aim to vindicate, to aid in enlightening public sentiment in regard to the evils of secretism, so that the power of secret orders shall be overthrown and the church and society be purged from their defiling and selfish and ungodly influence.

J. W. RAYNOR, *Sec'y.*

Along with the local expenses of conventions the general cause should be remembered. The Lowndes Co. (Miss.) Association has just sent $1.00 from its funds to keep up its auxiliary connection.

Correspondence.

The Service of the Christian Church.

NORTHWOOD, O.

The apostle in express terms, not only claims for Christ the honor of the world's creation, but asserts the purpose of its creation to terminate in him.

"All things were created by him and for him." Our earth was selected as the chosen spot on which the mystery of redemption was to be displayed. The advent of the promised Messiah took place here; here was accomplished his awful decease, and here were achieved his glorious victories over men and devils, over sin and death.

Redemption is the grand central object of the Messiah, upon whose shoulders is the government. "Of the increase of his government and peace there shall be no end." This Son of God kings are required to kiss, to avoid his anger. He is "head over all things to the church which is his body." Therefore magistrates are to receive their authority from Christ to serve the church. If they do not serve the church, they do not serve him. "He hath purchased the church with his own blood." Acts xx. 28. The church is the grand object of his care. We read in the 40th chapter of Isaiah, 12th verse: "For the nation and kingdom that will not serve thee [the church] shall perish; yea, those nations shall be utterly wasted."

The whole duty of every man is to serve the church. The civil officer is to be regulated in all his administrations by God's word; and will thereby in all his services serve the church.

In Deuteronomy 32nd. chapter, 9th verse we read, "For the Lord's portion is his people; Jacob is the lot of his inheritance." The institution of civil government is for the good of his inheritance, the invisible church. The Scriptures give no countenance to any relation among men except for the good of the church. No service is required of any man except that which will favor the church. "For all things are yours, whether Paul, or Apollos, or Cephas, or the world. or life, or death, or things present, or things to come; all are yours, and ye are Christ's." (1 Cor. iii. 21-23.) There is a complete harmony in the three texts,—the last, with the first quoted from Col. i. 1-16, and the one in Eph. i. 1-22, 23. "And hath put all things under his feet, and gave him to be head over all things to the church which is his body." Under the Old Testament dispensation when God's people ruled, both in church and state, the two departments were kept perfectly distinct. The elders that sat in the gate durst not intermeddle with the priest's business on pain of death. And the priests had as little right to interfere in civil matters. Then, there was a union of church and state. The State made a provision for a house of worship, and support of the ministry. Jehoshaphat made arrangement for carrying out of civil and ecclesiastical government by appointing distinct officers in each department. But he was serving the church.

JAMES BARNETT.

OUR MAIL.

H. Johnson, Delavan, Wis., writes:

"Delevan is a hard place in which to get subscribers for a paper that opposes the craft. The ministers are mum upon the subject of secretism, and one is a Mason and Odd-fellow. I may get one, two or three more. I shall do what I can for the cause. I said from its first start it would prove a success. God will sustain the right."

J. C. Carithers, Pittsburgh, Ind., writes:

"I send you the names of a few subscribers. There are a few here who oppose secret societies, but they seem dull and lifeless in the cause of reform. May the good cause increase."

John Hubbard, Freedom, Ill., writes:

"As I cannot go to the Convention. I shall try and see what I can do to aid in this way (by obtaining *Cynosure* subscribers.) . . . My heart is in this work. . . . All seem to like the new paper, and I rejoice in your effort to do good."

E. E. Morrison, Kirkville, Ia., writes:

"It is quite refreshing to note the stir the paper and those tracts make among the haters of light."

J. A. Lambert, Correctionville, Ia., writes:

"I would not do without it (the *Cynosure*) for four times the price."

Adna Lull, Greeley, Ia., writes that he has obtained one hundred and twenty signers to the petition concerning the government business in Chicago, and adds:

"I think if there is a paper in the world that ought to be sustained it is the *Christian Cynosure*. . . I like it better and better, therefore you may consider me a life subscriber, and I hope your subscription list will increase tenfold."

W. E. Henry, Zig, Mo., writes:

"Be assured that I prize the paper in its enlarged form. With Jesus in my soul, the *Bible*, *Religious Telescope*, and the *Cynosure*, I can accomplish a good work in the strength of the Lord. My struggle is hard, but by the blessing of the Lord you may expect more money, and perhaps, soon, subscriptions for your valuable paper."

James Andrus, Amboy, Ill,, writes:

"I am eighty-one years old. . . I feel to pray for the success of our cause, and am fully satisfied it is eventually to succed, or our country is doomed to become a monarchy."

He orders fifty cents' worth of extra copies of the *Cynosure* containing a report of the Syracuse Convention to circulate among "persons who need to be informed what their duty is, and learn to take a paper that will be worth more than all the Republican and Democratic papers they can find to read."

B. Williams, Warren Ill,, writes:

"I am doing all I can to circulate Antimasonic papers and tracts; but the people in these parts are so infatuated with secrecy that, having eyes, they see not; ears, they hear not; and hearts, they do not understand. They will hiss at you and call you a silly fanatic, and meddling about that which is none of your business. I shall keep up work and if possible increase the circulation of your or *our* valuable *Cynosure*."

Jas. P. Rogers, Auburn, Kan., writes:

"Dear brethren of the *Cynosure*, I have received the extra copies sent me, and have distributed the same, and have been making some efforts to get subscribers. . . . I think there can be something done after a while. In fact I have the promise of one subscriber. The movement is in its infancy here. I do not know as there ever was anything said about it until since I came here last winter and circulated a number of *Cynosure* tracts, and shortly after my coming, a Brother Shepherdson, of the Wesleyan Church, held a protracted meeting and gave the dark orders a waking up, or rather an opiate, as they have made but little stir since the close of the meeting; and a number of the best men that were in the lodge have ceased to be active, and some of them say that a Christian has no need of its assistance. I would to God that all had the moral courage to do the same, not only to leave these dark abodes of the devil, but denounce the order and sound the alarm to keep others out of this terrible trap for destroying souls. All of these dark orders are of the same spirit. The grange is stealing away time, money, and worse than all that, man's and woman's independence of character by binding them to keep a lot of worthless secrets and submit to the childish nonsense of initiation into the lodge. God being my helper I intend to do what I can to stop this terrible scourge upon the church and world. There are some that see no harm in the grange; but anything that is carried on under the vail of impenetrable secrecy in opposition to the Saviour's command to let our light shine is not of God, and must therefore be of the devil, although it seems hard to say so. I refer to the institution and not to individuals because some good people belong to it. The only way is to work and pray. God will in his own good time overthrow all things that oppose his authority. May he hasten the glad time is my prayer."

A friend from Wis., writes:

"I am determined to do what I can for the reform. We had to lock horns with secrecy and try our strength to keep it from ruining our Sabbath-school. I have been wished a mobbing ever since giving out the tracts you sent me, and that by a preacher; but none of these things move me. I know in whom I trust."

We are glad to see the light struggling through to illuminate dark places. A friend from Texas sends four subscriptions at his own expense, renews his own, and writes:

"Masonry is all powerful here, and you must fight it secretly. I am a Mason and Odd-fellow both, but I detest Masonry."

Artemas Basset, West Chazy, N. Y., writes:

"I have tried to get a new subscriber but failed."

"Try, try again."

Rev. J. S. Rice, N. Pownal, Me., seems determined to have as wide a circulation for the *Cynosure* in his State as possible. He has sent us twenty-one subscriptions since the fourth of May. In his first letter containing names, he wrote:

"I shall do all I can for the *Cynosure*."

He means what he says. Others in that State are at work, and we wish to encourage them, and agents in other States by saying: Truth and righteousness needs your help in promoting this reform. The *Cynosure* is in great need of your earnest, intelligent assistance, and, as as a rule, almost without exception, cool, persevering and energetic effort meets with success.

Rev. G. S. Bascom, Peru, Ill., writes:

"The paper is proving an eye-opener to me."

Our letters are a source of great encouragement to us, and judging from their tone we conclude that they are a scource of pleasure to those who write them.

Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.

State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, Carey, O.

State Lecturers for New York, Z. Weaver, Esq. ,Syracuse, and J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Bath, Steuben Co., N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls, N. Y.
Wm. M. Givens, Center Point, Clay Co., Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.

The Sabbath School.

Schednle of Bible Lessons for Second Quarter, 1874.

Apr.	5th,	Ex.	xx. 1-17—The Ten Commands.
"	12	"	xxxii. 1-6, 19, 20: Golden Calf.
"	19	"	xxxiii. 12-20: People Forgiven.
"	25	"	xl. 17-30: Tabernacle set up.
May	3	Lev.	vii. 37, 38: The Five Offerings.
"	10	"	xxii. 4-6, 15-21, 33-36: The Three Great Feasts.
"	17	Num.	iii. 5-13: The Lord's Ministers.
"	25	"	xix. 1-10: Israel's Unbelief.
"	31	"	xx. 7-13: The Smitten Rock.
June	7	Num.	xxi. 4-9: Serpent of Brass.
"	14	Deut.	xviii. 9-16: The True Prophet.
"	21	"	xxxiv. 1-12: Death of Moses.
"	28	Review (Suggest) Deut. viii. Mercies Reviewed.	

LESSON XXVI.—JUNE 28, 1784.—GOD'S MERCIES.

SCRIPTURE LESSON.—DEUT. viii. 1-20. Commit 1-10 ; Primary Verse, 2.

1 And all the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know : that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills :

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates ; a land of oil olive and honey ;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it ; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day :

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein ;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied ;

14 Then thine heart be lifted up, and thou forget the Lord thy God, which brought the forth out of the land of Egypt, from the house of bondage ;

15 Who led the through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water ; who brought thee forth water out of the rock of flint ;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end ;

17 And thou say in thy heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God : for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that thou shalt surely perish.

20. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

GOLDEN TEXT.—"Bless the Lord, O my soul, and forget not all his benefits." Ps. ciii. 2.

TOPIC.—Four points of knowledge.

HOME READINGS.

M.	Deut. viii.	1-20—The Mercies Reviewed.
T.	Deut. ix.	1-29—The Charge to Israel.
W.	Deut. x.	1-22—The Reasonable Service.
Th.	Dett. xi.	1-32—The Children Taught.
F.	Deut. xii.	1-32—The Place of Prayer.
S.	Deut. xxix.	1-29—The Covenant Reviewed.
S.	Deut. xxx.	1-20—The Way of Life.

TOPICAL ANALYSIS.

The Knowledge of Ourselves,	verses	1, 2.
The Knowledge of God,	"	3, 4.
Knowledge of our Relationship,	"	5, 6.
The Knowledge of our Hope,	"	7-10.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Israel was about to exchange the desert for a land of abundance, and would be in great danger. God causes them to look back over the past, and gives them warnings for the future. This chapter is like the key to some arithmetics. The answers are written here to the hard problems they had before received. So we shall know all by and by.

What is our lesson called? Have you ever tried to recall the blessings of God? How many have you had during the past quarter? Name the twelve lessons. Give the Golden texts. Repeat the text for this lesson. What is the principal topic?

What is the first topic? How much of the way had God led them? What reason does God give in verse 2? Did not God know their hearts? Who did not know them? How can we find out what is in our hearts? How does God speak of our hearts? (Gen. vi. 5; Jer. xvii. 9; Matt. xv. 18.) Suppose you found out that you were sick, what would you do? If you have a bad heart what can be done?

What is the second topic? Who had humbled them? Who fed them when they were hungry? How long did their clothes last? How many grew foot-sore? Why did God allow them to grow hungry? Did you ever have anything of your own to feed? Did you enjoy it? How many years did God continue to bless them? What does God say in Deut. ii. 7?

What is the third topic? What relation does God acknowledge to Israel? How is it proved? Who does a father have a right to punish? If he is a good father why does he punish his child? If you saw a man punishing a child whose child would you think it was? If you see Christians suffer do you think it is because God hates them? What does God wish us to keep? Spell keeping-the-commandments in one word.

What is the fourth topic? Where was God leading them? Name the fourteen things God said about the land. What does God say they would do after they had been in the land? Read the rest of the chapter.

LESSONS. The knowledge of ourselves ought to lead us to know God. When we know him we ought to trust in him. When we reach the good land we shall bless God for all the trials by the way.

Thy Needs.

BY ETHEL GREY.

"When I first entered the Sunday-school as a teacher," said a friend to me, only yesterday, "I fancied that nothing could be easier or more delightful than to instruct a class of children in the truths of the Bible. I was sadly mistaken. I have found it to be work, nothing but work, and oh, the hardest and most discouraging work." For my part," observed a lady who had listened with interest to the remark, "I dread the work. I've been out of the harness for some time, and, while I feel that I ought to put it on, I yet fear to make the attempt. I never before so much realized my own needs. It seems to me that a Sunday-school teacher needs so many qualifications in order to be fitted to do the work successfully." Both of these friends are Christian workers; both sincere in their utterances; both, certainly, imbued with a sense of great responsibility of a Sunday-school teacher, yet, evidently, both were forgetful of the precious promise so cheering and comforting—"*My God shall supply all your need.*"

Have you need of wisdom? "If any of you lack wisdom, let him ask of God that giveth liberally and upbradeth not."

Do you say you have need of patience? Consider the patience of God.

Do you lack earnestness? Remember *the time is short.*

Have you not sufficient forbearance? Think again of the Scripture which saith "Forbearing one another and forgiving one another, . . . even as God for Christ's sake hath forgiven you."

Do you feel your need of self-denial? Reflect "Even Christ pleased not himself."

Do you say "I compare so unfavorably with others in my manner; I lack address?" Dear friend, the Bible has its word of instructive helpfulness for you—"Be pitiful, be courteous."

"But, you urge, "I have so little faith. This is my great need." Read the eleventh chapter of Hebrews and take heart. Remember it shall be unto you even as your faith.

"But I do not love my work. I fear, after all, my chief need is love." Then indeed sore is your need. Without love you are nothing. With it, Christ strengthening you, you can do all things. Having love, it seems to me you may have all these other qualifications. For "love is the fulfilling of the law."

The promises are sure. "As thy days, so shall thy strength be." You may have many needs, but He in whom all fullness dwells, is faithful to supply them all.—*Nat'l. S. S. Teacher.*

Farm and Garden.

Birds and Bugs.

The etomologists, or bug-hunters, who go about hunting butterflies and bugs, are an institution. Their business is to study the nature and habits of insects, and the necessity of their work is shown by such facts as are to be found in the reports to Congress.

The 'army worm,' after it had given but little trouble for a hundred years, destroyed millions of dollars' worth of grain in 1861. The wheat midge and Hessian fly destroyed several million dollars' worth of wheat in New York in a single year. It is said that Maine could raise 100,000 bushels of wheat a year but for the ravages of these two insects; and the loss to the Southern planters by the 'cotton-boll worm,' the 'army worm,' and the 'chinch bug' is enormous. The 'wire worm' alone consumed in one department in France nearly a million dollars' worth of grain, and caused deficient harvests for years. In Germany whole forests were consumed by the larvæ of a species of worm, and thousands of fir trees had to be cut down. These are facts that make entomology an economic study. The agriculturalist classifies insects into friends or foes of his crops, as they are carniverous or herbiverous. The work of protection is well done by birds. In France the government extends its protection even to buzzards and rooks, because each of the former consume about 6,000 field mice yearly, and the latter an incalculable number of white worms. In Hungary, and afterwards in Prussia, to the discomfiture of Frederick the Great, the sparrows were found to be the farmer's best friend.

Over fifty species of insects prey upon cereals and grapes, and as many on our field crops. Thirty well-known species ravage garden vegetables, and fifty attack the grape vine, and their number is increasing. About seventy-five species make their annual onset upon the apple tree, and as many upon the plum, pear, peach, and cherry. Over fifty species infest the oak, twenty-five the elm, seventy five the walnut, and one hundred prey upon the pine. Each year witnesses the attacks of new enemies. The killing of insect-eating birds steadily increases noxious insects.

Cleanliness in Milking.

So much has been said and writen in regard to cleanliness in milking, and it is so obvious that milk which is to be used for, or to be manufactured into human food should be perfectly clean, that it seems almost superfluous to call attention to the subject. But in spite of all that has been said, filthy practices creep into use. One of these is milking in the rain or when the cow is so wet that the water will run down her sides and drip into the milk pail. The hair and skin of the cow are covered with accumulations of perspiration, and to soak these up aud rinse them down her sides into the milk, is as injurious as it is filthy.

Another defect sometimes occurs from not thoroughly cleansing the teats and udder before commencing to milk. A thorough brushing is always necessary to get off the loose hairs and dirt, and if the teats have become otherwise filthy, they should be washed, but not milked till they are dry. A pail of water and a cloth should always be at hand for this purpose. When milking is done in a stable, there is sometimes a neglect to provide absorbents to soak up liquid excrement, and to prevent spattering. This is both a violation of cleanliness and wasteful. It can be easily guarded against by the use of straw, saw-dust, dried muck, or something of the kind. Still another filthy practice is that of drawing a little milk into the hand and wetting the teats with it before beginning to milk. Some milkers insist that this is not uncleanly; to which is only necessary to reply that any person whose sense of neatness is so obtuse as not to discover, without argument, that the practice is a filthy one, is unfit either to milk or work about a dairy.

Besides objections on the score of filth, the first milk drawn contains so little cream and so much saline matter, that it makes the surface of the teats dry and harsh, and inclines them to chap. If, after the milking is done, the pail is set aside and the teats wet with some of the very last strippings, that are little else but cream, there would be less objection to the practice.

To mention in detail all the points that offend against cleanliness would be tedious. They must, for the most part be left to the milker's sense of neatness, which certainly ought to be of an appreciative character. Uncleanly milking is quite too common. If all the milk of which butter and cheese are made could be taken to the dairy-house as undefiled as it exists in the udder, the price of those luxuries would be at once materially advanced.—*Canada Farmer.*

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The last time the mail list was counted (May 26) it numbered 4,607. On June 15th the number is 4,780. The average daily gain is a little less than nine subscriptions. This report is not so good as it ought to be. The *Cynosure* in its present form deserves and must have a wider circulation. Notwithstanding economy during May, it lacked one hundred and fifty-two dollars of paying the current expenses. This does not frighten us, but it leads us to the conclusion that we must deny ourselves a little more and work a little harder during the rest of June and through July and August.

Illinois has *Cynosure* subscriptions in seventy-eight counties and has more than any other State, eight hundred and eighty-five. What is the least she can afford to do for the paper this summer? Every responsible person who desires to promote the reform is authorized to act as agent. Are there not four hundred and forty-two of the Illinois subscribers who can send in one new subscription this summer! Let Illinois do her duty to the *Cynosure* between this time and the time of the next presidential election and the vote which she will cast for upright men at that time will certainly be worth counting.

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New York has the fourth place on our list. Iowa the fifth. Wisconsin the sixth. Michigan the seventh. Michigan reports more than 20,000 members of the grange.

Friends, do not let the granges work harder than you do. Vermont has the eighth position as regards numbers. Missouri the ninth. Kansas the tenth. Minnesota the eleventh. Connecticut the twelfth. Massachusetts the thirteenth. Is she contented to hold this rank? We ask her fifty-seven *Cynosrue* subscribers to answer. Colorado has the fourteenth place. California stands next. Then comes Oregon. New Jersey has the seventeenth place. Nebraska the eighteenth. Maine the nineteenth. West Virginia and Washington Territory stand together with nineteen subscribers each in the twentieth place.

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" loose	14 00	15 00
Prairie, "	10 00	12 00
Lard	11¾	
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Cheese	12½	14½
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Beans	2 15	2 50
Potatoes, per bu	85	1 40
Broom corn	04	09
HIDES—Green and green cured	06½	09
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Lumber—Clear	38 00	55 00
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Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	36	53
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LIVE STOCK. Cattle, extra	6 30	6 60
Good to choice	5 65	6 20
Medium	4 75	5 50
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Hogs,	5 10	5 90
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Wheat	1 40	1 60
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CHICAGO, THURSDAY, JUNE 25, 1874.

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WEEKLY, $2 00 A YEAR.

Executive Committee Notice.—By order of the President and Secretaries of the National Christian Association a meeting of the Ex. Com. of the Association will be held at the *Cynosure* office on Saturday, June 27th, at 11 A. M.

The following are the members of the Committee: B. T. Roberts, *Pres. N. C. A.*; L. N. Stratton, *1st Vice Pres.*; P. Carpenter, J. Blanchard, A. Wait. I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace Isaac Preston, Wm. Pinkney, *Directors;* C. A. Blanchard, *Cor. Sec'y.*; J. P. Stoddard, *Gen'l Agt. and Lecturer;* H. L. Kellogg, *Rec. Sec'y and Treas.;* H. A. Fischer, *Auditor.*

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Topics of the Time.

TWO MORE CONVENTIONS.—The Republican Conventions of Illinois and Indiana have come and gone. The main questions before them were on the financial and liquor issues. The attempt of the Illinois delegates seems to have been to avoid taking any position on either of these matters. That it succeeded admirably is evident from the fact that the St. Louis *Democrat*, N. Y. *Herald*, and Cincinnati *Inquirer*, think they favor inflation, while the St. Louis *Republican*, N. Y. *Tribune*, N. Y. *Times*, and St. Louis *Globe* are equally sure they declared for honesty and hard money. This is a fair sample of present political work. *Our statesmen* have no views on public policy which cannot be changed to accord with the sentiments of the voters of their district. Senator Logan is the father of the "Black laws" of Illinois, a code as dark and bloody as the similar one of South Carolina. He has been for several years shouting himself hoarse over the liberation of the slave. He went into office on a platform promising the country hard money and fair dealing. He has been doing his best to aid speculators by further paperizing the mediums of exchange. He will now do anything or be anything that promises future success in office begging. The Convention at Springfield, influenced by him and Representative Farwell have put out a two-faced platform hoping to fool both temperate men and drunkards, speculators in gold, (*i. e.* thieves) and working men to vote for its candidates. The Indiana Convention seems to have been affected in the same way to a less extent, as evidenced by its cautious endorsement of Morton and its declaration for "local option," "damages" and the existing temperance law. Is it not plain that we have no parties at present save parties of office beggars? that the affairs of the country are managed by men who if they should be awakened at midnight (or in the morning) by a movement of the people, would in their *robes de nuit*, streak for the nearest fence and sit on the top rail until they could guess which side would have the largest crowd, when they would scramble down and shout, "We were always on this side; send us our clothes and we will make you a speech?"

FREEDOM OF THE PRESS.—The Senators of the United States have passed a bill by which any newspaper having an authorized correspondent or agent in any State, Territory or the District of Columbia, may be sued in any Federal Court having jurisdiction over the territory where that correspondent lives and be summoned by service of process upon this agent or person having business relations with the paper.

The operation of this law would be as follows: If Gen. Grant should get drunk; Gen. Butler steal telegrams; Secretary Richardson, Assistant Sawyer and Solicitor Banfield conspire with Sanborn to defraud; Alexander R. Shepherd rise by his native genius from "a poor plumber boy" to the champion robber of the District of Columbia, all these things to come to light on the first day of May, 1874. And further, if on the same day it should be ascertained that the Collector of Customs at New Orleans, New York, San Francisco and Chicago were Masonic robbers of the Treasury. And once more, if the correspondents of the N. Y. *Tribune* should send the facts in each case to that paper and they should be published in it; then the N. Y. *Tribune* might be made defendant in six libel suits in the city of Washington, and one each in four cities named, to be tried if the courts pleased on the same day, before juries composed of Government dependants, with no appeal possible except to the Supreme Court of the United States. It requires no argument to prove that the strongest newspaper in the United States could be killed in less than five years by this law and the persecutions made possible by it. Congressmen are quite accustomed to boast of the investigations that have resulted in the discomfiture of a few of the blood-suckers of Washington. Now if they will point to one such investigation that took place before the newspapers demanded it, time and again, they may escape the accusation of attempting to abridge the freedom of the press; though they cannot escape that of gross ignorance. Congressmen know that the reforms would never have been made without the persistent demand of the press. They know that this bill could have no other effect than to render freedom of speech on public men and matters impossible. The men who in the Senate voted for it are subverters of the Constitution they have sworn to uphold. It will be perfectly safe to watch such men.

RESPECTING AN ESTABLISHMENT OF RELIGION.—The movement to expel delegate Cannon from the House of Representatives because he has more than one wife has failed. Our representatives have decided that the polygamist can stay but that no others may come. This action means one of two things; either that Mormonism is not a religion, or that it is and one who practices this religion cannot be a territorial representative. If the first is the true meaning, the act is unconstitutional because it is one respecting an establishment of religion. For if Congress has power to say that Mormonism is not religion and must not be practiced it may go through the entire list of denominations. For the right to say that one body of religionists are no religionists involves the right to declare that other bodies are not, and when they have excluded all but one, it is the religion of the country. If they do not say that Mormonism is no religion they do say that one who practices this religion must be excluded from a certain office because he does so. In other words they require a religious test as a qualification to an office under the United States. This also is forbidden by the Constitution. What then ought these Congressmen to do? Why, to say in the Constitution, by amendment of the preamble or otherwise: "The Christian religion is the fundamental law of the United States. The God of the Bible is the God by whom we swear and to whom we owe allegiance. Men who worship false gods and practice false religions are thereby disqualified for offices of honor or profit under these United States." When this is done you can stand on firm ground and refuse to admit Mormons to Congress, or worshipers of the joss-house. While the Constitution remains as it is all such endeavors are hostile to its letter and spirit and will be as futile as the laws already passed prohibiting polygamy, which everybody knows are a dead letter.

THE CORNER-STONE.—The Masonic brethren are seemingly a little troubled at the petitions against their prospective impertinence over a Chicago Custom-House. A note in the Chicago *Journal* lately said in a grumbling undertone that so far only one hundred and sixty Masons had decided to take part in the exercises. A little while ago we were told that twenty-five thousand Masons with patches of white linen over their stomachs were to take part in the work, and now one hundred and sixty are to do so. "Oh! what a fall was there, my countrymen!" There will doubtless be more than that number. Certainly such great and good men as Reynolds, Logan and Hurlbut, should understand printing and inflation well enough to get out something of a crowd. If they come, why will they come? Because Masonry is in a decayed condition in Illinois, and something must be done in the way of parade and show to impress the ignorant and bring in money from ambitious, weak young men. The order has tried the "silent-tongue, faithful-heart" dodge and is losing on it. *The Cynosure* is steadily increasing its circulation and influence. Men are beginning to speak out all over the country. Secret societies of every sort are more and more corrupt, and they must strike. They have already so far as possible gagged the churches, but are not gaining power in that direction now. They have begun to throw Anti-masonic papers out of the mail (the writer has written proof of this statement) and are putting Masonic men into every Post Office and Custom-House that they can reach. At Wheaton a maimed man was put out and a Mason put in lately, and similar instances are common.

The leaders, such men as Pike and Mackey, have nothing to lose, and we are entering on a desperate struggle which will be settled when honest men and open measures are victorious, or when the dream of Cæsarism has become an awful reality and the lodge has throttled the Republic. There is no possible communion between light and darkness, between Americanism and the dark despotisms like Masonry, Jesuitism and the Internationals. Be wise then in time. This Chicago Custom-House is the point where secretism makes her first advance. The protest of fourteen thousand AMERICANS is already recorded. Thus far all is well, but we must be active and vigilant. Freemasonry and its like live only in the dark, they die in the light. Let there be light from one hundred thousand *Cynosures*, from ten thousand tracts and tongues and the dark dens will be vacant. The honest deluded victims of the lodge will shake off their bonds, one more triumph will be achieved, and then, —we will take the field against the next great wrong.

THE SYRACUSE CONVENTION.

UNPUBLISHED REMINISCENCES OF THE MORGAN TIMES.

BY ELDER DAVID BERNARD.

Every Christian is or should be a faithful witness for God and the truth. As my age and infirmities indicate that my time of giving testimony will soon expire, I embrace the opportunity now given to testify of some things which may have a bearing upon the doings and results of this Convention.

Some of the facts you may know already. Of these I may only confirm your faith or refresh your memories. But I may speak of some things which you can only know from my lips, as of all who once knew them I alone am left to tell you.

Of my nativity I will only say I was born in Utica, Oneida county, New York, on the 24th day of December, 1798. Most of my early life was spent in Utica. Some part of my time was spent in clerkships and in teaching school. A portion of my minority was occupied in reading law with the Hon. Felix Grundy, of Nashville, Tenn., and a part of my time was occupied as a student in Columbian College, at Washington, D. C. I was baptized in Utica, licensed to preach the Gospel in Utica, and in Utica I was made a Freemason. The motives urged by my Masonic friends for my union with the order were very plausible. They said that Masonry was a moral institution, benevolent and religious. They said that the order embraced in its membership men of the greatest intelligence and highest respectability in all parts of the world. They said that if I should become a minister of the Gospel, which I then had in view, it would be of great benefit and doubtless insure my success. That infidel Masons would attend on my ministry and aid in my support. They said that if I should become a Mason it would render my pathway through life more desirable and greatly augment my usefulness. And they said also that a knowledge of Masonry would aid me in expounding the Word of God, and gave me for an example Rev. ii. 17: "To him that overcometh will I give to eat of the hidden manna and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." They pretended that this secret name was known and could be explained only by Freemasons. That the initials on the key-stone, H. T. W. S. S. T. K. S. indicated the name and was given to the candidate in this degree. But this is all "gammon" as the sequel proves. We often see these letters on the jewels of Mark Master Masons worn upon their guards, or watch chains, or bosom pins. And I sometimes read them to these wise Master builders, and they always acknowledge, directly or indirectly, that I know that much of Masonry at least, "Hiram Tyrian Widow's Son Sent to King Solomon." Wonderful light this, isn't it? Shining from Masonry upon the Word of God like an unlighted tallow candle shining on the sun! And you have to swear thirty-four times before you get high enough to understand the import of these wonderful, mystical letters—and they prove not to be mystical after all—the solving of which would not give you one ray of light from God's Word, leaving you after all the light that Masonry affords in the condition of a "numskull with his finger in his mouth." But they had another inducement. In view of my becoming a clergyman I should have it all free of cost.

But I had an objection still. They imposed oaths with penalties on all their members, and I had conscientious scruples against swearing in any form. But they disposed of this by their short method, "lying." They said that no oath would be required of me! And I yielded, and thus I was caught in an evil net. Thus was I snared in an evil time. And thus I, a young man, an aspirant for clerical robes and an immortal crown, was seeking companionship and fellowship with infidels. And now behold me semi-denuded, hoodwinked and cable-towed, and on my knees invoking the name of the Lord Almighty and swearing extra-judicially, with no sanction or authority of national or Divine law, and, consequently, profanely. Swearing all along at every step of the way. In the first degree, three times; in the second degree, six times; in the third degree, seventeen times; and in the four chaptoral degrees, forty times; making in sixty-seven times I swore profanely in taking the first seven degrees of Masonry. And no one is excused. All who ascend the Masonic ladder seven degrees, descend as far as sixty-seven profane oaths will take them in sin. And with a "so help me God" to back up and sustain the oaths of each degree. And this claims to be a moral institution, the handmaid of religion!

When I came to the Royal Arch degree and to the point in the oath which obligates to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if in my power, whether he be right or wrong; and to the point to keep his secrets given to me in charge as such, I knowing them to be such, murder and treason not excepted, I stopped and objected to the oath. Whereupon a number of my friends gathered around me and gave me the assurance that it was all right, and that all would be explained to my satisfaction at the end. But no explanation was ever given me. And the reason was there was none to give. And I know of none in Masonry. And if there were any I ought to know it, for I have taken forty-eight degrees of Masonry from the highest Masonic authority; all the unwritten degrees of the Blue Lodge and Royal Arch chapter, in due form, under the sanction of an oath with death penalties; and all the Ineffable degrees from the Grand Commander of the Lodge of Perfection in Schenectady, where they were conferred under the sanction of an oath; making eighteen degrees Masonically and thirty degrees of a higher grade in manuscript from the same Grand Commander, and one of the Sublime Princes, without an oath. And every Royal Arch Mason knows I testify truly when I affirm that the oath of that degree obligates to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if in my power, whether he be right or wrong, and to keep his secrets when committed in charge as such, I knowing them to be such, murder and treason not excepted; or, as in some chapters given, "without exception," which is the same thing.

And I became more and more dissatisfied with Masonry, and saying this to a high Mason he assured me that what I had received was but the shadow of the thing, and founded on the Old Testament, and that in the Ineffable degrees which were founded on the New Testament I should find the substance. And that if I should go on I would be satisfied. And I did go on, and I was satisfied with a vengeance, for I found that every step I took I got deeper and deeper into the mire. In other words, that as we ascend the Masonic ladder we descend in degradation, moral corruption and death.

Take some of the penalties for example. In the first degree the penalty is death.

In the higher degrees the penalty is death in more terrible forms. For example, the penalty of the Royal Arch degree is having the "skull smote off and the brains exposed to the hot rays of the sun." In the Knight of the Red Cross it is "having my house torn down and the timbers thereof set up and I hanged thereon, and when the last trump shall blow that I be forever excluded from the society of all true and courteous Knights." In the Knight Templar's fifth libation: "This pure wine I now take (from a human skull, remember) in testimony of my belief of the mortality of the body and the immortality of the soul. And may this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid on the head of the Saviour, so may all the sins of the person whose skull this was be heaped upon my head, in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future time take in relation to any degree of Masonry or order of Knighthood, so help me God."

Yes, I was satisfied that Freemasonry was all a hoax; a big sell; the devil's trap; the biggest humbug the world ever saw. I made up my mind that I had been sold, and that every man who had taken the first oath in Masonry was sold, and that there was no escape from the snare but by renouncing and denouncing it forever. And I did that very thing. And a clean sweep I made of it you may well believe, death penalties to prevent, notwithstanding.

In the month of August (I think it was), 1826, about five weeks before the abduction of Captain Morgan, I met the Rev. E. M. Spencer, of Middlebury, Geneva Co., N. Y., and he informed me (of what I had before heard) that one William Morgan, of Batavia, was writing, with a view of publishing, the secrets of Masonry. He said that it was the greatest piece of depravity that he ever heard of, and must be stopped; Morgan must be disposed of, put out of the way. He should be willing to be one of a number to do it; "to lay him up to dry." "Why, God looks upon the institution of Masonry with so much complacency he never would bring the perpetrators to light!" Mr. Spencer was a highly respectable clergyman, pastor of the First Baptist Church in Middlebury, and principal of the Academy in that village. We had some discussions in the public journals and he, finding himself in the wrong, backed off the course. Years afterwards he came to my house humble and penitent, and I freely forgave him all he had ever said or done against me. And I asked him to preach in my pulpit, which he did a number of times, and with much acceptance. I saw him again in Jamestown, cold in death. It was at his funeral, in his coffin, going to his grave, to his long home.

I mention this case of Mr. Spencer (one of many) to show the infatuating spirit of Masonry. Its blinding, hardening, alluring, overwhelming influence. To show how intelligent and good minds can be overcome by it. Indeed, this spirit is a strong element of its power, and this renders it the more dangerous, for it lures but to destroy. Indeed, this fascinating, seducing spirit is so subtle that the captive don't know when he is caught; nor by what means he is caught; or that he is caught at all. Nor does he realize that he is held a willing captive in the coils of a fell destroyer whose enchantments are fatal and whose victims are many. This captive is like a man sold to the devil and don't know it. Mr. Spencer did not know that he was sold to the prince of darkness and the power of the air, and was led captive at his will. He did not know that Freemasonry had made him a murderer at heart. He was "willing to be one of a number to put him out of the way!" What an expression for an intelligent, learned and highly polished minister of Christ! Willing to put Morgan out of the way! To "hang him up to dry!" There was no mistake about his meaning. He meant just what he said. And he was in character one of the fairest of the fair; the observed of all observers. I never knew a man who was in common life more pure; the last man in western New York to be suspected of murder. And if he had taken the Ineffable degrees in due form, he had sworn to do substantially the same thing, or what was equivalent to it. And he had taken the oath of the Royal Arch Mason. He had sworn to aid and assist the murderers of Morgan if they were Royal Arch Masons, and to espouse their cause so far as to extricate them from difficulty, whether they were right in his murder or wrong. Every Royal Arch Mason was under the same oath to do the same thing if in his power. If arrested, those murderers of Morgan must be delivered from the sheriff; if in prison awaiting their trial for murder, they must be delivered from jail; if on trial, they must be delivered from the court room; if tried, found guilty of murder and under sentence of death, they must be delivered from the jury's verdict, from the sentence of the judge, from the hangman's cart and the hangman's halter. If there is power enough to deliver the murderers it must be done, and by Masonic law. And if Benedict Arnold

and Judas Iscariot were among these murderers they must be delivered if they could give the grand hailing sign of distress of a Royal Arch Mason; delivered they must be if power to extricate them is possessed by the Masonic arm.

And the murderers of Morgan were delivered by Masonry. One of them came to New York city and in open lodge confessed his crime of killing Morgan, and asked for help to escape to England. They responded to the call of their good brother in distress, opened their arms to receive him graciously; opened their purses and paid his passage to England, and sent messengers with him out to Coney's Island and put him on board of a vessel for Liverpool, as they were in duty bound to do as good brother Masons.

So says Col. Stone, of New York city, a Knight Templar, in his "Defense of Masonry."

The introduction of Elder John G. Stearns' book, and Captain Morgan's "Illustrations of Masonry" were of great service. They did much good in enlightening and waking up the people. And the churches in western New York took hold of the subject with a strong hand, especially in Genesee county. The church in Pavilion, Elder Bernard pastor, led on the battle. Masonry was put in check and the combat commenced. The pastor, sustained by the majority, arraigned the Masonic members and a large council was called. The result of the council being in favor of truth and righteousness, discomfited the Masons. Charges against Masonry were made and sustained. The battle was long and the fight a hard one. But the truth was prevalent and victorious.

As this document may be called upon at a future time it is well perhaps to say that the result of the council was simply this, to-wit: "The Anti-masons were to give the Masons of the church a copy of our charges against Masonry and they were to have the privilege of employing some minister as counsel, and reply, and we to reply to them and the council to be called together again and resolve and consult in view of the whole thing, the charges against the order, the replies and rejoinders, &c., &c. We accepted the result and offered the Masons a copy of our objections to Freemasonry. But they did not think it best to accept the result of the council, so we kept the copy and put it on file for the next rainy day. Our sky was clear then; our sun was bright; all things indeed were propitious; heaven and nature smiled, and now order and purity reigned in the house of God.

But not so among the oath-bound brotherhood. In the lodge measures were concocted to put down ecclesiastical domination and destroy the influence, at least of the man who had the affrontery to stand up against the order of Hiram the widow's son (who sent to King Solomon). And now lodge meetings were called and I felt it important to attend, but, as true as you live, it seemed a little like going into the lion's den! For lightning gleamed from every Masonic eye. The mutterings of distant but coming thunder were distinctly audible on every hand. While the spirits of Morgan, Murdock, Miller and others, sighed in the breeze, and Masonry, with its usual brazen front, bloody hands and murderous heart, stalked stately across the valley unwhipped of justice.

Yes, I said, I will go up to the battle, and I will go armed. But it must be with Christian armor. The Lord must be my "shield and buckler." "I shall not be greatly moved. In God have I put my trust." "I will not be afraid what man can do unto me." For God is my trust. "They that trust in the Lord shall never be confounded." Amen and amen. Lord, help me this once. And he did.

The meeting was called to order by the Worshipful Master, who very graphically announced the object of the meeting which he said (if I remember rightly) was to harmonize the minds of the members on the subject which was creating some feeling, the abduction of some man who had been writing with a view of publishing what purported to be Freemasonry. And it was important that there should be harmony of views and feelings on the subject among the craft.

A very mild and gentle beginning for such an ending as we had. Like an April shower before a hurricane. But the storm soon commenced and increased and became horribly interesting. In the most emphatic manner I spoke of Morgan's abduction and murder as against law, order and justice. That it could not and would not be endured. I was asked what right I had to speak freely and openly as I had done in Pavilion. And I answered them plainly. I was asked what I had against Masonry. I replied: "In the first place," said I, "read or repeat the Master Mason's oath." And they did. A bright Mason was called upon who gave it correctly. When a Mason can repeat the oaths and lectures readily and correctly he is called (though a dough-head or a knave he may be as a man) a bright Mason. But if he is not well posted in his memory of the secrets, the oaths and lectures of the order he is called rusty. This man could repeat the oaths and obligations readily and correctly. He was, therefore, as I said, a bright Mason. When he came to the words: "Furthermore, do I promise and swear that a Master Mason's secrets, given to me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me, murder and treason excepted, and they left to my own election;" "That will do," said I. "The candidate swears to keep all secrets—all criminal secrets must be included, save murder and treason, and these he is bound by his oath to keep if he thinks it best—left to his own election." "That will do," said I, and they commenced discussing the subject. They were divided. Truly they appeared muzzled. "You ask me what right I have to speak freely and openly of Masonry. The right of opinion, the freedom of speech, and the liberty of the press, are dear-bought privileges. Our God gave them, our fathers fought for them. I inherited them with my first breath, and I will only lose them with my last. The Masons have killed one man. Now let them kill me if they dare. But lay your hands on me at your peril. Touch a hair of my head and your lives will be taken. The community is aroused, and order, law and justice will be maintained."

And they "caved!" A hundred strong men in the wrong cowed before one man in the right. "They did not think it best to kill me just then."

But Elder Leonard Anson arose and took strong grounds for Masonic laws, oaths and penalties. He said that if he should see any man writing Masonry he should feel it his duty to stop him. That as cities and churches had their laws, with a right to inflict their penalties, so Masons had their laws with the right to inflict the penalties to them, and the lodge is the place to try a Mason. And he said that if Morgan had been writing Masonry and his throat had been cut from ear to ear, and his tongue was torn out by the roots, and his body was buried beneath the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours, he could not complain of not having justice done him. Amen, amen, amen, was the audible and emphatic response all round the room. And it would have amused you to have seen their eyes all glaring with vengeance turned towards me. To put their looks into words I need but repeat the langurge of Mr. Williams, the son of a Baptist clergyman of Utica—it was in the house of God. He put his fist in my face, saying with a vengeance, "Damn you, you ought to be sent after Morgan." But they did not think best to kill me just then. For, though Morgan was dead, his soul was marching on And I went out from among them, turned my back on "that proud temple to destruction doomed."

That lodge room was a fine hall then; the welcome resort of a hundred guests of Hiram, the widow's son.

Now it is deserted; a dreary habitation of bats and rats and vermin of the leper grades, and not a living man to do it reverence.

In a short time after I left the room a gray-haired Mason arose and said: "Brethren, Elder Bernard can write and he will write against Masonry, and we must put him down." "Amen," was the audible approval. And they turned me out of their synagogue—after I had gone out. And they immediately published me in all the world as an expelled member, for unmasonic conduct, for speaking against Masonry. And in so doing commended me Ask you what provocation I have had to testify of Masonry as vile, corrupt, accursed, bad? Humanity degraded and murdered by it; the wife a widow made, and children fatherless; the Bible profaned and Christ rejected; the grace of God ignored and another gospel proclaimed to man, and which is not another. But Freemasonry would destroy the Gospel of Christ. But Christ lives, and because he lives those who believe in his name and do his will shall live also.

But nearly all that body of Masons are gone. The high priest, the master, the tyler who carried the sword that did not cut my throat from ear to ear, and Elder Leonard Anson, who justified in a full lodge of worthy and well qualified Masons, the death of Captain Morgan for writing the secrets of the order, with the Entered Apprentices, the Fellow Crafts and Master Masons, and Mark Masters, and Past Masters, and Most Excellent Masters, and Royal Arch Masons; for some of all these grades were there, with Knight Templars—all are gone to the grave to await the resurrection morning and the judgment of the great day.

Among the very few that still remain is one of the two that stood by me in my hour of peril, David Snow, one of the immortal 103 names of seceding Masons who signed the Declaration of Independence from Freemasonry July 4, 1828. In his character for truth and integrity he is true as steel; pure gold tried in the fire; an Anti-mason of forty-eight years, and still lives. Honor to whom honor is due.

I went to Batavia, but Morgan was not there; for Masonry had gone before me, and Morgan was dead. The myrmidons of the order had struck him down with the poniard of Masonic vengeance. They had sunk him beneath the dark waters of the Niagara. But his bereaved family, his lovely wife and sweet babes were there. I saw them in the light of day. I saw them in all their freshness of youth and beauty. Lovely as spring flowers. And they were lovely in their weeds of mourning and tears. And I believe in my inmost soul that they were alike lovely, both mother and children in their innocence and virtue. Mrs. Morgan in character was pure and unspotted as the Virgin of Bethlehem; without taint or blemish or any such thing, till the serpent came; spotless as the snow-flakes, until the hydra-headed demon of hell appeared. He hissed. His sibilant voice was heard, and she felt the wound. Felt it in her widowed, bleeding heart and soul. But I must leave her in her tears and sorrows to mourn herself a widow and her children fatherless. Made so by Freemasonry. But after a suitable time a respectable citizen of Batavia espoused Mrs. Morgan as his honored wife, and she proved herself to be what she really was—a crown of glory to her husband. No pearl ever lay under Oman's green water more pure in its shell than her spirit with his.

The inference drawn by the order that the Masonic murder of Captain Morgan was justifiable because Mrs. Morgan was surmised by his murderers to be of doubtful purity, was only in the logic of Masonry found, and that of Satan's coining. And this proves the "deep damnation of his taking off." For doing what the laws of his country justified him in doing, and the law of high heaven required at his hand, these hell-hounds of Masonry murdered a free citizen; murdered the patriot father; murdered the kind and loving husband.

But I went to Batavia to obtain Captain Morgan's book, and calling at Col. D. C. Miller's office, where it was printed, I found the doors locked and the office guarded by pistols and muskets and cannon all loaded and the inmates ready for defence.

The office had been attacked and fired and they were on the look out for another Masonic raid.

Mr. Scranton, the deputy sheriff, introduced me to the printers and the door flew open at my approach. My position on the subject of Masonry had reached Batavia, and they were glad to see me. They asked me into the office and requested me to examine a copy of the "Illustrations of Masonry" by Morgan. Not a copy had been issued from the office. I gave the work

sufficient attention as to be confident that Morgan was a bright Mason and had made a correct expose of Masonry. I purchased the copy I had examined and Mr. Scranton paid for it. The dollar for the book was sent to Mrs. Morgan with the message that it was for the first copy sold, and that it had been examined by Elder Bernard, a Royal Arch Mason, and found to be all right. And I said to the printers, "It is all right; go ahead."

This was the first copy of the work which cost Wm. Morgan his life. And you have a transcript of that book of Morgan with the typographical errors all corrected in my Light on Masonry. It is Morgan's revelation as he wrote the degrees in Batavia, and they are as I received them in the lodge in Utica, and as Colonel William Williams for me in Utica published them.

The most interesting, the most important, the best thought of my life—save the one great thought of Christ and him crucified for sinners, revealed to me and in me the hope of glory, and for all the world who will receive the gift, without money and without price—was the conception of "Light on Masonry." The one is the Balm of Gilead, and the Great Physician there. This is "the treasure hid in the field." This is the "pearl of great price;" and this is "the hope of the world both now and forever." And for this I have labored and toiled in nineteen States and for more than fifty years; and if the good Lord would give me life and strength I would delight to kiss his feet, bear his cross and glory in his name a thousand years longer. Yes, yes, yes, and forever more. Amen.

And against the sin of Freemasonry, the devil's masterpiece, the deceiver and the anti-Christ, as revealed in "Light on Masonry," I have unwaveringly borne testimony for forty-eight eight years, enduring the persecutions of the wicked and enjoying the smiles of the Lord all the way through.

It may not be uninteresting to this Convention to know that I have been a regularly ordained minister of the Gospel in the Baptist church for more than fifty years, and employed nearly thirty years of that time as pastor of fifteen different churches, three of them city churches, one of them in New York and twelve of them village and country churches; and fifteen years in agencies for the Bible and Bible societies. And it has so happened by the grace of God that I never have had the least charge of immorality brought against me before any tribunal, civil or ecclesiastical, in all my life.

But do not for one moment suppose that I intend to say this boastingly. I do not. For, while I confess that I should have been perfect, I acknowledge I have not been immaculate. But by the grace of God I am what I am. And if I have ever had one pure thought, spoken one good word, or done one good act, it has been the fruit of grace divine through Jesus Christ my Lord.

I am a life member of the N. Y. Baptist State Convention, of the Am. Baptist Home Missionary Society, of the Am. Bible Society, of the Am. Baptist Union, and a life director of the Am. & Foreign Bible Society, and also of the American Bible Union.

I have labored in many revivals in Massachusetts, Connecticut, New York, New Jersey, Pennsylvania and Ohio, and with much success. And for all this, life, health, strength and prosperity, to God, Father, Son and Spirit be all the glory, now and forever.

But I am authentically informed by letters from Missouri that the Masons in that State affirm that there is no such person in the world as Elder David Bernard, author of "Light on Masonry." One said to my friend Mr. Root, who had a copy of my book with him, "the man who wrote that book is dead; the Masons would not suffer him to live." "Well," said Mr. Root, "I see Elder Bernard every day when I am at home. He lives directly across the road from my house." The Mason in Missouri could not see how that could be. He could not account for it. We, in the East, can: there is a God in Israel.

But for the edification of those who never saw me and don't believe in my being, I will say that I hold in my hands, open to the inspection of the curious and the unbelieving, a diploma, signed officially and sealed, commending me to the favorable notice and protection of every Free and Accepted Mason on the globe. This diploma is from the lodge in Utica, dated May 15, 1822. And I hold a letter from John Q. Adams, dated Washington, July 8, 1841, thanking me for publishing "Light on Masonry." And many gentlemen know that Mr. Adams made my book the basis of many letters to Colonel Stone and Edward Livingstone, Secretary of State of the United States, giving Masonry such a dressing as it had never received before.

I have said that next to the Gospel of Christ the great *desideratum* of my life has been the giving to the world "Light on Masonry," and chiefly because Masonry opposes the Gospel. I regard it as the great enemy of Christianity, of the Bible and of the Church of God. And this is no fancy. I am not certain if II. John, 7th verse, "This is the deceiver and the anti-Christ," as given by the best modern scholarship, is not the true and proper rendering of the passage. The question then arises, Who is it? or What is it? Barnum called his unique animal "What-is-it," for he could not tell what it was; and he made money by his own ignorance and the stupidity of his patrons. Now put this animal on the table and dissect him, analyze him—all the parts—and he comes out a monkey. Nothing just like him, that's true. He is unique, but a monkey after all, even to the tail.

Look at Masonry! Look up to it. Look down upon it. View it from every stand-point that is possible. Analyze all its parts separately or together; and can you tell what it is? Is it Christianity? It has the Bible. Yes, but it has the Koran also; and it has the Shastas as well; or anything else you please that will corrupt your will and bind your conscience. Anything that will make you subservient to the dominion of Masonry. No, it is not Christianity! It is bound to destroy that. It has sworn to do it!—"which Masons are bound to fight against and destroy." That is its language and that is its purpose and that is its spirit.

Is it Judaism? It has the Jewish costume, the mitre of Aaron, his breast-plate, his rod, his robes, the pot of manna, the Ark of the Covenant, the Old Testament, the burning bush, Solomon's temple? But Judaism has circumcision, covenants of promise, burnt offerings, and (had) a Saviour to come, which were fundamental with the Jews. Masonry has none of these. It has no sacrifice for sin, but the blood of its victims—of men—which is unclean and murderous; as the blood of Morgan and Murdock and others, which is unappeased and cries for vengeance. Cries to the God of truth and justice—not in vain. Masonry has no Saviour, past, present or to come. Nor has it any god, but the cold-hearted, deistical god. Masonry has no "God my Saviour;" no "Lord my Redeemer."

No, it is not Christianity; nor Judaism. Nor is it the "hand-maid of religion;" for Christianity is the only true religion and that needs no hand-maids. She can do her own work and will. Nor will she admit of any twin sister to the family. She ignores all such relationships. Hear the voice of the great Captain of our salvation: "I am God, and beside me there is no Saviour." "I have trodden the wine-press alone, and of the people there was none with me." This is plain and needs no commentary. "Mine own arm brought salvation," saith Jehovah Jesus. All the Bible, missionary, tract and publication societies are his servants. But among them all Masonry has no place. Nor has she an angel to proclaim her character or mission. Secret her name, character and mission; but now she is unveiled. She is secret no longer. Now she is revealed. Her character and mission are known, and proclaimed upon the house-tops. This is the deceiver and the anti-Christ.

But again, What is it? for here is the square and the compass; the common gavel and the plumbing line and the tressel board; the hood-wink and the cable-tow and a coffin; "Jacob's Ladder" and the "Burning Bush" of hemlock and tow; the "skull cup" of wine and the mallet and the chisel; the oaths and penalties; imprecating death penalties and damnation penalties and hand-cutting penalties and ear-cutting and tongue-splitting penalties! And there are the Entered Apprentices and the Fellow Crafts and Master Masons and Mark Masters and Past Masters and Most Excellent Masters and Royal Arch and Knights of the Red Cross and Knights of Malta and Knight Templars, Knights of the Holy Sepulcher, Knights of East and West, Knights of the Eagle, Knights of the Sun, Princes of Jerusalem, Sovereign of Sovereigns, and Deputy Sovereign of Sovereigns of Sublime Princes, Princes of the Royal Secret, and Sovereign Inspector Generals of the 33d Degree. And then there are representations of the four winds by four old men with inflated beeve's bladders under their arms. And then there is the representation of the apostate's doom in a lake of burning fire, human beings as monsters engulphed in flames; and the candidate is gravely told that the scene is but a faint representation of what he shall suffer in case of his apostacy or in case he violates the obligations he has taken.

Then, on the other hand, there is a representation of a Mason going to heaven to the right hand of God, having washed his robes in his own blood! And then again some are so elevated as to be distingushed by a badge upon which is inscribed "King of Kings and Lord of Lords!" Is not this like the man of sin, described by Paul in 2 Thess. ii. 4, sitting "in the temple of God showing himself that he is God?" And a great many more which I have not the time to memorize or the tongue to repeat.

But what is all this that begins in folly and profanity, goes on in degradation and deism and ends in blasphemy, murder and death. What is it that tramples the cross of Jesus under foot? that makes the Bible a play thing, giving different interpretations to the same sacred volume and by the Bible swears men and binds them to do things which that holy book forbids? What is it that sends the bald headed infidel to heaven through his own blood? What is it that inforces by oath and obligation a restricted and partial virtue upon some and gives a plainly implied license to immolate the chastity of all others? that puts the Mason's mother, wife, sister and daughter in the parlor of virtue and purity and leaves all other ladies out in the cold? (See Master Mason's oath.) What is it that declares that one degree of Masonry will prepare a man for futurity? What is it that declares religion to be "an idol," a "serpent," the "daughter of hypocrisy," which Masons are bound to fight against and destroy? And, finally, what is it that, while the Bible affirms that "other foundation can no man lay than that is laid, which is Jesus Christ," and that there is "no other name given under heaven among men whereby we can be saved" but Jesus Christ,—what is it makes itself a liar by saying there is? by saying that the mystical use of the common gavel can do it? the mystical use of Jacob's Ladder can do it? that "an attachment to the statutes and rules of the order" will make Masons deserving of entering the celestial Jerusalem? What is it that gives God's Word the lie? rejects Jesus Christ as the Saviour, does despite to the spirit of grace, counts the blood of the everlasting covenant an unholy thing, and sends men to perdition? The Apostle Paul says he is "accursed." Jesus Christ says, "He that despiseth me despiseth Him that sent me;" and the Apostle John says, "this the anti-Christ that denies the Father and the Son." "This is the deceiver and the anti-Christ." Who or what does this more plainly or more positively or perniciously than Freemasonry? And why all this multiplicity of machinery to accomplish moral, benevolent or even religious objects, if such were had in view? Why is this diversity of material, this complexity, this "hotch-potch" mixing? this mixing of the common with the uncommon, the puerile with the important, the sublime and ridiculous, the laughable and the grave, the foolish and the absurd, the repulsive and the attractive, the moralities and the immoralities, the chaste and the impure, the vulgar and the refined, the reverent and the impious, the terrible and the cruel, the degrading, humiliating, the profane, the blasphemous—and these not all? Why all this but to conceal, allure, divert, distract, overcome and destroy? What but in the language of Illuminism to "destroy all governments and all relig-

ions?" And of Christianity especially it said, "Crush the wretch."

And this is the great, the terrible, the accursed design of Freemasonry.

It is anti-Christ, body, soul and spirit; anti-Christ from the centre to the circumference; from the foundation to to the topstone. Yes, what is it if not the deceiver and the anti-Christ?

How much of the old serpent there is incarnated in this mystery of iniquity! I don't know, but if Masonry is the body of this incarnation, then, as Christ became incarnate to destroy the works of the devil, so Satan has taken the body of Masonry to destroy Christ and his kingdom. But let this be as it may, it is certain that "God works in a mysterious way his wonders to perform." And it is certain in my mind that as God destroyed the old world by water and slavery by blood, so he will destroy this mystery of iniquity by the "spirit of his mouth and by the brightness of his coming." The time and manner of his coming I leave with Him who worketh all things after the counsel of his own will, and will, if it please God, work for him while the day lasts. The night comes when no man can work. But remember Jesus has said, "Every plant which my heavenly Father has not planted shall be rooted up."

My glorious Lord, I'll work for Thee,
For Thou didst bleed and die for me.

In making my arrangements for the publication of "Light on Masonry," at Utica, I called on the Rev. N. N. Whiting, pastor of the Baptist church in Vernon, Oneida Co., N. Y. Prof. Whiting, as he afterward became, was a graduate of Union College, Schenectady, N. Y., in both departments. He graduated in the college proper with honor. He then read law and was admitted at the bar and commenced practice, professed religion and returned to college and went through a theological course. He entered the ministry and was ordained by a large council as pastor of the Baptist church in Schenectady. My acquaintance with Mr. Whiting commenced in 1823, and he was my bosom friend until, in 1872, forty-nine years after our acquaintance and friendship commenced, he passed to the house of many mansions. Prof. Whiting was elected and acted as President of the Collegiate Institute, of Plainfield, N. J. He was a great Bible student; was a profound Greek and Hebrew scholar; and could teach thirteen languages. He was one of the revisers of American Bible Union. A perfect gentleman in his deportment, modest, retiring and unassuming; strictly truthful, conscientious and of unwavering moral honesty. Of his sincere piety, deep and abiding, I have no doubt. And had he had half the tinsel he possessed of pure gold he would have been, as a gentleman and scholar, a star of the first magnitude.

Prof. Whiting was a very high Mason; one of sixteen, the highest save three in the world. These three are Sovereign Inspector Generals of Masonry. Masonry has divided the world into sixteen parts, and appoints a Deputy Sovereign of Sovereigns of Sublime Princes over each of these parts, and three Sovereign Inspector Generals over the whole earth. These are Sovereign Inspector Generals of the 33d degree.

In 1826 the Rev. Dr. Frederick Dalcho, of South Carolina, was one of these three Sovereign Inspector Generals of the order. With him were deposited the written manuscripts of Masonry (all above the Royal Arch are written) of all the higher degrees. When the Lodge of Perfection at Schenectady was installed Dr. Dalcho furnished the manuscripts. He copied them from the original records for that lodge and gave Mr. Yates of Schenectady, the Grand Commander, the eleven degrees for that lodge, and all the rest. Mr. Yates held them in connection with Prof. Whiting for some years. They had them in possession alternately. As Mr. Yates was at the head of the lodge for whom they were written he held them most of the time. But when not in the hands of Yates, they were held by Whiting. When I called on Whiting, Mr. Yates had them in possession; and not until then did I know that any such manuscripts were in existence. I indeed had supposed that my cup was full already, for I had the first three degrees of the Blue Lodge from the pen of Captain Morgan, and sealed with his own blood! And I had the four chaptoral degrees and the degrees of the Cross and Encampment of the Knight Templars from the report of the convention of one hundred and three seceding Masons at Leroy, N. Y., and the eleven Ineffable degrees which I had from the Lodge of Perfection, making twenty-three degrees of pure and unmixed Masonry, and from undoubted authority. I felt well, but little thought I was destined to be the depository or medium through which all the treasures of "Solomon and Hiram the Widow's Son" were to flow to mankind! Rather through which and by whom this lady of the night, and of the darkness, and of blood should be unveiled, and this great harlot of Hades be brought into the light of the unclouded, mid-day sun. Brought out, denuded of all her jewelry, her silk, lace and pearls, and now can be seen with her hood-wink, cable-tow, skull-cup of wine, and dreadful poniard of Masonic vengeance. Seen in all her fulsome nudity, breathing out profanity, blasphemy and death; and belching forth fire and brimstone and double damnation on all of her simple-hearted and honest-minded victims, who refuse to obey her laws and disobey her mandates. Don't think I am painting. I am not. I don't deal in furbelows of speech, nor speak in the language of hyperbole. John Quincy Adams called the inside of Masonry made bare in my book, "the execrable secrets" of Masonry revealed. In other words, that I told the world what an accursed old hag Masonry was, and he commended me for it. And, believe me, I think of it with great humility, and I say it with much diffidence, that if the good Lord ever approved anything that I have ever done for him or his truth or his kingdom, he approved of my publishing to the world the "execrable secrets" of Masonry.

When I entered the house of my friend and brother, Whiting, although knowing his views were all in favor of Masonry, and that he was one of the highest Masons in the world; and remembering that I had taken the higher degrees of Masonry at his suggestion and by his aid; and knowing, too, that he knew as well as I that we were now antipodes on Masonry, and possibly might become violent belligerents, yet I had no misgivings. I knew he had the intelligence, the learning, the piety, the knowledge of Masonry,—every thing in advance of myself, save truth, common sense, conscience and God. On the great question at issue I knew, I KNEW I was right. No hesitancy, no tremblings. Not a bit of it—but a perfect confidence in the truth and righteousness of my mission.

We met in love. The Master was with us. Mr. Whiting knew I was about to publish my "Light on Masonry." I told him all about it. He was not angry; nor was I. We opened the subject, pro and con. The questions at issue were: 1st, Is Masonry wrong? 2d, should Masonry be revealed? 3d, are the oaths of Masonry legally or morally binding?

The first question—Is Masonry wrong?—I gained without a flesh-wound; for he helped me. He said casually and rather confidentially in the course of remarks, that a revelation of the upper degrees of Masonry would do more to pull down Masonry than all the lower degrees which I was going to publish could do. "How so?" I asked. "Why, they are anti-Christian." "Indeed! Well, then, upon your own showing Masonry must be wrong." And so there I had him. "Masonry is wrong is it? I have gained the first point I think; and gaining that I have gained the second also, for it cannot be maintained that wrong should be concealed." He gave up both points. But there the third point was involved in the other. But on this came the tug of war. He was fastidiously conscientious on the keeping of oaths and promises. We had a long and hard battle on this point. I took the ground that extra-judicial oaths to do wrong were neither legally nor morally binding. And that such an oath should always be broken. And I contended that the existence of Masonry depended on the keeping of its secrets inviolate. If its secrets were kept it would continue and we should be responsible for the evils which would flow from its continuance.

He was intelligent, learned, conscientious and pious; an astute lawyer and a sound theologian. And after about three day's and night's discussion, I laid my hand upon his heart and conscience, and appealing to his better nature, asked him if he was willing to cherish an enemy to the Bible, to the church of God, to the Lord Jesus who had bought us with his own blood? or would he aid in destroying this great reptile from the earth? I cannot tell you half that was said, but the battle was won and the truth was victorious. "I can help this cause now; I may not have another chance." And by this servant of God Mr. Yates was gained, and though not willing to assume any responsibility in the matter, was willing to give up the manuscripts to Mr. Whiting to dispose of as he thought best. And my good brother Whiting thought best to loan them to me, and to me for publication. I copied them carefully as I could; and I thought best to give them,—as I had nothing else to give—and myself for the life of the world; taking pattern from my glorious Lord.

You can find all the "secrets" of Masonry up to the thirty-third degree as I received them, and as I have here testified, from the hands of the Rev. Dr. Frederick Dalcho, Sovereign Inspector General of the thirty-third degree, through the hands of the Grand Commander, Mr. Yates, of the Lodge of Perfection in Schenectady, N. Y., and Rev. Prof. N. N. Whiting; and if intelligence and learning and piety and official standing as a Mason, and a correct knowledge of Masonry are essential to authenticity and belief, then we have full and reliable evidence from the testimony of the Rev. N. N. Whiting, as given by the testimony of Elder David Bernard, of the truth of the higher degrees of Masonry as revealed in "Light on Masonry," by Elder David Bernard, Grand Elect Perfect and Sublime Mason.

And now is it not a matter of congratulation that this Convention is in the possession of Masonry in its details as given in the lodges in this country, from the first to the thirty-third degree, obtained from the highest and purest and the most authentic and reliable sources of Masonic authority and knowledge in the world?

Address of Rev. D. P. Rathbun.

Mr. Rathbun on being introduced to the audience said he felt deeply such sentiments as those just sung. He rejoiced that he was born and reared in a land of freedom, and his soul had never been bound by fetters of any kind long. He had been persuaded to join the Masonic fraternity, but had enough of it in the Blue Lodge; he never went beyond the third degree.

We must not deceive ourselves with regard to this institution. We have a foe that is strong. Some great men told us that the late war would be short, that there would be no hard fighting; but what sacrifices were made ere it closed! Who can tell how many martyrs there will be for the truth before Masonry will be put down! Some tell us there are good things about Masonry, and pat the creature a little so that the hard things said of it may not hurt so badly. But this is a mistake. It must be given up. We must learn that Masonry is darkness and nothing else. Mackey says, that as a secret society Masonry has existed for centuries, but as an open institution it would not live as many years as it has centuries. When men say that individuals enjoy the presence of God in connection with their Freemasonry, I believe them greatly mistaken. The institution is darkness itself and must perish in the light of truth. I believe that such assertions are putting a weapon into the hands of the enemy. Any man may see if he will that the institution is anti-Christian in every particular. In his own experience he remembered that he did not enjoy religion while a Freemason. He knew he was not honoring God; and not until he left it forever he got the clear light of heaven upon his soul. He could not understand how a man could practice concealment as Masonry requires and have the favor of God.

Some object to the use of severe language against Freemasonry. But we must apply the truth without fear or favor. You may put your heel on a mud turtle and he will not stir, but put a coal of fire on his back and out come his legs and off he crawls. So we must apply the truth boiling hot on Freemasonry. It cannot be affected with gentle measures. Common truth will not touch it. It must be hot enough to scald. Ministers of nearly every denomination are connected with the institution, and were so filled with its spirit that they do not hesitate to tell bare-faced lies. Their lives were full of hypocrisy in the sight of God.

The speaker had been persecuted by the lodge be-

cause of his firmly maintained position against it. One seven-degree Mason who had been severe in his persecutions he had seen repent on his death-bed. This Mason has been a bitter opponent of all efforts to enlighten men on this subject, but when he came to die he called for Rathbun. I went to his bedside and he begged me to forgive the persecuting spirit he had shown towards me. His dying request was not to let the lodge bury me with Masonic honors. They would not come near me in my sickness, with my consent they shall not after I am dead. But the Masons did come and took the dead man almost by main force, in spite of the dying request and the protest of the family. The Methodist minister who was assisting in the outrage walked with the Masonic procession laughing and joking on the way to church.

We are told that we must live Masonry down. Be pious and shame them out of it. Such an attempt would be like the Irishman trying to cure his dog of barking by freezing him to death. Masons always laugh at such efforts. I am opposed to Freemasonry because it binds the tongues of otherwise free men. A Mason will hardly speak of the institution in the presence of its enemies lest he lose his precious jewel. Shame on any American citizen who dare not reply to an objector. who dare not defend his practices and yet holds to them.

Masonry professes to cleanse a man from all sin, as says Mackey. Even the Methodist church will hardly claim to make a man perfect through Christ, but Masonry does without him, of its own power. The lodge is of the same spirit as in the days of Morgan, vindictive, murderous. It had manifested this spirit upon his own person, in efforts to kill him by dragging him through a mud hole, and by firing upon and wounding him from a thicket. This old ox has gored many a young man in his left breast. Masons make it their first business to smite with the tongue of slander. May God help us all to stand firm for his truth whatever may befall. Men cannot harm us. Let us be fearless for Christ.

The Weapons of our Warfare.

ADDRESS BY PROF. C. A. BLANCHARD.

Ladies and Gentlemen:

In order that we may plan for the future, we must carefully study the past. To understand what to do, we must know what has already been done. The careful sailor wishes to know his present latitude and longitude as well as the destined port. What then is the present state of the reform against secret associations?

We have learned that our enemies are very numerous and very strongly entrenched. They are counted only by hundreds of thousands. They include every class in society from the most respectable to the most debased and dangerous. There are, in their ranks, men, women and children, and they are united by a principle of selfishness which is stronger than any other except the love of Christ. They have for their wall of defense the worthy individuals who have been deceived into a seeming sanction of them, and for weapons of offense the bad men who almost, if not always, control them.

These armies of secrecy and darkness, so numerous, so firmly united, so strongly sheltered, and so frightfully officered, are really, (many of them blindly) entered on a campaign, which ends in their own dissolution or our national death. It matters not whether as Jesuits they swear allegiance to a Pope, as Masons or Odd-Fellows to a Grand Lodge, or as members of the Ku-Klux Klan to Satan. It is unimportant what regalia they select or in what words their obligations are couched. They belong to the kingdom of darkness, and darkness is inconsistent with light. They belong to the domain of secrecy, and secrecy is the friend of vice, not of virtue. They all trample upon the example and commands of Christ, and most of them cast out his name and gag his friends while under their influence.

Not satisfied with assassinating Christianity under the pretense of friendship, they give false balances to justice and take the sword from her hand to hide it in the lodge. As these secret orders increase in numbers and wealth, social ties are relaxed, and divorces are multiplied, thieves who steal largely snap their fingers at the judge, and murderers laugh in the face of jury and jail. Forty years ago Masonry defied the whole legislative and judicial power of New York State, and lately a college secret society murdered a young man in the night; and so demoralized is public sentiment that the society that caused his death was not suppressed; and young men are still permitted to attend the institution where it exists. Teaching deception, hypocrisy and fraud; binding to partial benevolence and honesty, swearing to the concealment of crime and the protection of every villainy. These orders taken as a whole are a fearful conspiracy against men, and a wicked rebellion against God, which must be revealed and restrained or certain ruin is the result.

That they do not at once produce their entire results on men or society, is unquestionably true. So also it is true that the dam on Mill River had held back the waters for years. It was one hundred and twenty feet through at the bottom and sixteen feet across at the top—people had lived before it in perfect safety for many days. But all the while little streams were doing their work in the hidden places, and the restraining power was undermined. Then the angry waters rushed down the valley in an awful wall thirty feet high. The flood bore in its foaming mouth, factory, house, man and woman and child, and when the night came the homes were empty, and the wail of broken hearts went up towards the watching stars.

So we may pile our dam of morality and public sentiment against these waters of bitterness and death. We may seek to restrain in our courts of law the takers and receivers of extra-judicial oaths, and we may hope for the best. There is danger even then, and when these orders have demolished the flimsy barrier of a secretized manhood, they will sweep away the Christian church, overthrow civil government and murder those whom they cannot enslave.

This, then, is the enemy we are called on to meet. The tiger of human selfishness restrained by the tow string of human prudence. Even worse, we must follow the beast to his darksome den, for he shuns the sweet light as men fly from the plague.

But in our contest we have the certainty that we are on the side of Christ and this confidence is the earnest of victory. He shall reign until all enemies are under his feet, and though the weapons of our warfare are not carnal, they are mighty through God. Look back through the seven short years in which we have labored. See how Masonry and her kindred orders grew fat and flourishing. See how silent were the newspapers of the country, including the organs of churches opposed to secretism. See how universally men slept.

Then take the record of last year. Read the articles against secret orders in the New York *Tribune*, *Watchman and Reflector*, *Scientific American*, Chicago *Times* and *Tribune*, Springfield *Republican*, *American Wesleyan*, *Religious Telescope*, *United Presbyterian*, *Christian Statesman*, *Methodist Free Press*, *Evangelical Messenger*, *Free Methodist*, *Covenanter* and *Presbyterian*, *Our Banner*, and many others, while over them all shines *The Cynosure* undimmed by the smoke of two fires and clouds of Masonic curses.

See Finney on Masonry, the Broken Seal, Light on Masonry, Key to Masonry, Secret Societies; together with ten thousands of tracts going each on its message of mercy and instruction. Hear the earnest men who have many of them at the hazard of their lives defended and declared the truth; and as you see the descending showers and remember the long years of drought and the clouds smaller than a man's hand bow reverently and say, "Ah, Lord God; behold thou hast made the heaven and earth by thy great power and stretched out arm, and there is nothing to hard for thee.,

Looking then to the past and present, we need have no feeling in our hearts save joy and gratitude, as we turn to the future we should be inspired with hope and determination. The cause must grow, or it will cease to be a power; for when growth stops, decay begins. If we are to have a national movement we must have a national organ. We can have both the movement and the organ if we will do our part. *The Cynosure* has already a circulation national in extent. It must be made national in number. We need denominational papers in sympathy with this work and we need local papers as co-laborers in the field, but beside them all we need a strong non-sectarian newspaper, such as *The Cynosure* was and is.

One paper with one hundred thousand subscribers is far stronger in ordinary circumstances than ten with ten thousand each, as an army of one hundred thousand men could easily wipe out ten armies of ten thousand each provided the men were equal in courage and strength, and the ten are acting without concert. Let us then sustain the denominational organs which are right on this question and let us also raise *The Cynosure* list, so that the work in which we are engaged shall command the attention and respect of the entire American people.

I might justly appeal to the record of self-sacrificing labor which the conductors of this paper have made, but I do not do so. I am not pleading for them, but for God's cause. Shall we give this paper a circulation that will enable it and us to set before the world the fearful evils resulting from midnight conspiracies of weak and wicked men, or shall we be contented with many excellent papers, each of which has its own denominational interests to care for?

I am thankful every day for such noble witnesses for the truth as the *Religious Telescope* and *American Wesleyan* are and have been. I only speak the minds of the conducters of these journals, however, when I say, that this paper which has for six years, in the face of bitter hostility and such difficulties as few can comprehend, held its steady course toward the haven of a Christian republic, is needed by the tmen it has made acquainted with one another and by he whole American nation.

They intend to keep their own denominations pure, but they believe it is a good thing to come together once in a while and forget minor differences in a grand effort to lift the race up towards the light. So say I. So say well all. When the American flag was pulled down from Sumter, Abraham Lincoln did not call on every man to watch his own hen roost and pig pen. He called for seventy-five thousand men to maintain the honor of the United States. It is for this reason you a few days since went to their lowly tents and scattered the flowers of God over the dead of a nation. They did not die for themselves, or a section, but for America. None the less were they true to the hamlets where they were born. He who is true to his country, is true to his town, and he who is faithful to Christ, is faithful to humanity. This then is the work in which I am permitted to offer you a share. It does not appeal to your love of self or your demominational preferences. It will cost you money. It appeals only to your love of the Master and men.

To some of you it speaks strongly I am sure. I have been in your homes and have known of your tireless labor in defence of unpopular truth. All others I shall be glad to meet in so glorious a work. Let us then do a noble work for this noble paper. It has now four thousand six hundred and fifty subscribers. Let us make it another thousand to-night, and let us so labor in this cause that very soon it shall surpass in its circulation and influence the sheets which now favor and apologize for the lodge. Sustaining as we must and will all denominational organs hostile to these secret conspiracies, let us raise our National organ to a place from which it may speak with the enemy in the gates and turn back the tides of evil which almost unobstructed, swept our country a few years since.

The Sabbath School.

LESSON XXVII.—JULY 5, 1784.—THE BEGINNING OF THE GOSPEL.

SCRIPTURE LESSON.—MARK i. 1-11. Commit 1-11 ; Primary Verse, 11.

1 The beginning of the Gospel of Jesus Christ the Son of God ;
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
6 And John was clothed with camel's hair, and with a girdle of skin about his loins ; and he did eat locusts and wild honey ;
7 And preached, saying, There cometh one mightier than I after me, the lachet of whose shoes I am not worthy to stoop down and unloose.
8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

GOLDEN TEXT.—"I saw, and bear record that this is the Son of God."—JOHN i. 34.

TOPIC.—The beginning of the Gospel.

HOME READINGS.

M. Luke i. 1-17—The Forerunner Promised.
T. Luke i. 18-38—The Messiah Announced.
W. Luke i. 39-56—The Promise Believed.
Th. Luke i. 57-80—The Birth of John.
F. Luke ii. 1-20—The Birth of Jesus.
S. Luke ii. 21-38—The Prophetic Recognition.
S. Luke ii. 39-52—The Childhood of Jesus.

TOPICAL ANALYSIS.

The Message of John, verses 1-3.
The Baptism of Repentance " 4-8.
The Baptism of Jesus, verse 9.
The Seal of the Spirit, " 10.
The Father's Recognition, " 11.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the name of our lesson ? What does Gospel mean ? What names are given to the writer Acts xii, 12, 25 ; xiii. 5, 13 ; xv. 39 ? What event occurred at his mother's house, and what was her name ? This Gospel presents the Lord Jesus in the character of a servant, doing the will of God.

What is the first topic ? If the Gospel began with Jesus, could it have been before ? Who was John the Baptist ? (see home readings.) What is he called in verse 2 ? What did he call himself ? (John i, 23.) What was is message ? (Matt. iii. 2.)

What is the second topic ? Who went out to hear John preach ? (Matt. iii. 5.) What did they do ? (Matt. iii. 6.) By being baptized what did they say ? Who would not be baptized ? (Luke vii. 30 ?) The reason was, they would not take the place of sinners.

What is the third topic ? Where did Jesus come from ? How long had he lived at Nazareth ? (Luke ii. 39, 51 ; iv. 16.) We found out that people came to be baptized who were sinners. Then Jesus came to the sinners' place ; as if he represented them, or was identified with them.

What is the fourth topic ? What happened when Jesus was baptized ? Who was it that saw heaven open, in a dream ? (Gen. xxviii.,) and what prophet had such a vison ? (Ezek. i.) Never before had they opened like this. The reason is, Jesus stood in the sinner's place, and yet had no sin. Who descended upon him ? The Spirit came to abide in him ; Read carefully, John xiv. 16 ; Rom. viii. 9.

What is the fifth topic ? Whose voice was heard from heaven ? What did God say ? How many witnesses are here to testify of Jesus. Our lesson is an introduction to him. Do you know him ?—*National S. S. Teacher.*

HOW TO GET TEACHERS—It is always more difficult to get teachers for a poorly managed Sabbath-school than for one conformed to a high standard. Where teachers are permitted to be unpunctual and to neglect both their scholars and their lessons, it is rarely easy to obtain a sufficient supply for all the classes; but where punctuality is insisted on, and attendance at the teacher's meeting is made imperative, there is seldom difficulty in securing a full quota of good teachers. If you want more teachers, call on those you have to do better.—*Independent.*

Cost of Crime and Sunday Schools.

Judge Carpenter, of the Supreme Court of Connecticut, in an address before an educational institute, said of a criminal whom he had been compelled to sentence to the gallows, that the cost to the community of that man's crime, if viewed merely as a matter of dollars and cents, was enough to have met the expense of a liberal education for at least five young men. That case is one of many. Crime is expensive. Education is economical. A Christian training, which is likely to fit a man for a useful and a happy life, costs far less to the community, than the training which a rogue gets, while on his way to the prison or the gallows. Stephen Paxson, at one time, made careful inquiry into the expense incurred in the care, and trial and execution of a man, in Illinois, after his arrest for the crime for which he was finally hanged. He ascertained, that in the salaries of officials, the expenses of witnesses, the cost of the prisoner's keeping and the outlay for his execution, a sufficient sum was paid to have secured the organization of, say forty new Sunday-schools in frontier neighborhoods, or to have met the average expenses of a country Sunday-school of one hundred scholars, for a quarter of a century.

Even though not every Sunday-school boy is kept from crime, it is certainly true, that he is less likely to go widely astray with than without the religious training which the Sunday-chool affords, and it costs very little to give him this advantage. An average of, say one dollar a year for each scholar, is about what a Sunday-school ought to have now-a-days for its ordinary expenses. This small sum is probably more than twice the actual average of Sunday-school expenses throughout the United States. Ten dollars for ten years of Sunday-school training to a boy, seems but a trifling outlay. Yet there are churches which begrudge even this pittance to their Sunday-schools; and there are well-to-do people, in the vicinity of little neighborhood Sunday-schools, who think that music books, and teacher's papers, and teachers' papers, and scholars' papers, and the other necessaries and helps of a well-managed Sunday-school, cost a great deal of money in this extravagant age. A good Sunday-school does cost something. It cannot be run for nothing, even by volunteer teachers. But it costs less to the community, where it does its quiet work for its scores or its hundreds of boys and girls, for a whole generation of youth, than do the crimes and their punishment of one robber or murderer. Hardly anything that is done for boys or girls costs less than Sunday-school work. Hardly anything pays a better return, in its good results on their lives and characters.—*S. S. World.*

Home and Health Hints.

Care of the Eyes.

Multitudes of men and women have made their eyes weak for life by the too free use of eyesight, reading small print, and doing fine sewing. In view of these things, it is well to observe the following rules in the use of the eyes:

Avoid sudden changes from light to darkness.

Never sleep so that on waking, the eyes shall open on the light of the window.

Do not use the eyes in light so scant that it requires an effort to discriminate.

Never read or sew directly in front of the light of the window or door.

Do not read on railway cars or while traveling. The constant jar strains the eye severely.

It is best to have light fall from above obliquely over the left shoulder.

Too much light creates a glare and pain, and confuses the sight.

The moment you are sensible of an effort to distinguish, stop, and talk, and walk, and ride.

As the sky is blue, and the earth green it would seem that the ceiling should be a bluish tinge, the carpet green, and the walls of some mellow tint.

The moment you are instinctively prompted to rub your eyes, that moment cease using them.

It the eyelids are glued together on waking, do not forcibly open them, but apply the saliva with the finger, and then wash your face and eyes with warm water.

A good way to clean paint is to smear it over with whiting, mixed to the consistency of common paste in warm water. Rub the surface to be cleaned briskly, and wash off with pure cold water. Grease spots will, in this way, be instantly removed, as well as other marks, and the paint will retain its beauty and brilliancy unimpaired.

TO MEND AND CLEAN KID GLOVES.—Turn them on the wrong side and sew them over and over in the ordinary way. They will last longer and look better, if mended on the wrong side. Turn them back again, and go over them with a clean towel dipped in skim milk, wearing them during the process and until they are quite dry.

If you should be so unfortunate as to crush a berry on a book or engraving, strike a brimstone match and let the fume come in contact with the stain, and it will disappear as if by magic.

CREAM FRITTERS.—Mix a pint and a half of flour with a pint of milk; stir in six well beaten eggs; add half a nutmeg; then two teaspoonfulls of salt, a pint of cream; stir the whole just enough to intermix the cream, then fry in small cakes; the addition of a few tender apples chopped fine improves the ritters.

CREAM BISCUITS.—Break six eggs, separate the yolks and whites, beat the former with six ounces of powdered sugar, and the same of flour, whisk the whites and then mix them together, add to it whipped cream in proportion to the sugar and flour, stir it carefully; pour this into moulds or paper cases, and bake.

Farm and Garden.

Kindness to Animals.

From the time the colt is born, he should be taught to regard man, whom he is afterward to serve, as his protector and friend. A human hand should first lift him gently to his feet, and direct his little mouth to the source of maternal nourishment. With the human touch he should thus early be made to associate caresses and a supply of all his wants. Instead of yells, and oaths, and kicks, and rude blows, he should hear only gentle, loving tones from the attendant's mouth, and pettings from his kindly palm. He should be taught to expect and watch for man's entrance to the stall or paddock where he is kept, as a dog waits for the coming of the master, as the season of joy and happiness. His little deer-like limbs should be handled, and he be taught to yield them promptly and without fear to the master's touch. In short, everything that loving ingenuity can devise should be done to impress upon his mind thus early in life that man is his natural protector and friend, between whom and him an intimate companionship has been ordained by benificent nature, which insures that he shall be protected and cherished while he serves. The horse has a heart claim upon us. The young colt is, in some sense a member of the family, one of the owner's household, second in rank and dignity only to the children. So the Arab regards him The beautiful young thing, with its shining coat and gazelle eyes and sprightly antics, so full of bounding, but docile life, is literally his children's playmate. He shares their food, and often their sleeping mat: and a blow dealt him is as promptly resented as if it had been dealt the oldest son, for whose service in peace, and safety in the hour of battle, the young thing is being raised.—*From "The Perfect Horse."*

WATERING CATTLE.—The *Ohio Farmer* says: Anyone who does not believe that the manner of watering animals has anything to do with the health and prosperity of the same, providing they have enough, has only to try an experiment with milch cows. Take two cows in equal health and flesh, and which give about the same quantities of milk, and while one is watered regularly early every morning out of doors, give the other in the stable water, at the same hour, from which the chill has been taken, and our word for it no futher argument will be necessary to convince the one who makes the test that the latter course pays. Cattle which remain out of doors day and night are not so susceptible to the chill of cold water, and, of course, are not affected so unfavorably by it.

The Christian Cynosure.

Chicago, Thursday, June 26, 1874.

THIS NUMBER contains the paper of Elder Bernard which will be read with great interest. To every worker in the reform it is worth twice the subscription of the *Cynosure*. Two of the addresses at Syracuse and a song also appear. Next number will contain Enoch Honeywell's paper and addresses by Baird, Rollins, Caldwell and Mrs. Gage, and the report of the political meeting.

Copies of the *Cynosure* containing any part of the proceedings or addresses will be sent for 2 cents per copy, postage extra at 4 cents for five papers.

FORMULATED CREEDS.—We shall publish at length the *Religious Telescope's* editorial on Formulated Church Creeds. It is decidedly the clearest, ablest and most candid writing on the subject we have lately seen. Our readers will think so when they read it.

THE "PLATFORM COLUMN" voted by the committee at Syracuse is now open. Everybody, man, woman and child, shall have their OPINIONS published, with their reasons, so far as one little column can give them. If found practicable the Platform Committee will meet at Indianapolis the third Wednesday of August, as voted, and a mass meeting of citizens held at the same time. If not, we shall report a political platform to the mass meeting held at Pittsburgh next year.

HON. GERRITT SMITH.—A note from this gentleman reminds me that his check for $100 toward the expenses of the Syracuse meeting, though mentioned in Convention, escaped the minutes. This is to be regretted, as Mr. Smith intended his contribution to answer for his speech, to say to the people of New York and the country that his abhorrence of the secret empire attempted in our midst increases rather than lessens with his years.

THE CORNER-STONE of the United States Custom-House, Chicago, is to be laid by Judge Drummond! The Chicago *Journal* calls this a compromise with the Anti-masons; but it is a surrender of the lodge to the gathering indignation of the American people. The thousands who have petitioned against this impudent attempt will hail this news with joy.

"THE AMERICANS."

STRICTURES OF THE RELIGIOUS TELESCOPE.

"President Blanchard, from the Committee on Political Action, reported in favor of the speedy organization of a political party to be called 'The American Party.' We regard this name as very unfortunate, since it is well known that the odious 'Know-Nothing' party was called also the 'American Party.' The name 'Americans' will have no other tendency than to alieniate foreign citizens and make a direct issue of nationalities. If the Christian Association is going to push into politics so soon, it should be very discreet about its methods and name as a political party. It is our opinion that our ultimate success in opposing the evils of organized secrecy will depend more upon persistent Christian action, than upon hasty political action. Great success has attended the seven years of the Christian work of the National Association. The folly of nominating a distinguished man for president and announcing him as a candidate, though he utterly ignored the nomination, ought not to be repeated. Let the agitation of this question continue. But let there be care that the good people engaged in the movement against secret societies do not even *seem* to be tending themselves toward secret organization by the adoption of a doubtful name, or by anything else. It is well known that not even the woman's temperance movement has been saved from untimely decay in many places caused by a swift degeneracy into secret leagues. Let all Christian workers avoid the very appearance of this corrupt tendency to do all things through the channels of secrecy."

We publish the above from the excellent *Religious Telescope*, with some feelings of wonder. The editor says, "The odious Know-Nothing party was called also the American Party." It was called "The *Native* American Party." That excluded foreigners. We hail and welcome them. And it is presuming largely on their stupidity to suppose they cannot at once see the difference; or on their prejudice to suppose that Americans by adoption, who have come here for the love of America, will object to the name, because the Know-Nothings misused it against foreign born population.

Then the *Telescope* is utterly mistaken in thinking that Hon. Chas. Francis Adams "utterly ignored" our nomination of him. He treated us as he did the "Liberal Republicans" and everybody else. That is, he thanked us for our confidence in him, but refused, as he has done through his whole consistent life, to accept or refuse any nomination from any body. His declared principle is, if elected to fill any post by the American people, to accept if he thinks he can be useful in that post. And in his eulogy on Secretary Seward before the New York Legislature, after our nomination, he left the public in no doubt about his principles when he stated that "The inconsistency of the principles of secret societies with popular institutions," placed Mr. Seward in the State Senate and in the Governor's chair.

Then the *Telescope* says: "If the Christian Association is going to push into politics so soon," etc.

At fault again. The Christian Association never intends to "push into politics" soon or late; but to oppose whatever distinctly opposes the kingdom of Jesus Christ. It holds civil government to be a divinely authorized league to repress crime and maintain civil order by force; a league in which the unregenerate children of this world have duties and rights. Therefore at Oberlin and at Syracuse, the National Christian Association adjourned and a simple mass meeting of citizens did the politics. True, as members of the Christion Association, we we do not lose our lights as citizens; and we do not wish to vote for Freemasons foresworn to the heathenism and despotism of the lodges. And so we encourage and help start a political movement based on the simple original American principles of known opposition to all man-made religious forms, and all "titles," "degrees" and "orders" which pack men in higher and lower castes. We therefore call ourselves "Americans" simply and solely because we are Americans, and the Declaration of Independence is our platform. All lodgemen and their jacks are foreigners by allegiance to secret clans, Masons, Odd-fellows and the like, which clans reach into other countries. While our allegiance is to American principles, American courts, and American laws; they belong to a secret empire extending around the globe.

For one I do not propose to be a political partizan, but an American, and if I meet an American who was born in Ireland, England or Germany, who will vote with me against the secret orders, he is more an American than I am, because he came here of his own choice while I was born here without being consulted.

It may be, I incline to think will be, that a political party opposed to secret societies will be formed. If so, I shall vote for its candidates as I voted with the Liberty Party and afterward with the Republican, till slavery fell. If there is a meeting in Indianapolis on the third Wednesday of August next, it will not be a meeting of "The National Christian Association," but a mass meeting of American citizens opposed to secret societies, called by a Platform Committee appointed by a similar mass meeting at Syracuse.

An exchange says that Dean Stanley, Cannon Kingsley, and one hundred and forty-four other ministers of the Church of England had their names appended to a petition that was recently laid before the House of Commons, asking for the opening of museums, libraries, and art galleries on Sunday afternoons, and declaring that this "is in accordance with the meaning of the Christian Sunday. It might be interesting to know how these respected clergymen define the "Christian Sunday." Perhaps the definition might be modified after a trial of their plan with such a measure of success as had the Mercantile Library of New York with open doors on Sunday for two years, and a final acknowledgment of failure. "The Sabbath was made for *man*" most truly, but for man in the highest and holiest sense of his being, not as a day for his amusement, or mere intellectual acquisitions.

GEO. W. CLARK, the old liberty and temperance vocalist, who has been singing at the Anti-slavery Reunion in this city, and last week at Wheaton College, entered the conflict against rum and slavery as early as 1832. He published the first temperance paper in Michigan, in the same office with Wm. M. Sullivan, who published at the same time a radical anti-slavery paper at Jackson in 1839. He is also a a radical old Anti-mason, dating back to the Morgan times. Mr. Clark was living in Rochester at the time, and was in the midst of the scenes and the excitement attending the abduction and murder and trials thereof, and was from that day an opposer of Masonry. The following article will show the position taken by him many years ago on that same subject, and which he still maintains:

[From the Rochester Express.]

SECRET OATH-BOUND SOCIETIES.

A public meeting was held at the Monroe Academy, Henrietta, Tuesday evening the 24th inst., and a lecture delivered by Geo. W. Clark, exposing the principles and practical workings of secret oath-bound societies, and calling on the public to arouse to a sense of their danger and their duty on this subject. At the close of the lecture, a Mr. Tuttle, a member of the Masonic fraternity, but who had recently embraced Christianity, came forward, exposed and denounced the order, certifying to the truth of Morgan's revelations, and earnestly warned all young men and Christians against them. At the close of the meeting, the following preamble and resolution were presented by Mr. Clark, and adopted with but one dissenting vote:

Whereas, Secret oathbound societies are founded in selfishness, and in violation of the laws which should govern human relations, making invidious distinctions in society, cherishing an odious *caste*, building up a powerful and exclusive order of men dangerous to the best interests of the commonwealth, controling freedom of thought and action, influencing elections, menacing the liberty of speech, of the pulpit and the press, subverting the course of justice and of law, endangering the stability and perverting the legitimate ends of government and of free institutions; therefore

Resolved, That it is the duty of every man and every woman, every friend of the equal rights of human nature, every friend of his country, of Christianity and of free institutions, to oppose the existence of such cabals, and to seek to obtain a legislative enactment, making all such secret and oath-bound societies unlawful.

If the 25,000 Masons, says the *Aurora Herald*, who expect to take part in the ceremonies of laying the corner-stone of the Chicago Post-Office will take hold and perform a little practical masonry, they could erect the building without much expense to the government. 25,000 days work by good masons would go a great ways toward finishing, if it would not wholly complete the structure.

MEMBER'S TICKETS.—At Syracuse a plan was devised for our work. The plan is this: Tickets of membership are issued to be sold at twenty-five cents each. When any person by the payment of this sum becomes an annual member of the Association his or her name, age and Post-Office address are written out in a book prepared for the purpose. Persons desiring life membership can have it by the payment at one time of ten dollars. Tickets will be sent to known friends of the cause who make application, and also papers for the enrollment of members names. Now let all who want to see the secret lodges overthrown set to work. Send at once for member's tickets and let us see how many we can get on record against the lodge. All application for such tickets and all lists of members should be sent to C. A. Blanchard, Secretary N. C. A., 11 Wabash Avenue, Chicago, Ill.

The Charlotte *Democrat*, puts it in this way: "*Secret* business and political societies have nearly ruined and bankrupted France, and destroyed thousands of lives. Riots and mobs have been instigated in the Northern States by *secret* class societies. We are opposed to involving the people of the South in riots and bloodshed, and therefore warn the people against joining *secret* business or political associations. If the farmer is crippled, injured or deceived, we are also

injured, and therefore we shall continue to warn the people against joining *secret* grange societies."—*Anti-masonic Quarterly.*

The Freedom of the Soul.

Sung by Mr. Clark before Elder Rathbun's Address.

The storm wind wildly blowing
The bursting billows mock,
As with their foam crest glowing
They lash the sea girt rock;
Amid the wild commotion,
The revel of the sea,
A voice is on the ocean:
Be free, O man, be free!

Behold the sea-brine leaping
High in the murky air,
List to the tempest sweeping
In chainless fury there;
What moves that mighty torrent
And bids it flow abroad,
And turns the rapid current—
What but the voice of God?

Then answer—Is the spirit
Less noble or less free?
From whom does it inherit
The doom of slavery?
When man can bind the waters
That they no longer roll,
Then let him forge the fetters
To clog the human soul.

Till then a voice is stealing
From earth and sea and sky,
And to the soul revealing
Its immortality;
The swift wind chants the numbers,
Careering o'er the sea,
And earth aroused from slumbers
Reechoes—man, be free!

A Temple of Baal in Chicago.

The Chicago *Inter-Ocean* of May 18th contained the following description of a Masonic pagoda in this city. Read and consider the power and wealth displayed in this one building. For what purpose is all this magnificence. In connection with the trumpeted Masonic display of "St. John's day", Wednesday, and the appropriation of a government building by this fraternity, this description is very suggestive. Will this country ever be turned over without reservation, to the lodge? Read the description of the Asylum of the Apollo Commandery of Knights Templar:

These chambers are in the fine and massive structure recently erected by the American Express Company on Monroe, between State and Dearborn streets. The rooms occupy the entire portion of the two upper stories of the building. With one of the guards of the Appollo Commandery as his cicerone, an *Inter-Ocean* reporter yesterday inspected the lodge rooms in the building, commencing the tour at the Blue Lodge room. This room recalled to the mind of the reporter the tragico-comedy of "Barbe Bleue," only, instead of the dark chamber with the heads of the unfortunate wives, the delighted eyes of the journalist rested upon one of the most magnificently-furnished rooms imaginable. This room is very large and high. It is all blue; blue carpets, blue frescoing, blue trimmined chairs. In the west end is a fine organ, especially constructed in Boston for the room at a cost of $3,700. Two tiers of sofas, covered with blue velvet, ranged around the side of the room, afford seats for the members. The carpet is body Brussels, a blue ground, with Mosaic designs in blue and drab and ashes of roses. The pedestals in the center of the room, and at the side of the officers' chairs are chefs d'œuvres of fine workmanship. They are constructed of black walnut, with mahogany veneerings, and in the form of a delicately mottled marble top, supported by Corinthian pillars of black walnut. In the center of each pedestal is placed a mirror. The large chair in the east is covered by a gothic portico or canopy, supported by a heavy Corinthian and Tuscan columns, with elaborately carved volutes, inlaid with gold. At the back of the chair is frescoed on the wall a blue and white drapery so perfectly executed as to deceive the most practiced gaze, except upon very close inspection. The chair itself is manufactured of heavy and elaborately carved black walnut, with veneer of mahogany, inlaid with gold and ornamented with a heavy gold fringe. The seats of honor for past officers also accord in beauty of finish to the chair in the eastern portion of the room. The area within the portico is covered with a red velvet carpet. On either side of the last chain is placed the desks of the Recorder and Treasurer. In the front of the chair are two bronze antique female figures on a raised stand supporting the globe lights. The chairs in the south and west sides of the room are somewhat similarly arranged though less elaborate than the east chair. The walls are frescoed to represent panels, alternated with pilasters. In each square is set a bracket with six lights. The upper ceiling is beautifully decorated with Masonic hieroglyphs and devices. In the center of the ceiling is a large dome, arranged for ventilating purposes, so frescoed as to represent a blue sky with golden stars. The arrangement for second degree work in this lodge chamber is said to be the most perfect in the country. The Blue Lodge chamber was furnished and fitted up at an expense aggregating near $20,000. This room is occupied by several lodges. Blair Lodge, No. 393, meets here every Monday evening; Ashlar lodge, No. 308, Tuesday evenings; Blaney Lodge, No. 287, Wednesday evenings; Thomas J. Turner Lodge, No. 409, Thursday evenings; Dearborn Lodge, No. 310, Friday evenings; H. W. Bigelow Lodge, No. 438, Saturday evenings. The parlors adjoining the Blue Lodge, for the reception of visitors belonging to the craft, are prettily and handsomely furnished.

Having sufficiently admired the beauties of the Blue Lodge room, the reporter was led to the apartments occupied by the Apollo Commandery. Adjoining the main hall is a cosy parlor or reception room, hadsomely laid with a soft-colored carpet, and furnished with massive chairs with red leather cushions and black walnut wood-work in appropriate designs. The asylum of Apollo Commandery is a richly furnished and striking room. It is gothic shaped, the ceilings being ornamented with the fleur-de-lis, and the walls decorated with the emblems of Templar Masonry; the hemlet, the cross, the plume, the sword, and the gauntlet of Cœur-de-Lion and the crusaders. In the west end of the asylum, elaborately frescoed, is the coat of arms of the commandery, with the motto "Pro Deo Homine Fraternitate." The chairs in the room are similar in design to those of the parlor, but more massive. The back of each chair forms a triangle, in which is a cross. The wood work of each chair is very highly polished. Frescoed on each side of the room on the wall are seven shields, under each of which is inscribed the name of a past eminent commander of the body: Case, Blaney, Dr. Johnson, Deering, Hulburt, Gurney, Myers, Taylor, Baird, Mitchell, Ranney, Patrick, Bower, Miles. The chair of the eminent Commander is covered with a canopy of red brocatelle ornamented with gold fringe. The chair itself is made of massive work in black walnut, inlaid with gold. An organ is now being built for the commandery at a cost of $5,000. The emblems of the Knights Templar are the cross and crown, and in the asylum of the Apollo Commandery every gas-light is so made as to represent a crown. The amount of money expended in fitting up this room was $15,000.

Immediately adjoining the asylum, and connected with it by means of a short passage way, ornamented with all manner of weird shapes and devices, is the Egyptian lodge room. What merit belongs to the two rooms already described on the ground of beauty and richness, certainly belongs to this room because of its beauty, convenience and uniqueness. Strange looking figures greet the gaze of the observer on all sides of the room. Characters that are found on the ruins of Ninevah and Babylon, androsphinx, hieroglyphs, obelisks, and all manner of peculiar looking designs are frescoed on the walls. Nevertheless, in spite of its "unco' strange" look it is a very convenient lodge room. The stage properties are such that would make a manager of a first-class theater envious; thunder and lightning, and the elements have all been subjugated and are bottled up ready for the work of the lodge when they are needed. The room is carpeted with a rich Brussels carpet, similar in figure to that of the asylum. The Oriental Consistory meets in this room.

In the upper story are the guard rooms, the banqueting rooms, and the kitchen of the Commandery. The drill room is located on the same floor. It is admirably fitted up, and contains apartments for the uniforms of 250 members.

The Apollo Commandery leases the chambers to the other lodges occupying them. The officers of the Apollo Commandery for the present year are as follows:

Eminent Commander, H. A. Stevens; Generalissimo, T. T. Oviatt; Captain General, E. P. Hall; Prelate, J. H. Miles; Senior Warden, L. B. Dixon; Junior Warden, F. S. Shewell; Treasurer, George H. Laflin; Recorder, B. B. W. Locke; Sword Bearer, W. H. Potter; Standard Bearer, David Coey; Warder, D. C. Wallace; Sentinel, M. W. Fuller; Third Guard, George Cohen; Second Guard, J. Wooster; First Guard, W. S. Crosby.

It is reported that the German Odd-fellow lodges of Chicago are opposed to the Masonic usurpation and tomfoolery of Wednesday. The *Cynosure* will on that day be preparing for the mail. Next week our readers shall know the result.

Religious Intelligence.

—The Ohio Home Missionary Society raised $7,800 during the past year, and helped forty missionaries who are laboring with fifty churches.

—A proposition has been started in Baptist journals to endow no more Baptist colleges, but instead secure Baptist professorships in State Universities.

—Native Christian Chapels have been so far constructed along the 2,000 miles of the seacoast of China that for 800 miles of that coast a footman might put up at a Christian Chapel each night of a journey.

—The Societe Evangelique, of which Dr. Fisch is the head, though sorely pressed for funds, is doing good work among the Romanists of France. There have been revivals of religion in the departments of Youne, La Nievre, and Marne.

—The Ashland Avenue Presbyterian church of this city owns no house of worship and instead of a Sunday evening service meetings for prayer and praise are held from house to house. This return to apostolic methods illustrates that "man's extremity is God's opportunity."

—It was stated recently that there are at least 50,000 people in Edinburgh, Scotland, who do not attend any place of worship. The late revivals attending Mr. Moody's preaching may have diminished this number.

—Four new lecturers in Yale Divinity School have been announced: On Preaching, Rev. John Hall, D. D; on Christian Denominations, Rev. H. W. Beecher; on the Eastern Religions and Missions, Prof. Julian H. Seelye; on Preservation of Health, Prof. L. T. Sanford.

—The second Sunday in June was observed by the Methodist church as "the children's day," in which special contributions are taken in Sunday school "to assist scholars of either sex who may need help in obtaining a more advanced education."

—A revival of great interest has lately taken place in Wooster University, Ohio. Special meetings were held at the President's house and the work spread among the students until nearly all have become Christians. The thirty members of the Senior class were among the number.

—The Ohio Congregational Conference, lately met in Cincinnati, moved a wise measure, to recommend that the Home Mission boards of the various denominations consult in regard to the strifes arising from the effort for existence of several small churches in villages that can support but one or two.

—A Correspondent of the *Christian Worker*, tells of an interesting religious work in the Northern Indiana Prison at Michigan City. A "Praying Band" has been organized with thirty and more members, and there is great encouragement to hope for the salvation of a large number of inmates.

—Bishop Russel, writing from Ning po, says that in the Chinese province Che-Kiang, with its 25,000,000 of population, Protestant missionaries have now labored for 26 years. In that time, despite of bitter antagonism, there were over 1,500 converted, of which at least 100 are now ministers and teachers.

—Within the past eighteen months over six hundred of the Nez Perces Indians in Idaho have been received into the church of Christ, and that of the Spokans tribe living north of Kamia, two hundred and fifty-three adults and eighty-one children have been received. There have been nine hundred and twenty native converts among Nez Perces and Spokans.

—Interesting intelligence comes from the old Syrian or St. Thomas Christians in Travancore, who number about 200,000 souls. There has recently been an awakening in this venerable church. It has affected both priests and people. A deep sense of sin is felt in many places. The Scriptures are eagerly bought and studied.

—The Baptists have opened a new out-station at Thay-Bao, near Thongzai, in Burmah. The preacher is a former Buddhist priest. At this place, where water was once refused the missionaries, the people have given their monistary for a chapel and school, and the necessary water tanks, so that the outlay from the mission treasury has only been four dollars.

—Missionary Riggs of Minnesota writes of a new field among the agency Indians, which he argues as worthy the efforts of Christians. These are three small tribes the Rees, Mandans and Minnetares, numbering in all some twenty-two hundred. They are gross idolaters, but are driven to the protection of the government troops from the department Sioux, and can be easily reached and probably impressed with the truth.

The Home Circle.

The Light of Life.

Upon the mountain's distant head,
With trackless snows forever white,
Where all is still, and cold, and dead,
Late shines the day's departing light.

But far below those icy rocks,
The vales, in summer bloom arrayed,
Woods full of birds, and fields of flocks,
Are dim with mist and dark with shade.

'Tis thus, from warm and kindly hearts,
And eyes where generous meanings burn,
Earliest the light of life departs,
But lingers with the cold and stern.

—*William Cullen Bryant.*

Our Florida Correspondent—The Sabre Tournament.

AIKEN, S. C., May 27.

At 4 o'clock Wednesday morning we were on the stir for the tournament and picnic. The mocking birds had already proceeded us in our uprisings, the dawning in the east reminding them of morning carols. A carriage was brought to the door in which nine persons were quickly seated, for we must respect "car time." In the South there does not seem to be that importance attached to a few minute's time as at the North. Even at this early hour it is intensely hot.

Soon we are hurrying over the rails leaving the disagreeable red earth so common in Georgia, and coming to the lime or chalk country where kaolin is found in considerable quantities. A manufactory of fine crockery is being carried on here with some success. The ware when finished has a clear, brilliant appearance like nice china, but is as heavy as the "iron stone" ware. Great blocks of this earth are shipped North to confectioners and grocers. Much of the fine, white candy which you give so freely to your children and think wholly harmless, has for its base this same kaolin.

For the past few years it has been imported from France at $50 a ton. Twenty years ago plenty of it could be had for $2 per ton. It adds materi ally to the bulk of candies and the weight of sugar and flour, as many grocery men will admit.

Soon we passed a cotton factory, the water in its resevoir glancing and shimmering in the morning sun. This mill has been reared by English capitalists who employ 400 people about the establishment. One young lord spends here his $25,000 yearly income with very little trouble.

At eight o'clock we reached Edgefield, thirty miles from Aiken, and then with mule teams we rode the remaining two miles. Although it was a well traveled road the numerous stumps found in it did not speak well for the highway functionaries. But after all only one party was thrown from their carriage because they would ride fast.

The tournament is one of South Carolina's conventional entertainments. A large platform which would accommodate five hundred people was situated west of the turf, the judge's stand on the east side opposite, more than twenty feet high, commanding a full view of the riders throughout their entire course. The ground was soft as any within twenty rods of a stream could be. The "points," five in number, consisting of blocks surmounted by a figure representing the head and shoulders of a man alternating with rings, were placed thirty feet apart. First a head five feet high, then a ring suspended eight feet high, then a stooping figure three fieet high, another ring eight feet high and another head five feet high. The contestants were to ride the three hundred yards, toss the two rings and take off the three heads within ten minutes of the time they entered the course.

Twenty-five horsemen presented themselves, some of whom had ridden that morning thirty miles and many of whom only striplings. The one who could make all of those points, cutting off the heads and lifting the rings, maintaining a certain positiou of the body and going the distance, three hundred yards in ten minutes, managing his horse skillfully, should have the first prize.

The crowd sometimes would press too near and frighten the horses which were work horses as very few Southerners can now afford pleasure horses. At the sound of the bugle the horse and rider sprang forward—a flash of the sabre and off comes the first head, the sabre is then pointed directly in front, the ring is taken and thrown, then with arm and body well over to the right over goes the kneeling figure, the second ring is thrown, then a rapid swing to the left and off goes the last head; all this at the speed of the wind. Do you wonder that bravoes filled the air? Every muscle of the body is exercised besides many qualities of the mind, to say nothing of the will of the owner over his horse. What can compensate the poor, toil-laden, persevering son of the North for the want of this healthful exercise? Attendance in this society is not compulsory, if a member wishes to stay away six months he can do so. Liquor is prohibited while members have on their uniform and very few accidents occur. Only one has been thrown from his horse; and that when he had to throw himself well on to his right hip to reach the kneeling figure. The stirrup then broke. But a good rider would not be thrown then.

(Here little children use the saddle. It is no unusual sight for a child seven or eight years old to ride alone six or seven miles and no fear felt for him.)

Col. Geary gave the prize. Two competitors had an equal right to the first prize. They rode over again and one made one more point than the other. The successful candidate received a very handsome flag wrought by the daughter of the late General McDowal, also a beautiful white plume which had been thrice earned before. The presentation speech savored of a strong *State* feeling, the speaker saying that South Carolina was first to take up arms in defense of State rights, and the last to lay them down. "Never forget chivalrous conduct, or if called to war again (which God forbid) don't forget the white feather of Marshall Ney which this white feather commemorates."

I thought the significance we attached to the white feather was one quite opposed to courage.

But this is a long long letter and I will write you about the barbacue next week.

"I Telled Betty."

One good man advised a newly-married couple never to be angry both at once. There was wisdom in the suggestion, for when one scatters fire it is quite time the other should start after water. A colored man related to a friend his plan for avoiding family jars, as follows:—

"I telled Betty when we was wed, dat if she saw me getting angry like she must go to the bucket and fill her mouth wid water; and if I saw her getting out of herself, I'd go to the bucket and fill my mouth wid water. So we never had any quarrels, for one can't quarrel alone, and anodder can't quarrel wid you when his mouth's full of water."

"We never had any quarrels." How many married people can say that? And yet most quarrels proceed from an ungoverned tongue. Of the ten commands which God gave, two are directed against the offenses of the tongue; one in the first table, and one in the second. So it appears that an ungoverned tongue wars against God's glory and against man's peace. Bridling the tongue is a duty for all, and of him who neglects it, it is said, "that man's religion is vain." And if there is no other way to do it, it is better to fill the mouth with water, than to open it and give free scope to a tongue which "is a-fire," and which setteth on fire the course of nature, and is set on fire of hell."

The Eyes.

Of all features the eyes are the most expressive; at least, the most capable of expressing any kind of emotion if it be real. But when we come to classify eyes according to their shape or color, etc., and to lay down rules as to what these indicate, we feel ourselves, comparatively speaking, circumscribed. Still, there are a few general rules which may be laid down on this subject. About the shape of the eyes I cannot say much, because that is for the most part tolerably uniform; nor am I aware of any particular indications afforded by such variations as exist. One thing, however, I have noticed, *i. e.*, that very round eyes generally express dullness, heaviness, and want of character, like those of the bird they so much resemble. A prominent pupil is said generally to produce short-sight, which is so often accompanied by a talent for acquiring languages, that we cannot help thinking there must be some connection between the two. Phrenologists account for this by saying that the organ of language pushes the pupil forwards. This may usually be the case, but it does not always produce this effect (or, if it does, then it must follow that a prominent pupil does not necessarily indicate short sight), for I have known two persons whose talent for languages was most remarkable, but whose sight was not, as far as I could judge, short. Eyes which are situated very far apart in the face, are said to dencte a certain amount of deficiency of intellect; what the opposite fault denotes I cannot exactly say. Eyes which can never look you straight in the face generally indicate a want of straightforwardness, and create an unconscious feeling of mistrust in those who look at them, which, like the rattle of the rattlesnake, serves as a sort of providential warning, telling us that danger is near. I allow that a similar effect may be produced by shyness, but in that case it is not unlikely to wear off on closer acquaintance,—in the other case, it never wears off. Eyes which possess the opposite characteristic of this, *i. e.*, that of looking you steadfastly in the face without flinching, are seldom, perhaps never, found in persons of an artful, underhand disposition. A steadfast gaze, if it be not (as it sometimes is) an unmeaning stare, or a mere wistful look, like that of a dog expecting food, but of a searching, penetrating character, will be generally found to imply a great power of influence, or, perhaps I should rather say, it gives that power; *e. g.*, what an effectual auxiliary to a preacher is an eye of this description. This was one great secret of the effectiveness of Dr. Guthrie's preaching. If a man wants his words to carry weight with his hearers, he should fix his eye on them. Such indeed is said to be the power of a concentrated gaze that I have been told there is no animal, however ferocious, which might not be kept in check by any who had the courage to look him steadfastly in the face, though, as few could trust their own hearts, were they to encounter a wild beast, it would be a tempting of Providence to try the experiment, the more so, as a moment's failure of courage might be fatal. I once saw Van Amburgh, the celebrated lion tamer, in a den of wild beasts, but his eyes did not exhibit that fixed gaze which I have noticed as being so powerful in its effects on the human race; the ball seems to be in a state of perpetual motion, such as—had I not seen it, I should thought the human eye incapable of sustaining, where there was no motion of the head, and which he resorted to because he was obliged to encounter so many ferocious beasts at the time; so that it would not have been safe for him to remove his gaze from one of them for more than a single moment. It would be needless, and indeed nearly impossible, to go through all the phases of feeling, all the various emotions, which display themselves in the eye, or all the states of mind which it indicates, for there is nothing in human nature which it cannot picture, but a great many of these indications, though they may easily be recognized, cannot be described, nor can we lay down rules for their discovery; for they do not belong to any particular class of eyes; they are, many of them totally unconnected with its form or size, color or position.—*Golden Hours.*

"Cheap Things.

Just so long as purchasers ask for cheap things rather than pure and serviceable things, we shall find men ingeniously endeavoring to meet this popular proclivity. The grocer who, offering pure Bohea at a dollar and a quarter a pound, sees his customers abandon him *en masse* so obtain an inferior article of another dealer at a dollar a pound, will soon, either in disgust or in self-defence, adulterate his own stock down to the level of the public wishes. With a great majority of people cheapness is seductive beyond everything else. It is the pressure of this class for lower prices that leads to so much inferior production. Whether there shall be adulteration and shoddyism or not remains solely with consumers to determine. Producers are certain, and indeed are compelled, to cater for the public taste. Buyers have only to insist upon having first-rate articles, have only to resist the temptation to buy inferior things because they are cheaper, to reform the evils they complain of altogether. Complaints are idle. The public are supremely masters of the situation, and may enforce their wishes to the utmost.—*Appleton's Journal.*

"Plow Deep" Again.

We exhort deep plowing in lesson-study. But there is another sense in which the Sunday-school teacher, like the farmer, must thrust the right plow-share farther down, if he would enrich himself and his class.

There is an inside preparation of the teacher's heart, absolutely indispensable to good teaching. Without it your knowledge of the lesson jingles as emptily as "sounding brass and tinkling cymbals." Here, above all, there must be ne no shallow scraping of the surface. Sink the sharp plowshare of God's truth down under the crust of your habitual and formal religious life. Do not be afraid to turn up into the sun-light every hard boulder of selfish worldliness, every root of bitterness, everything that you have suffered to hide itself away beneath the surface. Do not spare the sod, though it is covered with the nodding daisies of religious sentiment. If you would have a harvest, plow deep in your own heart; turn it all up to the fertilizing influences of God's own sweet light and air.

—*Nat'l. S. S. Teacher.*

Like most garments, like most carpets, everything in life has a right side and a wrong side. You can take any joy, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it around find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities.

—Pure and brave spirits seek not a refuge from an eternal future in disgraceful dissipation; they court unbounded existence rather as the only fitting sphere for the unfolding of their latent energies, and calmly await it clad in the panoply which wise moderation alone can provide. Great and good virtues are never matured in sensual and timid spirits. Terror induced by guilt, chills the soul, as physical fear chills the body, destroying all prospects of moral excellence in the heart from which self-government is exiled.—[*Dr. Magoon.*

Children's Corner.

Johnny Burns Himself Without Fire.

Johnny found a big brass button the other day, and set to work to make it shine by rubbing it on a piece of woolen cloth.

"Isn't it bright?" he said, after working away awhile. "Just like gold."

He rubbed away again for a moment as hard as he could, then—to brush off some chalk-dust that clung to the button, for I had told him to chalk the cloth to make it brighten the button quicker—he put the brass to the back of his hand.

"Ow!" he cried, dropping the button.

"What is the matter?"

"It's hot."

"Hot," echoed Mary, laying down her book. "How can it be hot?

"I don't know," said Johnny, "but it burnt me."

"Nonsense!" replied Mary, picking up the button. "It's as cold as anything."

"It is cold now, may be," Johnny admitted. "But it was hot—warm, anyway."

"What a silly boy! You just imagined it."

"I didn't," retorted Johnny.

Seeing that they were likely to do as a great many older people have done, dispute about a matter that neither understood, I took the button and rubbed it smartly on my coat sleeve, and put it to Mary's cheek.

"There?" exclaimed Johnny, as Mary cried "Oh!" and put her hand to her face.

"I shouldn't have thought your arm could make it so warm," she said.

I rubbed the button on the table cloth and placed it once more against her cheek, saying, "It couldn't have been my arm that warmed it this time."

"Of course not," observed Johnny, patronizingly.

"What did warm it?' Mary asked, her interest fully awakened.

"That's a good puzzle for you two to work at," I said. "Don't rub the button on the varnished furniture or on the marble table, for it might scratch them; but you can try anything else."

They worked at the puzzle a long time, and still were puzzled.

"May be the heat comes from our fingers," Mary suggested at last.

I thrust a stick through the eye of the button, so that it could be held without touching the hand, rubbed it a moment on the carpet, and it was as hot as ever.

"I guess it's just the rubbing," said Johnny.

"A very good guess indeed, for that is precisely where the heat comes from," I replied. "How it comes is not so easy to explain to those of your age. The simple fact that heat comes from rubbing is enough, perhaps, for you to know about it now. We say that rubbing makes friction, and friction developes heat. When you are older I'll try to make it all clear to you."

"I thought heat always came from fire," said Mary, "or else from the sun."

"Sun-heat is fire-heat, too, it is believed," I replied; "but there are still other sources of heat—our bodies, for instance. We keep warm when out of the sunshine, and away from the fire."

"I didn't think of that," said Mary.

"Do you remember the day the masons were pouring water on a pile of quicklime to make morter for the new house over the way. The lime hissed and crackled, sending up great clouds of steam. I have a piece of quicklime here, and see! when I pour water on it how it drinks up the water and grows hot. I saw a wagon loaded with lime set on fire once by a shower of rain."

"Fred told me about that, and I didn't believe him. Who'd expect fire from water?"

"Get me a small piece of ice, and I'll show you how even that may kindle a fire."

While Mary was getting the ice, I took from my cabinet a small vial with a metal bead at the bottom.

"Is it lead?" asked Johnny, when I showed it to him.

"It is potassium," I said, and I'm going to set a little piece of it a-fire with the ice Mary has brought. There!"

"Isn't it splendid!" cried Mary, as the metal flashed into flame.

"You can do anything, can't you?" said Johny, admiringly. His confidence in my ability is something frightful. Really, if I were to tell him I could set the moon a-fire, I think he'd believe me!

"No, Johnny," I replied. "There are very few things that I can do as you will discover in time. But now, while we are talking of heat, let me show you another way of warming things. Please fetch me a flat-iron, Mary, while Johnny brings my little hammer. Thank you. Now watch me while I pound this piece of lead, and put your finger on it when I stop. Now!"

"Does the pounding heat it?"

"It does. I have seen a blacksmith take a piece of cold iron and hammer it on a cold anvil with a cold hammer until it was hot enough to set wood a-fire."

"Where did the heat come fnom?"

"From the blacksmith's arm, but in such a roundabout way that I should only puzzle you if I tried to describe it. You have seen that heat does come from fire, from the sun, from our bodies, from rubbing, from pounding, and from mixing things, such as quicklime and water; *how* it comes in either case you will learn by and by, when you are older. But we have got a long way from Johnny's button. Can you think of any other time you have seen things heated by rubbing?"

"We rub our hands when they are cold," Mary said, seeing Fred go through those motions, having just come in from out doors.

"I'll tell you something I noticed coming across the bridge," said Fred.

It was freezing cold, yet the snow in the sled tracks was melted when a heavy sleigh passed, leaving the boards bare sometimes. I couldn't think what made it; was it friction?'

"Evidently. I've noticed the same thing, many times. The snow 'wears out,' as the teamsters say—that is, the heat of the rubbing melts it."

"I've read of savages making fire by rubbing sticks together," Fred continued.

"They have several ways of doing it—or rather, different savages have different ways; one of the simplest is to rub one stick in a groove in another, rubbing briskly and bearing on hard.

"There is a bit of soft pine board that I tried the experiment with, the other day. This is it. See! when I plow this stick up and down in the groove, the fine wood dust that gathers at the bottom begins to smoke a little and turn black. By working long enough and fast enough, I should set the dust on fire; but it is too tiresome when a match will do as well, and one can buy a whole bunch of matches for a penny. We get our fire by rubbing, too, only we use something that kindles quicker than wood, so that a single scratch on some rough surface developes heat enough to light it."

"What is it?" Mary asked.

"Phosphorus. I have some in this bottle. You rub the button, Johnny, while I take some of it out on the point of my knife. Now touch it with the button. See! it is hot enough to set the phosphorus a-fire. We might kindle our fires that way, but we find it more convenient to put the phosphorus on the end of a stick and mix it with something to keep it from lighting too easily. Then all we have to do is to rub the phosphorus point against anything rough, the friction heats it, it takes fire, and our light is ready. Did you ever hear of the traveler who was stopped by some barbarous people who knew nothing of matches? They would not let him go through their country, and while they were debating whether to kill him or send him back, he grew tired of waiting and thought he would take a smoke. So he filled his pipe, and taking a match from his pocket, struck it against his boot, lighted his pipe, and thought no more about it. To his surprise, the people who were watching him suddenly ran off, and directly there was a great commotion in the village. After awhile the chief men came back very humbly, bringing him loads of presents, and begged him to go his way in peace. What was the reason? They had seen him draw fire from his foot, as they thought, and were afraid that such a great conjuror might burn them all up if they offended him. That was a lucky match for the traveler!"—*Sabbath Recorder.*

News of the Week.

The Country.

—All the liquor and beer saloons in La Salle and Peru, Ill., were kept closed on Sunday last, the first Sunday in many months; and over half of the saloon-keepers of Ottawa have appeared in the Circuit Court and given security to attend the trial of their cases on the indictments against them. They have raised about $1,000 as a fighting fund, and will contend against the people with the best legal talent in the State.

—Crop reports from the central and northern parts of Illinois give promise of a large increase of the corn crop, a full average yield of wheat; other grains are considered as promising well. Wheat harvesting is now in full operation in Morgan county, and if the weather continues favorable more than half will be done this week. The yield is immense, perhaps the largest ever known.

—The coal miners of La Salle county, Ill., have inaugurated a great strike under the lead of union men.

—Evans, a noted criminal and murderer, was taken from the jail at Corrolton, Ill., on Sunday by a masked mob and hung.

—An effort to suppress the New Orleans *Bulletin* was made last week it is thought by the State authorities, whose misdeeds that paper has tried to make public.

The City.

—As the opponents of the present municipal authorities prophesied at their election, a strong effort is being made to rebuild the City Hall and Court-House at once. This means the raising and expending of several millions, and the Chicago Tweeds are anxious to undertake the job before they pass out of office.

The Capitol.

—Congress set the time for adjournment at 4 P. M. of Tuesday. Much of the work of the session has been delayed by seemingly profitless discussions of inflation measures and bills hurried through at the last.

—The President signed the new currency bill on Monday. It fixes the maximum of legal tender notes at $382,000,000, and provides for a limited redistribution of the currency when demanded by the exigencies of business. It also provides that there shall be no reserve funds left in the Treasury.

—The House passed a bill on Monday giving $25,000 for the support of a Catholic organization of Washington known as The Little Sisters of the Poor! What means this?

Foreign.

—The Turkish government has prohibited the circulation of the Bible in that country. This will be a terrible blow to missionary work unless Christian nations interfere; for the Moslem has not forgotten how to persecute and slay.

—The submarine cable from England to Brazil has been completed, and dispatches sent from Pennambuco to London.

Constantinople, June 20.—Intelligence has reached here of a terrible disaster in the Sea of Mormora. A Turkish vessel was run into yesterday by an Egyptian vessel and sunk in a few minutes. 340 persons were on board, including passengers and crew, and of this number 320 were drowned.

Reform News.

From Williams County, Ohio.

Deer Lick, Ohio.

Bro. Kellogg :—For some time past there has seemed to be an idea afloat in our community that our movement here would "die out in time," but our county convention cleared up that mistake, and before the Knights of the cable-tow had time to quiet their nerves Bro. Wm. Givens, of Indiana, came and gave us four lectures. Bro. Givens is an able speaker, his lectures here were very satisfactory. He is thoroughly acquainted with the subject; being a seceder, he brings out modern lodge work and lets the light shine clear through the subject. The Morenci (Mich.) murder is much talked of here and there is felt a settled distrust and loathing of the institution which claims the right to take life without law.

H. S. Kirk.

From the Illinois Agent.—The Work Opened in Ottawa.

Last evening, June 15th, it was my privilege to lecture in Ottawa, the county seat of La Salle county, Ill. Twenty-five years ago I resided there, and was a member of one of the two Congregational churches; the same one over which Pres. Blanchard was afterwards pastor. It was pre-eminently an anti-slavery and reformatory church, while the elder had the reputation of being conservative and aristocratic. Since then the two churches have united and built a fine house of worship, the finest in the city. I applied for the use of their lecture-room and was refused. I then made arrangements to lecture in the Court-House Square. Notices were posted all over the city and one sent to each of the churches—Baptist, Methodst, Presbyterian and Congregationalist. They were read in all the churches except the Congregational. There the leading members protested against it, and gave as their reason that one-half of the male members of the church and society were Masons, and they could not afford to offend them. Among those who would not permit this notice to be read, were some who twenty-five years ago helped fight the anti-slavery battle, when it was a great reproach in Ottawa to be an Abolitionist. They claimed then and still claim to be Anti-masons; but prosperity and worldly honor have come and their present church is the most popular and aristocratic in the place. They seemed to have forgotten that God has said that "The friendship of the world is enmity with God;" yet there are some even in Ottawa that have not defiled their garments, and who mourn over the desolations of Zion.

A good audience was gathered in and about the Court-House Square, who were generally respectful and attentive. I spoke briefly on Masonry as anti-Christian and anti-republican, and gave way to questions or remarks. Some one asked me to say something of Odd-fellowship, which I did; and was greeted by several voices with, "*You lie*," and "*You are a liar*." After the close of the meeting I appealed to a Baptist deacon, who is an Odd-fellow, to say if my statements were not true. He replied that they were "utterly false." But a leading citizen, a man who has been known in Ottawa for more than twenty-five years as honest and incorruptable, said as an Odd-fellow he knew that my statements were true. At least they were fifteen years ago. He said this in the presence of this deacon, who made no reply.

Notwithstanding some little rowdyism the meeting was a good one, and I hope will produce lasting results. Several of my books were stolen from the stand while I was speaking; but I trust they have gone to shed light in dark places, and they will I trust be like "Bread cast upon the waters."

Yours for Christ,

H. H. Hinman.

Farm Ridge, June 16th, 1874.

From Washington County, Ill.—A Good Work Begun.

Nashville, Ill., June 18, 1874.

We met pursuant to notice at our school-house on the evening of June 1st, our audience was larger than it was at the previous meeting, We presented a good preamble and constitution, but we did not get any one to come forward and signify their willingness to help in the reform movement, though we had very good attention, and we find that we are getting some of the people to thinking and inquiring about this matter of secrecy. One man utterly refused to take any tracts but finally we prevailed on him to take one of the sermons and he said he would read it. He made a speech in favor of the lodge and brought up the leading ministers and Gen. Washington, all of which we refuted. He is a Methodist preacher.

Brethren, one thing is sure, we are stirring up the minds of the people to some extent, and we count on some gain. We shall continue our endeavors in the cause of right and truth. We propose to meet on the first of each month for a year and see what we can do. We intend to withhold our votes from men of the lodge from this time on.

Yours fraternally,

T. W. J. Logan,
C. M. Livesay.

Correspondence.

More about the Morenci Tragedy.—From the Ohio Agent.

Bro. Kellogg: Since the publication in your columns of the account from my pen of the man found in Bean Creek near Morenci, Mich., nude and terribly mutilated; numerous have been the inquiries made of me, both orally and by letter, concerning that mysterious circumstance; and some have been disposed to hint that it was a fabrication, gotten up in the interest of anti- screcy, for the purpose of creating a sensation derogatory to the institution of Masonry. This looked the more plausable because the newspapers in the vicinity generally maintain perfect silence in regard to the matter. True, after my communication had appeared in the *Cynosure*, the Morenci *Era*, (I believe that is the name) then referred to it lightly, in a manner that indicated a purpose to invalidate the truth of the statements made by myself and Bro. Bundy, and to obliterate if possible from the minds of the people every impression previously made of foul play and personal violence.

The mysterious circumstances connected with this tragedy, together with the doubts in which my communication seemed to have been shrouded by the general silence of newspapers, and the insinuations of the *Era* has led me to a further investigation of the subject, and on yesterday I visited Morenci for the purpose if possible of getting the facts in the case as they appeared to one who was an eye witness to the scene at the time of the discovery of the dead body, and from whom the statements made in my former communication were indirectly obtained. And now I will give you the fasts as related to me by one who visited the scene at the time the body was lying on the ground near where it was discovered, and who also visited the place the next day after the body had been deposited in the hole in which it was placed during the night previous to this second visit by my informant.

The date of the discovery as given by this informant is Saturday, the 14th of March, 1874, in the afternoon, or towards evening. I will give it now as I penciled it from his own lips, and in the order in which he gave it to me.

His statement is that the body was severed in the midst; the left breast opened, and heart and lungs absent; the bowels taken out and done up separately in paper; the face skinned, commencing at the neck under the chin, extending to the forehead; the head shaved close, so as to render it impossible to distinguish the color of the hair; and another most brutal mark of mutilation, which I suppressed through delicacy in my other communication, but which truth requires me now to state, viz., the separation of these parts by which sex is distinguished. This statement differs in several particulars from my former communication which came to me at second-hand, yet other facts given makes it equally if not more atrocious than the former. One other fact, and not given before, is that the legs were cut off; this was necessary in order to get the body into the box it being too short to contain the person otherwise.

My informant says the remains were exposed to public view from the time found in the afternoon until 9 o'clock P. M, during which time the citizens thronged the place. Later in the night the body was interred on the side of the water from whence it was taken, the box left, and seen remaining on the spot for a week after. On the next day he visited the place; saw the grave, or evidences of burial; but the bowels were not buried, but left exposed to the view of the hundreds who visited the spot during all of the Sabbath. These facts as given, my informant says can all be established by numerous credible witnesses.

The occurence of such an incident most naturally led to various conjectures as to who the person could be, and also who are the guilty perpetrators of so gross an outrage. There are those who say that the disparity in the length of the legs, the absence of a front tooth, and the height or length of the body, all point to a man who had been at Morenci prior to this event, who was nicknamed "Whispering Charley" in consequence of lung weakness which prevented him from speaking above his breath, but who has not been seen there since. This suspicion has given rise to various expedients to render this conjecture nugatory. One is to the effect that his whereabouts have been discovered and that he is living, and that intelligence has been telegraphed to this effect to Morenci and accredited generally in Masonic circles, but questioned outside of such circles. This subject has created so much excitement that a father who had lost a son some time previous to this event, who had one limb crippled and several inches shorter than the other, and bearing some resemblance to the dead body found, had him disinterred to satisfy his mind that it was not his son.

Finally, as it is now clear that it was not the body of the young man referred to, and as the fraternity aver the existence of whispering Charley at a distance, a doctor who belongs to the order claims that the dead man was his subject sent from a distance for professional purposes. This I find to be pretty generally discredited, and the marks of dissection certainly reflect poorly upon his surgical skill. Again another circumstance that seems to contradict that statement is that the box containing the dead body bore upon one side of the lid the name and address of one of the merchants of the place. Now if the statement that the body was sent from a distance was true, then the circumstance of the address would fix it upon the merchant as the owner of the dead carcass, and the question naturally arises what does a merchant want with a subject for dissection? But an attempt is made to meet this exigency by the doctor in this wise; He says now, that the body was shipped to him in a barrel, and afterwards put into this box which has been shipped to the merchant with dry goods, and that the box was more suitable to the purposes of decomposition than the barrel. The reply of discriminating persons to this generally is, "too thin, too thin."

Now my advice to the fraternity would be in view of the suspicion that rests upon them, to send for Whispering Charley at once. Produce the man! This will satisfy the people, but unless you do this, my impression is, that public sentiment will hold the fraternity responsible for the act of inhumanly disposing of a fellow being. *Send for Whispering Charley, gentlemen, send for him by all means. Don't stop for a little expense when so much is at stake.* Surely to silence these busy calumniators will amply compensate you for all your pains-taking

But the question arises involuntarily, why should suspicion look in the direction of the Masonic fraternity rather than elsewhere? I answer for the following reasons: First, the marks of violence inflicted on the body bear so striking a resemblance to the penalties known to be attached to the violations of Masonic obligations; second, Whispering Charley is known to have been a Mason, and therefore if unfaithful to his obligations incurred the penalty; third, the fraternity in the person of Justice D. and Dr. W. discouraged the holding of an inquest, and contrary to the wish of the citizens, and in direct violation of law, put the body out of sight by diging a hole and covering it up without a lawful inquest; fourth, since sometime before the finding of the body, Whispering Charley has been missing, and no satisfactory account has been given of him.

Now in conclusion, suppose a man to have had his barn burnt with a heavy insurance upon it, and that man a Mason, and he confiding in a brother Mason tells him that he burned his own barn, giving him this as a Masonic secret on the square; and this brother Mason untrue to his Masonic obligation divulges that secret; would it be very strange to find that person missing before a great while, and would it not be rather natural to expect a course of conduct upon the part of the fraternity corresponding very nearly to the Morenci tragedy to cover up all traces that would lead to a discovery of the guilty parties? Suffice it to say, that all who are known to have acted a prominent part in this tragedy were men of the craft.

D. S. Caldwell.

Carey, Ohio, June 13th, 1874.

The Corner-Stone Protest in Washington.

Mr. Aaron Floyd, of Pittsburgh, one of the committee appointed at Syracuse to present the protest to Pres. Grant, writes after his return under date of June 19th. He says:

"On last Friday I received a telegram from Mr. Kirkpatrick saying that he would send the memorial next day, and as it had not arrived on Monday at 1 o'clock I telegraphed to him to know whether he sent the package to Pittsburgh or Washington, but failed to get an answer. So on Tuesday I took the package of 643 names you sent and 100 others, and started for Washington, leaving word at home to forward to me at the Arlington House. I arrived there about nine o'clock the same evening. Next morning learned of the Secretary of the President that there had been other names received from West Virginia, and they had been referred to the Secretary of the Treasury. Next morning I got Gen. Negley to give me a letter of introduction to Gen. Babcock, who introduced me to the President. I soon made known my business. He said he had seen the proceedings of the Syracuse Convention. I then handed him the heading [of the protest] to read, and told him that I had learned from his Secretary what course such papers take; to which he assented. I then bade him good-bye, and went to the Secretary of the Treasury, Mr. Bristow, who is not a Mason, but a free man. He referred me to the Superintending Architect's room, who read them and put them on file and gave his receipt.

When I got back to the hotel Mr. Kirkpatrick's answer had been forwarded and likewise the receipt of the express company, showing that the package was on the way from Pittsburgh; and at 3:30 o'clock it arrived. At 4 o'clock I had a receipt for it and parted with them on the square and took the cars at 5:50 for home, after I had written to Mr. Kirkpatrick that the long-looked-for package had come. Arrived at home this morning about 9 o'clock and found all well. Please let our friends know, for I know they feel anxious.

Mr. Ellis was so engaged he could not go. Yours "on the square,"

A. Floyd.

Did Nathaniel Colver Ever Renounce the Lodge?

Bemis Heights, N. Y., June 16, '74.

Dear Cynosure:

Bro. Hinman, State Lecturer of Illinois, writes me under date of May 27th, as follows: "I recently gave a lecture in Lockport, Ill. On the following Sunday evening the Baptist minister, Elder Breckenridge, replied to it. He said that Dr. Nathaniel Colver never renounced Masonry, and that the statement that I made that on taking a certain part of the Royal Arch oath, he said, 'Gentlemen, I will never take that oath'—was false." Bro. Hinman wants me to authenticate his statements thus called in question.

Now I don't want to call Elder B. any hard names, but here are the facts. I *know* that Dr. Nathaniel Colver *did* renounce Masonry, for I conversed with him on the subject while on his death bed in Chicago. Perhaps Elder Breckenridge will not, however, consider this authentic, so I will quote from Dr. Colver's biography written by Rev. J. A. Smith, D. D., editor of the *Standard*, a paper I suppose Elder B. must know something about.

His biographer says (page 66):

"He [Dr. Colver] became a Mason simply because he believed that in so doing he could be more useful as a minister of Jesus Christ. He *renounced* Masonry because he had come to feel that instead of helping, it only hindered such usefulness, and because convinced that he could not consistently be at the same time a Mason and a Christian."

This renunciation he published in 1829, with his reasons therefore.

As to the statement regarding the Royal Arch oath, I take the following from the same work, (page 75 and 76). Having been assured positively that there was nothing objectionable in that oath, Bro. Colver was at length prevailed on to apply for "exaltation—"

"The ceremony proceeded until that part of the oath was reached which contained the words, 'murder and treason not excepted.'"

'I cannot take that oath,' said Mr. Colver.

'You *must* take it,' replied the chief official.

Mr. Colver drew himself up with holding high positions in society, one of them a judge. It was hard to take a step likely even to alieneate them, an expression of strong indignation, and in his firmest and most emphatic way, answered: 'Gentlemen, I shall never take that oath.'

'You cannot leave this room alive unless you do,' was the reply.

This was too much. Those officiating in this scene were mostly his personal friends of long standing, men and if it had been possible to yield the point now at stake, their personal influence apart from any threats would have prevailed. But threats and the exhibition of a drawn sword with a view to intimidate roused all of Mr. Colver's manhood. In a few emphatic words he set before them the enormity of the wrong they were doing and the outrage of attempting to impose a burden upon his conscience against which his whole moral nature rose in protest, and then, turning, walked straight past the drawn sword at the door and went his way. This of course completely ended his connection with Masonry."

But see the book for the whole account. Elder Breckenridge would do well to add this book to his library. It would

"From many a foolish notion free him."

As to Bro. Colver's opinion of the institution for the last forty years of his life, I give the following extract from a letter written by him to a friend. It will be found on page 287 of the biography. He says of his feelings before his renunciation:

"I did not suffer more while under conviction for sin than I did in that terrible state. While thus suffering, I read one morning in the providence of God, for our family worship, concerning the forty Jews who bound themselves under oath, not to eat until they had killed Paul. It struck me, and unfettered my thought. I soon arrived at the conviction that they were morally bound, not *by*, but to repent of their oath; that any oath which contravenes the law of God is a matter of repentance and abandonment. I was free and my happiness and relief were little surpassed, when, in view of Christ, I first found the burden of sin removed. From that time to this, I have neither *honored, obeyed or spared that lying impostor, Free and Accepted Masonry*, I got out of the snare with repentance and brokeness of heart; but *O, I thank God I am out!*"

There, I guess that will do; and if Elder Breckenridge does not wish to bear the name of "willful deceiver," let him take an early opportunity to tell his congregation that in those statements of his he was "laboring under a mistake."

J. L. Barlow.

Corner-Stone Laying.

Palmyra, Wis.

Editor of the Christian Cynosure: The corner-stone laying for the Custom-House in your beautiful and growing city seems at present to be demanding considerable attention. Should it be proposed that the Roman Catholic priesthood of the United States should be honored with this corner-stone laying business there would be a general uprising and a just and righteous indignation, on every hand. "Native Americans" and "Know-Nothings" would be as numerous and noisy as a regiment of tree-toads before a rain. But would it not be fully as improper for the white-aproned brigade to assume these conspicuous duties as for the Knights of the Cross? It seems strange that there should be: 1st, Such an apathy and "don't-care-ativeness" on the part of the people generally; and 2d, It is passing strange that so many weak men and vain women are found to give such a move their warm approbation.

John Chapin.

OUR MAIL.

A friend in Racine, Wis., sends two subscriptions with four dollars, and writes:

"If I had time I could send you more names."

Do not forget to forward them when the rush of business is quieted somewhat.

Hiel Lewis, Amboy, Ill., writes:

"While in Kansas I tried to get subscribers, but all in vain. Masonry and other secret societies were considered the great power of God, and woe to the man that would not bow the knee. My name and character as an Anti-mason went before me, and the lodge men were acquainted with me before I got there. Some friends cautioned me to be quiet or it might not fare so well with me, but I told them more truth than they were willing to hear."

J. R. Shearer, East Nodaway, Ind., writes:

"Count me in the good cause. I want no commission. . . . Will try and send you a few more from here."

Aaron C. Salisbury, Cherokee, Iowa, writes:

"I have read the *Cynosure* one year and endorse the principles it advocates. I am an Anti-mason, soul and body. (No compromise with the devil or his pet institution, the lodge.)

Do not be discouraged, friends of reform, God is raising up friends for the cause every day. . . . I can get some more subscribers after harvest. Yours for the truth as it is in the Gospel of the Lord Jesus Christ."

E. E. Morrison, Kirkville, Pa., sends us the name of a man who will get up a club for the *Cynosure* if we send him sample copies. We need more agents ready, willing and able to work in selling books or taking subscriptions.

James Barnett, Northwood, O., writes:

"One thing standing in the way of obtaining subscribers is the sympathy of professors of religion of all classes. They do not like to hear people exposed whom they call brethren. With a great portion all Protestants are brethren."

For the satisfaction of such persons please tell them that the *Cynosure* not only regards all Protestants as brethren, but recognizes the principle that by nature, we are all one family; and that all who show that they believe in Christ by keeping his commandments, are in a Christian brotherhood. We do not enjoy exposing the evil deeds of our brothers (either natural or Christian); we wish they had no evil deeds to expose; but a love for these who are ignorant, innocent and honest, together with a reverence for the government of God, compels us to choose the lesser of two evils, viz: to expose falsehood, conspiracy and rebellion in our great human family, thus promoting harmony, justice, and good government, rather than by joining with or quietly ignoring the acts of such rebels to support their conduct which will ruin all correct family relations based upon the principle of loving our neighbor as ourself, and annihilate the closer bonds of Christian fellowship.

John Christie, Penfield, O., writes of the *Cynosure:*

"I am very well pleased with its new form."

Wells Springer, Rochester, N. Y., writes:

"I am now on a visit to this place and find a few congenial spirits with my own in the cause you are nobly combatting against such fearful odds. Little heroic band, persevere in this righteous cause, if the great masses do not appreciate your efforts through fear or through favor, you have a consciousness of a reward that will overbalance the vindictiveness and malignity of a power that has greater facilities to strike the blow and conceal the hand than any other power now existing. I have planted some of the good seed obtained of you, in this place, with hopeful results. Bernard's Light on Masonry is going the rounds that I gave to a friend here some two years ago. Finney's book, the Confession of Valance, and a selection of your tracts, I now leave here to corroborate and confirm these great and important truths that Freemasons are so successfully denying. The worst feature of the case in this line is, that people at large seem averse to light on the magic and mysterious bondage they are under. I have a degree of charity for the youth of our land that are lured into its mysterious folds through the instrumentalities of the "*good men*" (so-called) that give character to the order. But should there be any excuse for the intelligent divine, the professed ambassador of Christ Jesus, to unite with such and hide his light under the Masonic bushel? For myself I have no faith in such men no matter what their antecedents are, apparently. . . . . The conclusion is irresistible that the "loaves and fishes," etc., had obscured their spiritual vision, otherwise they were wilfully blind. Another class that number but few now living, that of the old Anti-masons like myself, I cannot excuse for hiding their light by keeping entirely mum for any consideration whatever.

I hope to be able to lend you (in a small way) more efficient aid, than the deep sympathy that pervades my bosom in this righteous cause."

A friend describes many localities in writing about his own; he says that Masonry is very bad in his place; that the people will do nothing until war or a similar calamity rouses them. He says the women know nothing about Masonry, and the churches sleep, all but one pastor being Masons.

Such a report may discourage the feeble and timid, but to the encouraged and strong, it is the voice of a trumpet saying: On to the conflict. Press the battle.

David Mumma, Decatur, Ind., writes:

"I am a poor man but I have a dollar to spare just now to extend my subscription another six months, and then another dollar will make its appearance I trust. I like the paper very well. I am trying to get subscribers for it. I have a partial promise of two. I am giving my papers to my neighbors to read. Some like them."

D. C. Cone, Galva, Ill., writes:

"I will not do without my *Cynosure*. You may put me down as a life-long subscriber. I am anticipating some subscribers for your paper. Am opposed to the laying the corner-stones of the Post-Office and Custom-House by any secret organization whatever."

E. B. Parvin, Cuba, Ill., writes:

"I am well posted with regard to the secrecy influence both in and out of the church. To oppose it is to arouse the lion from his lair. Its influence on the church is baneful. I am glad therefore, that I belong to a church whose book of discipline forbids the union of our members in secret conclave with libertines, deists, atheists, Jesuits and others who insult and hate our Lord Jesus Christ and his church, and compel us to treat them as brothers in the same faith. Although our church, perhaps, has never been without law on the subject yet, however demoralizing it may be, and nothing can be more so, many of our brethren in high authority are slow to enforce the rule.

I am all alone in this place, no other anti-secret man, the spirit of Christ helpeth my infirmities, and in kindness I am giving hard blows."

L. Chittenden, on an eastward journey, writes:

"I scattered a few tracts on the cars after I left Syracuse, and such another time I never had before. I find they are greatly in need of light, even if it is candlelight."

He lectures in Clinton Co., N. Y., on his way East.

S. A. Reynolds, Waverly, Pa., writes:

"My heart is with you in this work of truth and light."

Caleb Gray, Halsey, Oregon, writes:

"Mr.——— has joined the grange and can find no further use for the paper."

Grangers generally let Masonry alone, or favor it.

Mr. Baird, Perry, O., writes:

"I will suggest one thing and that is, for you to publish in the *Cynosure* the different oaths that they take as they advance in the degrees as recorded in Bernard's Light on Masonry."

We are now about to publish an exposition of Odd-fellowship; after that, perhaps we may do so if we can make it convenient.

Thos. Padden, Laona, N. Y., writes:

"I was thirteen years old when Morgan was murdered, hence my aversion (to secret societies.) . . I obtained twenty-eight names to the petition. Worked hard for your paper, but could get no subscriptions."

Perhaps you may reap the fruits of this labor in the fall. Past observation shows that hard work persevered in, brings an increase after a time.

M. Allen, Randolph, Wis., writes:

"I am in sympathy with you. Cannot do much here yet. I am sowing seed; don't know what the crop will be. Our fight just now is license or no license; our Board don't license this year, and beer men are howling. Intemperance and Masonry are two vile creatures with me. I am in for the fight, and have been for the last fifty years."

W. Babcock, Farmington, N. Y., writes:

"Your circular found me on a bed of sickness, and since I received your last paper I still circulate the protest; though unwell I have got a few names (he sends sixty-eight) and should have got many more if the weather had permitted me to go out. The farmers and country people are very willing to sign, but in our villages they are more shy. Some Masons wanted to know who was my employer? They thought such a old man might be better employed. God bless the cause and open the eyes of the nation."

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One rap by the Gavel of the Noble Grand, repeated by the Vice Grand, commands silence and order.

The Noble Grand having called the lodge to order, says: Officers, take your respective stations; Guardian, secure the door; Warden, examine the brethren in the lodge room.

In some lodges, if no one is suspected, the Warden says: all right, Noble Grand. But in others, he goes round and holds his ear to each one in the room, to receive the quarterly password which is given in a whisper. The Warden returns in the same manner the explanation as it is called, *i. e.* The password being *frater*, the explanation is brother.

If all have the correct password, the Warden says: All right, Noble Grand. If any do not have it or have forgotten it, the Warden reports the exception. If he is a member and good on the book, the Noble Grand gives him the word. If his dues are not paid, he must first pay them.

Noble Grand to Vice Grand.—What is your duty in the lodge?

Ans.—To act in conjunction with you in maintaining order; to require brethren to be decorous during lodge hours; to enforce in your absence, a due observance of the laws, and to assist you in the performance of your duties.

Noble Grand to Vice Grand.—Vice Grand, examine your Supporters.

Vice Grand to Right Supporter.—Right Supporter, what is your duty?

Ans.—To observe that Brothers give the signs correctly and behave properly; to report to you the names of such Brothers as do not conduct themselves according to the regulations of the order, and to occupy your chair temporarily, when vacated by you during lodge hours.

Vice Grand to Left Supporter.—Left Supporter, what is your duty?

Ans.—To act in conjunction with your Right Supporter and to officiate for him in his absence.

Vice Grand to Noble Grand.—My officers are correct, Noble Grand.

Noble Grand to Secretary.—Secretary, what is your duty?

Ans. by Recording Secretary.—It is to keep accurate minutes of the transactions of this lodge.

Ans. by Permanent Secretary.—To keep correctly the accounts between this lodge and its members, without prejudice or partiality; to receive all monies and pay the same to the Treasurer. (Some Lodges have only one Secretary).

Noble Grand to Warden.—Warden, what is your duty?

Ans.—To examine the Brethren with circumspection, before the lodge is opened; to give the charge of my office, on the initiation of a Brother; to place and replace the regalia in a careful way, and report to you any damage it may have received.

Noble Grand to Right Supporter.—Right Supporter, what is your duty?

Ans.—To support you in keeping order; to execute your command; to assist at the initiation of a Brother; to open and close the lodge in due form, and to see that the signs are given correctly.

Noble Grand to Left Supporter. Left Supporter, what is your duty?

Ans. To see that Brothers who enter the room are in proper regalia, and give the signs correctly; to officiate for your Right Supporter in his absence, and to assist at the initiation of a Brother.

Noble Grand to Outside Guardian. Outside Guardian, what is your duty?

Ans. When candidates are to be initiated, or Brothers admitted, to see that they are orderly and qualified according to lodge rules; to examine and reject any one I suspect, until your opinion is taken; to receive the pass-word previous to admission, and to guard the lodge from any improper intrusion; to prevent the admittance of any one during the opening of the lodge, the initiation of a candidate or at other times, when so directed; to prevent any person from listening, to acquire a knowledge of what is going on in the lodge, and to act in conjunction with the Supporters and Inside Guardian in the execution of your commands.

Noble Grand to Inside Guardian. Inside Guardian, what is your duty?

Ans. To receive the explanation of the pass-word; to act in conjunction with the Outside Guardian; during his absence, to officiate for him and obey your commands.

Noble Grand to the lodge. Officers and Brothers, I hope and expect each Officer will do his duty, and that Brothers will be orderly and attentive to the business of the evening, so that we may not be under the necessity of enforcing the restrictive laws or fines. It is a duty incumbent on the Noble Grand to judge impartially of every transaction and to admit no Brother, except members of this lodge, who has not received the pass-word of the current quarter. [This charge is not intended to exclude strangers having traveling cards of the order, or others having indisputable evidence that they are worthy Brothers] I therefore trust that all will act with prudence, zeal and integrity, as on these virtues depend our happiness and comfort; keeping in view that philanthropic principle by which we hail each others as Brothers—regarding our lodge as as our family, and whose actions, if founded on that grand principle, are calculated to make men social and humane. Officers and Brothers, I will thank you to be standing and assist my Right Supporter in opening the lodge.

OPENING ODE.

Brethren of our friendly Order,
Honor here asserts her sway;
All within our sacred border
Must her stern commands obey.

Join Odd Fellowship of brothers,
In the song of truth and love;
Leave disputes and strife to others,
We in harmony must move.

Honor to her court invites us,
Worthy subjects let us prove;
Strong the chain that here unites us
Linked with friendship, truth and love.

In our hearts enshrined and cherished,
May these feelings ever bloom;
Failing not when life has perished,
Living still beyond the tomb.

Right supporter, addressing the lodge. By direction of our Noble Grand, I proclaim this lodge duly opened for the transaction of such business as may be lawfully brought before it, and, for the diffusion of principles of benevolence and charity.

Noble Grand to the Lodge. During which time we admit of no political, sectarian or other improper debate under penalty.

[The lodge is usually opened and closed by prayer, *if the Chaplain is present.* Some lodges have a Chapter read at the opening.]

OPENING PRAYER.*

"Thou King eternal, immortal, and invisible! the only wise God, our Savior! Thou art the Sovereign of Universal nature, the only true object of our best and holiest affections. We render Thee hearty thanks for that kind providence which has preserved us during the past week, protecting us from the perils and dangers of this life, and for permitting us now to assemble in Thy name for the transaction of business.

We humbly beseech thee, our Heavenly Father, to preside over our assembly, to breathe into our hearts the spirit of love and of a sound mind; and may each and all be governed by an anxious desire to advance Thy glory and ameliorate the condition of mankind. Let thy blessing rest upon our Order, upon all the Lodges, Grand and Subordinate, belonging to our entire family of brothers. Let Friendship, Love and Truth prevail until the last tear of distress be wiped away, and the lodge below be absolved by the glory and grandeur of the Grand Lodge above.

This we ask in humble dependence upon, and in most solemn adoration of thy One mysterious and glorious Name. Amen."

ORDER OF BUSINESS.

One rap by the gavel of the Noble Grand repeated by the Vice Grand commands silence and order for the transaction of business.

Noble Grand to Secretary. Brother Secretary, I will thank you to call the roll of officers, and read the proceedings of last lodge night. [The Secretary reads the minutes, which, if correct, stand adopted].

1st. Noble Grand to the Lodge. Does any Brother know of a sick brother or a brother in distress?

2d. Consideration of previous proposals for membership.

3d. Admission of candidates if any.

4th. Proposals for membership.

5th. Unfinished business appearing on the minutes.

6th. Has any brother anything to offer for the good of the order?

7th. Closing of the lodge.

INITIATION.

The candidate having been accepted by vote of the brothers, is taken into the ante-room of the lodge and catechized in the following manner by the Vice Grand or a Past Grand especially deputied, the answers being recorded in a book with printed questions and a blank for answers.

1. What is your name?
2. Where do you reside?
3. What is your occupation?
4. How old are you?
5. Do you hold membership in any other order of Odd Fellows or are you suspended or expelled from any lodge of this Order?
6. Are you, so far as you know, in sound health?
7. Do you believe in the existence of a Supreme, Intelligent Being, the Creator and preserver of the Universe?
8. Are you willing to subscribe to the truth of the answers you have now made?

The candidate signs his name to the answers given and his examiner attests the signature with his own name below. Should the candidate give an unsatisfactory answer to any of the questions, he is dismissed from the room and the case is reported to the lodge. Should all prove satisfactory, the examiner asks the candidate: Are you willing to enter into an obligation to keep secret all that may transpire during your Initiation? If this is answered in the affirmative, the candidate repeats after the examiner the following promise:

"I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation."

*"Adopted by the Grand Lodge of the United States, to exclude prayers offensive to members of the Order in many of our Lodges. It also ordered that on all occasions of the Order, the *same spirit* as observed in the foregoing, shall be *strictly* followed by the officiating clergyman or chaplain."

"It is desirable and eminently proper that all Lodges should open and close with prayer! Each Subordinate may determine for itself upon opening and closing its session with prayer, and may determine, upon the form to be used!"—*Digest G. L. U. S. p* 123. *Grosch's Odd Fellow's Pocket Manual pp* 249-50.

(TO BE CONTINUED.)

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This has become a fact. Indiana is now *third* on our list.

Her State Agent asked the people to work for the *Cynosure* and said he intended, if possible, to have a thousand copies taken in the State by the fourth of November, 1874. We hope and believe that this will be accomplished.

Read the following from James McConnell of Ligonier, Ind., recently received.

"We are taking steps to organize clubs in the several townships throughout this County, (Noble,) the object of which is to get a circulation for your paper and a fund to purchase anti-secret documents for distribution. If you will send me twenty-five copies of this week's *Cynosure*, I WILL SEE that you get a like number or more permanent subscribers from this County."

Who is the next to look after another twenty-five or more? Organize if you can but get subscribers whatever else is done.

ANTI-MASONIC CELEBRATIONS ON THE FOURTH OF JULY.

Those who cannot obtain speakers for Anti-masonic celebrations on the Fourth of July, can probably find some good reader to read the speech of Chas. W. Greene on the granges, published June 18th in the *Cynosure*.

Do all you can to promote this cause on that day, and then write to us of your success.

The Minutes of the Syracuse Convention will be published in pamphlet form. Price, single copy, 25 cents; $2.00 per dozen, post paid.

The season of college commencements is just the time to send in orders for the new pamphlet, "College Secret Societies." 35 cents single copies; $2.25 per doz. post paid, or $15.00 per 100, expressage extra.

Orders for Odd-fellowship Illustrated will be received. The book is to be published before September 1st. Price 25 cents each; $2.00 per doz., post paid.

Copies of the *Cynosure* containing the minutes can be had for two cents each, that is, as they extend through four numbers of the paper the complete minutes would come to eight cents, postage extra. The postage is one cent each, making the cost by mail three cents each, or twelve cents for the four numbers containing the complete minutes and addresses of Syracuse Convention.

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CHICAGO, June 22, 1874.

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Grain Wheat—Spring, No. 1..	$ 1 26	
" No. 2	1 22	1 22¼
" No. 3	1 17½	
" Rejected	1 02	1 06
Corn—No. 2	60	60¾
Rejected	57½	
Oats—No. 2	46	47¼
Rejected	43½	
Rye—No. 2	85	
Flour, Winter	5 50	8 00
Spring extra	5 12	5 75
Superfine	3 50	4 75
Hay—Timothy, pressed	12 00	15 00
" loose	12 00	14 00
Prairie, "	9 00	12 00
Lard	11	
Mess pork, per bbl		17 30
Butter	15	21
Cheese	10½	12½
Eggs	12	13
Beans	1 85	2 40
Potatoes, per bu	75	1 30
Broom corn	04	09
HIDES—Green and green cured	06½	09
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11 50	13 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	53
Unwashed	27	33
LIVE STOCK. Cattle, extra	6 30	6 50
Good to choice	5 65	6 20
Medium	4 75	5 50
Common	3 25	4 65
Hogs	5 00	5 95
Sheep	3 50	5 50

New York Market.

Flour	$ 4 80	11 00
Wheat	1 43	1 52
Corn	81	83
Oats	61	68
Rye	1 05	1 09
Lard		11½
Mess pork	17 75	
Butter	20	28
Cheese	12½	14¾
Eggs	14	18½

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CHICAGO, THURSDAY, JULY 2, 1874.

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MEMBER'S TICKETS.—At Syracuse a plan was devised for our work. The plan is this: Tickets of membership are issued to be sold at twenty-five cents each. When any person by one payment of this sum becomes an annual member of the Association, his or her name, age and post-office address are written out in a book prepared for the purpose. Persons desiring life membership, can have it by the payment at one time of ten dollars. Tickets will be sent to known friends of the cause who make application, and also papers for the enrollment of members names. Now let all who want to see the secret lodges overthrown, set to work. Send at once for member's tickets, and let us see how many we can get on record against the lodge. All application for such tickets and all lists of members should be sent to C. A. Blanchard, Secretary N. C. A., 11 Wabash Avenue, Chicago, Ill.

Topics of the Time.

ANOTHER LEAF TURNED.—Theodore Tilton has at last broken his silence and spoken the word that has introduced what will probably prove the last act in the fearful drama commonly called Beecher and Tilton. This result has been directly caused by the ill-advised championship of Dr. Bacon, a Congregational minister of New Haven. He having (apparently) no work to do in saving souls, indites a series of articles to the N. Y. *Independent* lauding Beecher and, by insinuation, condemning Tilton. Mr. Tilton in self-defense prints a statement of the matter from the first, including part of a note from Mr. Beecher written in 1871, in which he begs Mr. Tilton's pardon for a grevious wrong, and wishes that he were dead. Tilton also says that Mr. Beecher has committed a crime against him which he forbears to name or characterize. There is to be another scene in this act. In some way or other this nameless wrong is to be named. Its truth proved or disproved, and the Christian world will deplore his fall or rejoice in his vindication. The end is at hand.

TO LICENSE LAWLESSNESS.—Twenty years ago Massachusetts had a stringent and effective prohibitory law. It was brought in by the reformation in the churches. After a while the Washingtonians pushed the ministers who inaugurated the movement one side, and then the secret temperance orders pushed out the Washingtonians. To-day the State is full of those secret orders and the temperance sentiment weaker than it has been since the first prohibitory law was passed. Just now the legislature has done two things: passed an act abolishing the State constabulary, and another licensing rum. Gov. Talbot has also done two things, that is, vetoed both these acts. What is the State constabulary? A body of men acting under a chief constable whose duty it is to detect and arrest violators of the State liquor laws. The men thus employed are many of them Masons and have neglected to enforce the law on the Masonic liquor-sellers. They have, however, done a good deal, and Massachusetts is as much better than Pennsylvania in regard to this traffic as light is better for workmen than darkness. The legislature is now largely in the hands of little Freemasons and G. A. R. men who have varied their statesmanlike practices on Sumner by acts to license lawlessness. We never heard of Gov. Talbot before, but give a "God speed" in his work so far as reported.

CENTRAL BAPTIST CHURCH.—This beautiful building in Syracuse, N. Y., has just caused the death of fourteen persons and the serious injury of fifty more. As a large company were gathered in the parlors the floor gave way; three hundred people were precipitated to the room below, and then the cries of the wounded rang out on the night air. The newspapers of the country are making this the text of sermons on incompetent architects and penurious people. We choose to derive another lesson from it. Is it or is it not true that the large majority of men, even church members, are absorbed in pursuit of two things, money and pleasure? Is it or is it not true that prayer meetings are almost a "lost means of grace," and that festivals, concerts, operas and lectures have pushed them into a very small corner of the religious world? Is it or is it not true that men are more anxious, many of them, to have a large church than a pure one? To have a fine building than one less costly where seats are free! To have a popular minister than one who is busy about the living reforms of to-day? Is it or is it not true that the catechism is thrown aside for the exceedingly thin Sabbath-school book, and that pastoral visits have degenerated into social calls? We have no answer to make to those questions, save the general one that the churches are in many instances losing their spiritual power by conformity to the world. We have no quarrel with innocent festivals like the one in progress when this fearful event took place. We only wish our fellow Christians to study this and the many like providences that are occurring, to ascertain if we are not in danger of departing from our God. Aside from his service there is no security for body or soul. Let us build up the prayer meeting and draw near to our Lord.

MAKING THEM STAND UP.—Within a few years past there have been three Masonic funerals in Wheaton, Illinois. At the first of the three there was hardly a corporal's guard present. When the second came there was an effort made to have a good turn out. Masons came from all surrounding villgaes, washed their faces and behaved very well until the services were over, when they felt so badly that they were compelled to fill the two saloons of the place perfectly full of their white linen aprons (the emblem of innocence and badge of a Mason, etc.,) to obtain spiritual consolation. This was a little worse than to have a small turn out. So when the third funeral came they fell back on the home guard, and this time again we were exhorted not to despise the day of small things. One Mason who was dodging around behind the other processions took up his apron and followed them and a new comer or two helped to keep them in countenance; but it was a slim affair. After it was over a young gentleman said to one of the "brothers" "Why don't all the Masons turn out in your processions?" "Well," said he, "they have got to do it. We ain't going to have men any longer that are ashamed to come out on the street with us." This is all right. By all means let us know who they are, and let any man that is ashamed to wear his bib be turned out for unmasonic conduct. We have known some fellows to be in the ring for years and never follow the apron (in public) till the "greatest and best men of every age" would extend their privileges by getting them an office. These men who are "endowed with a competency of divine (Masonic) wisdom so that they can get office before they march with the Masons are a mean set. Make them all come out and stand up. Every good Mason should be willing to march whether he gets an office or not. Altogether they should sweetly sing:

In the Mason's bib I glory
Stretching o'er my abdomen;
All the innocence of ages
It describes when it is clean.

Bribes and printing steals unending
The apron still doth sanctify;
Buy it, wear it and then wash it,
You will need it when you die.

THE GAG LAW.—Senator Carpenter has just written a long letter to prove that his "act to muzzle the press" was not intended and could not be used to prevent free publication of all things which the people require to know. He says that a suit against a New York paper could not be prosecuted in Washington under his act. He then goes on to show that it ought to be possible to prosecute them in exactly that way. He says that the law of libel is no worse than a law against stealing, and that neither one can trouble an honest man. Of course no one expects a Senator of this period to make an ambiguous statement when about to attempt a wholesale destruction of the liberty of the press. The second section of the act is an involved and unintelligible jumble of words which *seem* to mean that a firm doing business by an agent in any State or Territory, may be called to trial in that State or Territory, including the District of Columbia, by a process served on the agent and his principal. Now if the apparent meaning is the true one, there is no reason to doubt, and every reason to believe, that it would apply to newspapers and was designed to apply to them. As to his statement that honest men need not dread the action of a law they do not violate, that depends wholly on circumstances. When laws are administered justly and swiftly, it is true. When Barnad, Carlozo, and their ilk are on the bench, it is very false. To call a Senator to trial before a jury composed of that Senator's clerks and suppliants would be just as sensible as to allow that Senator to drag one against whom he had a personal spite a thousand miles to stand trial before that same dependent jury. In neither case would an ordinary man expect to see justice done. There is one apology for the Senate possible. They tried to pass an inflation act and made one for contracting the currency. Then they tried to pass a hard money act and made one for inflation. If they have done as well as they knew how they are not to be blamed for an honest, insurmountable stupidity.

THE SYRACUSE CONVENTION.

The Power of Will.

Sung by Mr. Clark in the Syracuse Mass Meeting.

We have faith in old proverbs full surely,
For wisdom hath traced what they tell,
And truth may be drawn up as purely
From them as it may from a well;
Let us question the thinkers and doers
And hear what they honestly say,
And you'll find they believe like bold wooers,
That where there's a will there's a way.

The hills have been high for man's mounting;
The woods have been dense for his axe;
The stars have been thick for his counting;
The sands have been wide for his tracks;
The sea has been deep for his diving;
The poles have been wide for his sway;
Yet bravely he's proved by his striving
That where there's a will there's a way.

Have you poverty's pinchings to cope with?
Does suffering weigh down your might?
Only call up a spirit to hope with,
And dawn will come out of the night.
O, much may be done by defying
The boasts of despair and dismay,
And much may be done by relying
On—where there's a will there's a way.

Do you see afar off that worth winning,
Set out on the journey with trust;
And ne'er heed if your path at beginning
Be filled full of brambles and dust;
Though it is but by footsteps ye do it,
And hardships may hinder and stay,
Keep a heart and be sure you'll get through it,
For where there's a will there's a way.

Views of E. Honeywell,

ON SPREADING FREE TRACTS BEFORE OUR YOUTH, AND VOTING FOR FREE MEN TO MAKE OUR LAWS.

GENTLEMEN:—If we want to abate a nuisance we must stop the fountain that feeds that nuisance; else our labor is vain. So, if the workings of Lucifer in dark dens is a mystery to our youth, just send them a leaflet showing what that dark work is, and their mysterious puzzle is solved. Then that itching curiosity impelling them into a lodge is abated, and they will feel a deep loathing and hatred of all its death penalties. Therefore, if mystery is the life-blood of Masonry, and you know it is, we have only to remove that mystery and our work is done.

Now, as one of the measures for removing it, I suggest that this Convention, through a committee, send out its own tract, directed specially to our 5,000,000 young men, showing them the inside workings of the lodge, and pledging our own veracity for the truth of every word given in that tract; so that no honest man could any longer cavil as to the clearness and fulness of its testimony. This showing would remove that mysticism—that *ignis fatuus*—that now lures our sons into the lodge; and it would thus stop the flood of new recruits,—a result which, in my own vicinity, I have already seen. Then, if the lodge gets no more recruits, its extinction becomes inevitable. We know that ignorance is the strongest weapon that Masonry has. Shall we then encourage that ignorance by letting our sons, for want of information, be wheedled away into sly dens where banditti will chain them to servitude for life; and we, Galleo-like, care for none of these things? Heaven forbid it. We must show our boys that none but the wicked flee—into dens—when no man pursueth, for the righteous are bold as a lion. (If these expressions seem harsh, just compare them with threatenings in the lodge room, to tear out human vitals, to broil their brains, to burn the quivering bowels, and to gibbet the defaulter on the highest spire in Christendom, or to actually drown him in the Niagara River! and I think you will then complain no more of my words being harsh.)

I want a ticket ready, too, so that each man may use it just as soon as he can see through the turbid inconsistencies that now surround him: for even Antimasons have long been voting that oath-bound clansmen shall lay our corner-stones and be our law makers and our judges.. Is not this a glaring inconsistency? If we pray for God's kingdom to come, why not vote down the obstructions that stand in its way? And if the vile craft that mobbed and shot brother Rathbun is no obstruction to the free course of God's kingdom, then Lucifer himself has no weapons that will obstruct it. I know, for I have seen it, that time-servers who truckle to popular opinion, right or wrong, will not dare use a truly consistent vote till they are enlightened; for they think if their great "Diana" should be set at naught and be despised they could no longer sell their "silver shrines." Popular sentiment on popular crimes has long shown itself to be just like that of the hired girl at my house twenty years ago, who said, "I don't want slavery abolished if it's going to make *calico* any dearer." This was a true type of public justice to the slave. Each man then, as now, wanted to sell the silver shrines of his Diana, and so gave her his vote. But, knowing as I did thirty-seven years ago, that somebody must strike the first blow in each locality, I then gave one solitary Anti-masonic vote in old Steuben, N. Y. The next year we had two such votes; and the fourth or fifth year elected most of our town officers. This opened the eyes of our time-servers; and in twenty years more that same kind of ticket elected Abraham Lincoln, whose righteous fiat buried slavery below the sordid reach of a Jeff. Davis, or even of that Albert Pike, whose magniloquent and all "puissant" title is (as published), "Thrice Illustrious Sovereign Grand Commander of the Supreme Grand Council of Inspectors of the 33d degree of Masonry." This is only one of his bombastic titles. Just imagine then, if you can, the predicament a Masonic President of our nation must be in, when an order is "handed, sent, or thrown" to him by such a prodigy of power as is this ex-traitor Pike. If such President is under a death-penalty to obey that Masonic order, then is not our nation, in such case, ruled by secret dens? Shall we let Masonry continue to give us just such Presidents forever? We want men in office who dare stand up straight even if Lucifer stand before them with a bribe in one hand and a lash in the other. I was once floating with the current down the Mississippi River, and that current ran our boat into a whirling vortex, where it took very hard rowing to get it out again. And if we let our votes run with the heedless current, they will soon lead us into a vortex of still worse danger than that was.

Is it not a lamentable fact that popular opinion is, in many cases, the greatest knave and the silliest novice that we have? Twenty years ago a man could, and did, sell his brother man into heathenizing slavery for life, and then send that price of his brother's blood to Burmah to Christianize heathen there, who are far better than himself!—and the unthinking multitude called him a saint. Our brother Tillinghast, of Pennsylvania, himself stoned for preaching liberty to the captive, remembers, he tells me, when Wm. L. Garrison was led by a rope round his neck through the streets of Boston, because he would not join the wicked multitude in bowing servile homage to Southern slavery. And what better now? For it is a well known fact that men in broadcloth may decoy our sons into a garret, there blind-fold, strip and halter them; then, while the door is still watched with a drawn sword, make the initiate swear that he will never tell even his father, his mother, or his wife how he is befooled on penalty of having his throat cut and his tongue and vitals torn out! At a following election the thoughtless crowds take those same kidnappers of our children and, by their votes, make them our governors, our senators, and even the wicked incumbents in some of our sacred pulpits. This shows me the "Abomination of Desolation" standing in the holy place, as once seen by Daniel the prophet.

Time was when men could vote to drown witches. Again, they could vote for hounding and murdering slaves. And now they vote for legislators who protect and promote secret clans where our innocent children are slyly lured in, haltered and subjugated to bandits for life. Is it not time to stop such wicked voting? If we vote for either Masons or their sycophants we vote for chartering their five thousands dens: for even our Congress has chartered a Masonic Hall at the capital of our nation. Masonry was the sire and the nurse of American slavery; and the basis and pedestal on which it rested and flourished. And we must vote down that sire of such progeny, or it will again batter down our Fort Sumters; and then, like Æsop's fabled snake, bite our children till we are compelled in self-defense, as Lincoln was, to slaughter that snake with the sword. Thousands are now ready to help vote down Masonry, only that they are afraid of being "put out of the synagogue;" "for they fear the face of men more than they fear the face of God." But where unfettered freedom becomes popular, men will be as much ashamed that they were ever Jack-masons as they now are that they voted fetters on the slave just as long as such voting was popular.

I believe that great good would result from having the demoniac penalties, the loathsome absurdities, and the blood-curdling blasphemies of the lodge shown to our innocent youth before they are enslaved by them. For those youth are soon to be the pillars of our country. And not a man among them, if imbued with good sense, would ever enlist in the service of a "worshipful master" after knowing that a sharp sword would thenceforth hang dangling over his head for life by a single hair.

Though every secret lodge were wiped out from our land, if the young men are left ignorant of lodge-workings, they would soon rush into such seas of pollution and again endanger our country. We have already done much to enlighten our youth, but we can do more. The *Cynosure* Office has sent out cart-loads of Anti-masonic literature, and I have myself got more than 300,000 pages printed, showing to our sons full and positive proof of the vile oaths, death-penalties, and traitorous workings of Masonic law in its secret lodges. But we ought to have at least 2,000,000 tracts put into the hands of our 5,000,000 young men, each leaflet showing them full and convincing proof that the threatened agonies of a brutal death await the initiate as the penalty for an unguarded word or an act, which, in either civil or in gospel law, would be a virtue. I want each young man should know that just such threatenings will chill his soul for life, and perhaps longer, if he goes blindly into such sly dens—dens where just such treason as bred the rebel war is conceived, hatched and trained, ready for other bloody rebellions. Sirs, if we let our youth fall into sly pits for want of light that we can give, I shall say to you as Cicero, on a less evil, said to a Roman court, "Fathers, it must not be; it must not be; unless you would undermine the very foundations of social safety, strangle justice, and call down anarchy, massacre and ruin on the commonwealth."

Now, if by spreading tracts and books, we can enlighten most of our young men, then traveling lecturers will be in less danger of violence, and the people more disposed to hear and heed them. Each tract will also advertise the *Cynosure* and will break ice so that the paper may safely follow. Some of our leaflets will fall among thorns, and some under the feet of swine who may turn and try to rend you; but others will fall on good ground and bear fruit. I have found good Christian friends in about half our States ready and willing, as scores of their letters tell me, to take and distribute tracts. And Ezra A. Cook writes me that he has calls for 100,000 pages a month. When slavery was riding rampant over us, as Masonry is today, "Uncle Tom's Cabin" was sent out broad-cast over the land; and it opened the eyes, mollified the marbled heart, and nerved the arm of millions in defense of freedom. God has said, "Let there be light," and it is ours to help spread that light for him and for our country.

All sins of hoary age are seen through a deep mental fog. We first acquiess, then endorse, and at last we idolize them; so that even the mote must be picked from the eyes of our best men before they can see that such idolatry is any sin at all. Even the burning of live widows has in some places been popular. The pipe is now the idol of millions. All the grog shops in Christendom have not as many obsequious sycophants as the pipe has. Full proof of such blindness is now before us; for we see the world in commotion trying to stop the flow of intemperance; while the statute law in perhaps every State of the Union, is still selling indulgences for making drunkards. Our good women who are fined a hundred dollars for giving one vote only, are out by the thousands trying to stop that stream of pollution now flowing *legitimately* from our statute books. Our legislatures are feeding the fountain while our women are trying to stop its nauseating

streams. And our excise-boards seem to serve as the street-gutters through which those streams flow to poison the nation. Yet not one man in fifty can see through the fog that hides that polluting fountain of drunkenness from his sight. That law, through its agents, sell license to a set of men for making other men drunk. Thus the grog-shop sells its whiskey according to law; and the drunkard is made drunk according to law. Then he is fined according to law for getting drunk according to law, and the bread is taken by law from the mouths of his wife and children to pay that fine. Thus the law makes a public example of that wife and her children to show the rest of the world the importance of whiskey law. And Satan, I suppose chuckles in a glow of pomposity, on seeing the wheelcs of his machinery play together so smoothly in support of his laws. Has not the State just as much right to license me to steal your horse as it has to license Jim Boniface to make your son a drunkard? Yet not one in twenty of the legislators or of their constituents can pierce the murky mist that hides this legalized serpent of intemperance from his mental sight. Neither can he see that all this wickedness is based on the popular vote—a vote given for a national sin.

And yet that lurid fog which Masonry ejects to blind, cheat, and entrap our innocent youth, is still more congenial to Satan's rule in the earth than is the above anomalism of whisky law; and our national vote still says, "So mote it be." Can we any longer vote for such rule, such fog, and such dark dens, and not sin? Let a tract, as first suggested, be got up and go to the world by authority of this Convention, showing our sons an exact copy of the servile oaths, the fiendish penalties and the sickening obscenities of that great sire of secretism called Masonry, and they will read it, and then they will be able to bid bold defiance to all the Masonic snares that are now set for them. The tract should show plainly (and that showing should be confirmed by this Convention) that every charge made in it is already proven by hundreds, perhaps thousands, of honest ex-Masons who have simply reported their own practical experience in the lodges. Yet some Masons will tell us they have no such oaths,—for they are sworn to deny them. I ask you to pity such men. But when they murdered Morgan and others for revealing them, they sealed the fact of such oaths beyond the possibility of refutation! and it is ours to spread these facts before our young America. Our sons could never even spell their own names if never told how; neither can they ever know that Masonry cuts human throats and tears out human tongues and vitals, till they are told. But many Masons, as we are glad to know, would recoil from Masonic murders. Yet its laws and its Danites, like those of Brigam Young, all working in dead of night, are inexorable executioners. And its better members have to bow submission or renounce Masonry forever.

The *Cynosure* office, Chicago, writes me that it would find paper and print—for this Convention—a half million such tracts as this [show it] for sixty-three cents per 1,000; sixteen full tracts, or 28,000 words, for one cent. But we must call for one or two hundred thousand at each issue. Eighty-five such tracts are mailed to Oregon for two cents.

Had the boys of Ithaca first read all the oaths and crimes of Masonry, they never could have debased themselves to the level of brutes, as those did who, at Blanchard's lecture there, crouched to the service of Satan, by acting as docile employees and cats'-paws at the bidding of their most "worshipful" clan-made masters.

Now, brethren, shall we let other millions of boys who, in their innocence, are floating along the public tide, ignorant of the fatal gorges so near them, and of the still deeper pits of pollution before them—from which bourn none who enter ever escape but at the peril of dear life—shall we, I ask, let them fall into such pits unwarned? Shall we let them thus sink their manhood, lose their honesty and self-respect, pay a heavy tribute to ring-leaders, become servile lackeys to a master, and have a lie hermetically sealed on their lips for life, all for want of that light that we might give? If we refuse this light to our sons, will they not lay the sin of their fall at our doors, and we be compelled to assume it just so far as we neglect them?

Address of Mrs. M. J. Gage.

On being introduced to the Convention Mrs. Gage remarked that she was an accredited delegate to this National Convention from the New York State Association. She had always been opposed to secret societies. Her father had been a Mason, but seceded, and was active in his opposition to the lodge. Among her early recollections was reading Giddin's Almanac which her father used to circulate. It was the great grief of her heart that her husband was a Mason; but by her personal efforts her son was kept from joining any secret fraternity.

She was opposed to secret societies for many reasons and among them the following: These societies are the worst enemies of the most holy and precious of human relations, that of marriage. Lodge nights are prolific of disasters to the social condition. Secret societies destroy perfect confidence between man and wife; they interfere with the real, true family circle; they set one sex against another. Masonry was obnoxious in law, standing in the way of justice. It's operations against woman in this respect was seen not long ago in a very celebrated case in the Pacific coast, in which a woman on trial for her life could not get justice, through the secret workings of Masonry. Her husband had been a Mason, and the man she murdered was a Mason. The fraternity endeavored to obtain her conviction in revenge for the murder of one of their number.

Masonry excludes women, not for any great secrets it may have, but because of shame for its indecent ceremonies. How could any honest member of a Christian church, any true Christian minister take such awful obligations and in such an immodest manner! The whole thing is nothing but child's play. For instance, the questions and answers given at the door of the lodge to a candidate are very much like the children's plays. The Masons say when the knock is given, "Who comes there?" The answer is, "A poor blind candidate seeking light." Children have a game in which they use similar expressions.

The reason for admitting women to the side degrees was that she had become anxious to share any good or glory that her brothers might obtain from Masonry, and began to make her rights as an equal known. The Masons took alarm, but it would never do to admit women to the lodge with men on account of their immodest ceremonies, and so a side degree was got up to put off troublesome applicants. Masons were compelled to admit women in some way or admit themselves falling behind the age. She was urged years ago to become a member, but she would not be insulted with a pretended admission. If there was any good in the institution she had a right to it in common with other members of society, and she would have the whole thing or none. Side issues were only a farce. She wanted none of them.

Masons were accustomed to dilate and wax eloquent upon the ancient and mysterious origin of their order. If she had the tracing back of the ancient origin of Masonry, she would carry it to the time of Adam and Eve when they were induced to put on aprons by a circumstance not very creditable to them. The devil had a prominent part in the putting on of those aprons, and no doubt he had much to do with the modern aproned fraternity.

She was not sure but the love of finery among the men, (not being confined to women alone) was a reason why they joined the Masons; and the indulgence of curiosity, (not alone confined to women either), might also be another reason for their taking the various degrees. She liked to see women dress nicely, and put on ribbons and flowers if they were becoming and in good taste. But men must not charge women with devotion to dress and finery when they were attracted to the lodge for the same reason. But it is largely curiosity that draws to the lodge; and when men are in, the oath keeps them there. If they have a disgust and horror of the whole thing they feel bound to stay and finally become accustomed to the blasphemy and indecency. At the time of the French Revolution in 1793 the old Bastile was destroyed, and among the prisoners released was an old man who had been for many years in the dungeon. He found no relatives in the outside world, no old friends, no associations agreeable to him, so had his habits and tastes been changed by long associations with his dungeon. He had got used to the darkness and filth. So Masons get used to the darkness and wickedness and the creeping things in the lodge.

The National Association was urged to place woman on an equality with man in its noble work. The time is coming when she will receive all the privileges now denied her. If this reform is carried into politics, let woman have a share in the deliberations and give her the ballot. She will help on in this glorious reform.

Address of Elder J. R. Baird.

On the third evening the Convention listened to an address from Elder Baird, of Pennsylvania, a seceding Mason of seventeen degrees. He began his remarks by saying that he should not personally attack any one, but the principles of the order he should not spare in his denunciations. He was initiated a member of St. Andrew's Lodge of F. & A. M. No. 13, Canada, in 1854. He continued in the order eight years, attaining seventeen degrees, when he was converted to God and forsook the rotten concern. No man can be a Freemason and a Christian, on the ground that the obligations, practices, sympathies of Masons and Christians are antagonistic. He declared that Masons were worse than the devils in the time of Christ, because the devils finally acknowledged Christ; they believed and trembled, but the Masons neither believed nor trembled.

He believed Adam was the original Mason in this respect: he put on the apron of fig leaves and hid himself. The Masons say they are going to heaven to the presence of their Grand Master above. But that is their mistake. They deceive themselves. Their Grand Master is below, not above. For the Scripture saith that the Father hath committed all judgment to the Son. Therefore all things are under his power whether in heaven, earth, or hell. And again, it is said by Christ, Whosoever denieth me before men him will I also deny before my Father. Now the Masons as such reject Christ, cast out his name and Word. How then can they remain in heaven where Christ is to reign forever.

They say, too, that they are going to heaven on Jacob's ladder. But here they fail again of getting there, for Jacob only dreamed of a ladder and when he awoke there wasn't any ladder there. Hard work they will find climbing in by that way. Jacob acted like a Mason only once—when he cheated his brother and got the birthright. When he was old and near to die he said, "Oh my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!"

The innocence of Masonry is symbolized by the lambskin apron. Mackey tells us that in France the son of a Mason, who has reached the age of eighteen, may be taken into the lodge, but until he reaches his majority he wears a wolf's head mask, so that it appears from this account that Masonry is a wolf in sheep's clothing in practice as well as name.

Masons claim that Masonry is a system from God. It is true; it is *from* God; but it is a long way from God. For it is as far removed from the principles of the Bible as the poles. Masonry is as truly the opposite of Christianity as light is of darkness. They deceive themselves into a hope of reaching heaven without any salvation through Christ, for they reject him. But will they dare to come before God at the last and say, Have we not laid many corner-stones in thy name? Have we not held many festivals in thy name? Have we not destroyed many reputations

in thy name? Have we not lied often; have we not put seceders to death in thy name? Will they bring such apologies to God? And yet they say that Masonry is from God, and these are the works of Masonry.

He had taken seventeen degrees in Masonry, how could the audience believe such a man—one who has taken so many oaths and broken them. He believed it to be the spirit and teaching of the Bible to disregard every Masonic oath. The Bible says "Whatsoever it be that a man pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." A Mason when he takes the oath is blinded in mind, his eyes are bandaged and he is in darkness—a three-fold blindness, a darkness that can be felt. In this condition he has no business to make promises and take oaths of obligation. But if he goes on and makes a consignment of himself to the devil what is there left of him; God says we must confess when it is known that wrong is concealed under the obligation. So let man revile and persecute; but let me honor God. It is the duty of Christian men to expose the sinful workings of these sinks of iniquity, and in exposing anything that is wrong no perjury is committed.

Some say, Why not preach the Gospel? What do you go rambling up and down the country for lecturing against Masonry? Why don't you proclaim the Gospel and let Masonry alone to die out of itself? Yes, that is the cry always. Slave-holders said, Let us alone; Masons cry out, Let us alone; the grangers say, Let us alone; and devils prayed, Let us alone, But Christ did not grant their prayer, and we ought not to suffer wickedness to go on unrebuked.

Masons make a great handle out of preachers, and coax them in by offering them membership free. If you join us it will not cost you anything; we'll take you in free. The preachers who join the lodge are the worst *taken in* set of men in the world. They make themselves thus a living lie to their own members and to the world; preaching one Gospel in church and practicing an exactly opposite one in the lodge. The churches are full of wrangling and disturbance and these Masonic ministers make a great part of it.

The higher a Mason gets in the order, the lower he sinks as a man. He had taken seventeen degrees *down*, instead of up, and knew the effect on the character. He became for a time an infidel through Masonic teachings. He could take no peace, no light, no liberty of the Holy Ghost until he gave up the whole thing. Then God blessed him and took from him the fear of man, so that he could speak boldly the whole truth on this subject. He had been an Orangeman, a Mason and a Good Templar. All secret orders, no matter of what nature, were but recruiting stations for Masonry. He had often seen Orangemen go home drunk, and yet nothing was done to rebuke them. Afterward when he joined the Good Templars he found himself in a strange position. He did not know what business he had to go home with other men's wives, but that was about all he saw going on. The society seemed to be a wholesale sparking school.

In conclusion he asked the prayers of the Association for his safety, as he was a subject of Masonic vengeance, which had vowed that he should be suppressed. He did not know whether he should be alive to meet with them again, but if death came he would meet it by inches rather than recant a single word, and so long as God spared him he should labor to expose the sophistries of all secret organizations.

Address of Rev. D. S. Caldwell.

[We hoped to present the excellent address of the Ohio Agent from his own manuscript, but as it has not reached us the following is written from notes taken at the time, as are the two preceding addresses, and of Elder Rathbun last week.—*Ed.*]

Mr. Caldwell said that in 1827, in the Morgan times, he was a boy six years of age. His father was a Freemason and a hotel keeper in Frederick county, Maryland, near Middletown. Though a Freemason he was not one at heart, for he often expressed his regret at having ever become connected with the order. The last time he saw his father was when he saddled his horse to go to Middletown, as he was accustomed to do pretty regularly to attend lodge and transact business. He never returned. Nor did any word ever come from him in any way. His mother always thought he came to his death at the hands of Freemasons. He had openly denounced the action of the order in connection with the Morgan murder and some unwary word may have brought down their vengence. He had ever since felt an opposition to the lodge.

But he was opposed to Freemasonry and like associations because he professed to be and was a Christian. He believed he could not be a Christian, or enjoy the love of God in his heart if he did not regard Freemasonry as a great evil. The Bible calls it an evil for it says that men love darkness because their deeds are evil. The Gospel is marked for its publicity, its openness; that is its very nature. In proportion to the open proclamation of the Gospel does Christianity flourish. But Masonry says you preach my gospel openly to the world, and I will persecute you, I will destroy you. How can such a thing be baptized as a Christian institution. Mackey says that to remove the land-mark of secrecy would be suicide to the institution.

Masonry believes in a God; but what one? For God the Father, Son and Holy Ghost is rejected by the order. I am, and forever shall be opposed to any system that rejects my Saviour; that slights the founder of Christianity.

Masonry swears men. Swears them without legal sanction. Swears them to do wrong and enforces the oath by terrible penalties. Its morality is that it is right to do wrong. In spite of what men may say, it does claim to be a religion; it does pretend to save men. But it saves them how? By utterly ignoring the Gospel of Christ, rejecting the office of the Holy Ghost, and denying the blood of the everlasting covenant.

When any evil is being taken in hand, the question of cowardly souls always is: Will it be safe to join the reform? Others ask is it expedient? But the question should be, Is it right? It is always expedient to do right. There can be no question about this. And always when right and truth are followed the result will show that the best thing has been done.

He spoke of several features of the Masonic oath and gave the following illustration of one: A foreigner traveling in America sees a notice posted in a car "No smoking allowed in this car." Now he must naturally infer that Americans smoke. It is just so with the clause in the Masonic oath not to violate the chastity of a Master Mason's wife, etc. The inference must be that Masons consider each other as perfect libertines and so put in the clause as a means of protection from each other's lusts. When railroads have such a regulation it will be found that a car for smokers is provided; and in so doing the railroad company gives its sanction to the vile habit. So the lodge in exempting part of the sex from the libertinism of its members, virtually sanctions in general, and so far as it is able legalizes adultery.

The Political Mass Meeting at Syracuse.

On Thursday afternoon, June 4th, the National Christian Association adjourned to permit such of its members as desired to unite in a mass meeting for the discussion of political measures against the lodge power. This meeting convened in Shakspeare Hall at 2 P. M., and elected Hon. Donald Kirkpatrick, of New York, chairman; J. A. Conant, of Connecticut, Secretary, and H. L. Kellogg, of Chicago, assistant. Rev. J. P. Stoddard, of Illinois, led in prayer. Before proceeding to business the chairman remarked that the present gathering is a mass convention to consider the advisability of political action in connection with the Anti-masonic reform. The National Christian Association which has been holding its annual meeting in this Hall is not responsible for any action taken this afternoon.

Mr. George W. Clark, the "Liberty Singer," was called on for a song, and responded very appropriately with "Where There's a Will There's a Way" (see second page), remarking that he used to sing those words to encourage the true-hearted men of anti-slavery days who entered the political field with as little hope of success as had the present reform.

President J. Blanchard said that a committee on political action was appointed last year at Monmouth who were instructed to consult and appoint a national political convention. They had considered this the most favorable time for such meeting. The committee had considered the various reforms knocking for admission to the platform, as temperance, woman's suffrage, etc.; but it had been deemed wisest at present to confine ourselves strictly to the reform against the lodge. He then read a preamble and resolutions, which, as finally adopted, read as follows:

REPORT OF COMMITTEE.

WHEREAS, As secrecy concerning all questions affecting the public welfare, is conducive to misapprehension and misconstruction, affording facility for and inducements to the prostitution of noble agencies to ignoble end; and

WHEREAS, We recognize secrecy as a relic of barbarism and the chief support of monarchical and unjust government and utterly inconsistent with all the principles on which our government is founded; therefore

Resolved, That secret orders are engines for selfish and political purposes, and are the chief danger and curse of the nation.

Resolved, That the grave truth uttered by Lincoln that no nation can permanently endure part slave and part free, is not plainer than this other truth that no nation can exist permanently with conflicting oaths in its court-houses and legislatures; we, therefore, agree to the following principles of political action:

1. We will be called by no party name but "Americans."

2. We will make issue against all known adhering Freemasons, when practicable, in all local, county and State elections, nominating candidates for ourselves against forsworn lodge men, and will do our utmost to put an electorial ticket in the field at our next Presidential canvass.

3. We hereby invite the friends of every great and wholesome reform, and in short every man, wherever born, who has a vote in his hand and an American heart in his bosom, to join us in seeking the extirpation of that organized mystery and secrecy which has proved fatal to the republics and subversive of all popular rights in the monarchies of the Old World.

Resolved, That we petition Congress and the legislatures for the repeal of the Masonic charters and the prohibition of extra-judicial oaths.

Resolved, That we will do all in our power to expose and suppress the laying of corner-stones of buildings owned by the people of the United States by lodges.

Resolved. That we proceed at once without waiting for legislative action to challenge adhering Freemasons from juries, and in case of litigation to take change of venue from Masonic judges.

Resolved, That we recognize the fact that ours is a Christian, not a heathen, nation, protecting us from the paganism, priestcraft and kingcraft which, having degraded manhood and extinguished popular rights in Asia, Africa and portions of Europe, are seeking to drag us down to their own level of despotism and wretchedness.

Before discussing the resolutions a motion was carried to limit the time of each speaker to five minutes and allow no one to speak more than once on the same motion.

Mr. C. W. Greene, of Indiana, moved to consider the resolutions *seriatim*. Farmer's political conventions, he said, were to be held in Indiana, Illinois and Kansas on the tenth of June. These conventions were in the interest of the grange. Any action had at the present time should be carefully taken.

This was agreed upon and the preamble adopted without discussion.

Upon the first resolution Pres. Blanchard remarked that when Brigham Young wanted a house built he pretended to have a revelation from God that it should be done and the Mormons obeyed. This is priestcraft and kingcraft the world over. The secret societies of Africa are of the same class. Seward's description of Asiatic customs explains the resolution.

W. M. Givens, of Indiana, read from an Indianapolis paper the notice of a candidate for the office of sheriff of Marion Co., Ind., among whose recommendations was his Masonic connection. Such things show what the Masons are preparing to do.

C. W. Greene said the granges get together and like all Americans they must talk politics. All they amount to is a school to learn subserviency to masters. He was opposed to the resolution because it was embodied in the preamble just adopted. Chris-

tians should not stand back and let evil men lead their politics. We are not ashamed of being here. He wished that the National Association had continued in its capacity and taken up this matter.

Prof. C. A. Blanchard moved to amend by striking out a word and make the resolution declarative.

Mr. G. W. Clark moved to amend by omitting the word "religious." These amendments were agreed to, and the resolution adopted.

The second resolution was adopted after being amended on motion of J. A. Conant to read "conflicting" instead of "two or more."

The next proposition called out a prolonged discussion. Mr. Greene wished the name might be stricken out. We were better off without any name; for the name "Americans" suggests the defunct Know-Nothing party and would have the opprobrium of the country.

N. Wardner moved to amend by substituting the name "National Reformers." The country was ripe for reform and this name would suggest our mission.

Pres. Blanchard spoke against the change. The term "Americans" expressed just what we stood for, equal rights, freedom of speech and of the press. The lodge wants a secret empire to destroy these. All who favor American principles should be Americans, and let all the rest be outsiders.

Rev. James Matthews said we believe in the Constitution. We be Americans. I was born in Old England, but born again here, and I am glad I am an American. The adoption of this name would be a going back to first principles. All will inquire, What are the principles of the new party. We can answer, We are going back to the glorious maxims of our fathers, on whose justice and truth the whole prosperity of our nation depends.

E. B. Rollins, of Vermont, suggested that the name "Free Americans" would be more appropriate, as marking a distinction from lodge-bound men who claimed to be Americans.

J. Levington, of Michigan, objected to the name "Americans," for, first, it was not true, and we have no right to say what is not true. Then it is assuming that we are Americans and others are not. Reformers is better; we are all reformers. He was in favor of that name. Free Americans is a good name. Perhaps we had better adopt that.

Mr. Rogers, of Lockport, N. Y., spoke in favor of the name "Liberty Party." That name stirred his heart in days of old and roused the same feelings now.

Mr. G. W. Clark moved to amend the amendment by using the term "Free American."

Rev. D. B. Douglass, of N. Y., remembered when the press of the country was in the control of slavery interests. There were then only seven papers which dared express sentiments hostile to the slave power. The churches were closed, the ministers silent. At length a call for political action resulted in the Liberty Party. He remembered the news of Birney's nomination and voted alone for him. We are in a like condition. The press and the church is in bondage. When the Niagara County Association was organized, it was hard to get even a notice into the papers. Three years later the editors wanted the whole proceedings to publish.

Richard Green, of Indiana, wanted the word "party" added to the name.

S. Wilder, of N. Y., favored the term American, and said the word "Free" would excite feelings at the South in those who might otherwise be with us.

D. Dempsey, of Black River, N. Y., said he was a foreigner by birth, but had come to this country and been adopted as a citizen. He wanted to be an American. We should have the name as well as the thing. Every foreigner must expect to adopt American principles if they wish to become Americans. There is danger that Americans in their ambitious liberality may sacrifice themselves to foreign influences. We should take a name expressive of our principles and maintain both.

C. W. Greene spoke in favor of the amendment. Others were Americans as well as ourselves, in the sense of allegiance to this government. But the word "Free" gives the idea we want. We must be free from all slavery, an unshackled people. Every man who loves the right and truth will love the name.

C. A. Blanchard said there was no objection to the name American that could not be brought against every other. If we say Free Americans what will men understand we are free from? We are Americans! What does that name signify? It means free government, free institutions, every precious liberty bequeathed from our fathers.

J. Levington spoke in favor of the name "Free American." He thought the name fresh and good.

C. G. Corwin, of N. Y., thought neither name suggested definite enough and moved to substitute that the title should be "Anti-Secret party." A vote failed to sustain the motion.

A rising vote on the amendment "Free American" was finally taken and declared a tie. A division of the house was called for and at the request of the chairman, all in favor of the name took one side; those in favor of "Americans" the other. The Secretaries were appointed tellers and the vote was announced as against "Free Americans."

Mr. Wardner withdrew his amendment, and the name "Americans" was finally adopted unanimously.

The fourth, fifth and sixth resolutions were adopted after more or less amendment. The seventh also passed after striking out an allusion to the Chicago Custom-House corner-stone. The eighth was adopted without change; the ninth laid on the table; and the tenth and last came up for discussion in its original form thus:

Resolved, that ours is a Christian and not a heathen government; and this fact should be recognized in its organic law: to protect us from paganism, priest-craft and king-craft, which having degraded manhood and extinguished popular rights in Asia, Africa and a portion of Europe, are seeking to drag us down to their own level of despotism and wretchedness."

Elder Bariow moved to refer back to the committee to be reported on next year, but the vote did not favor the motion.

President Blanchard said the Constitution should define itself on this question. It should say that the religion of this country is the Christian religion, which is the fact. And the laws which are based on this fact should be backed by the Constitution. It should be understood that we are not Mormons or atheists, and that the oath in our courts is by the living and true God, and not like a Chinaman by a dead cock's head. C. W. Greene opposed the adoption of the resolution as bringing in a religious question, which was foreign to the occasion. We are treating matters politically. He urged that the framers of the Constitution did not put any recognition of God by name into that instrument; and yet ours is a Christian country and there is no need of reaffirming so plain a fact. Such a religious question must be kept out of the platform if success is looked for.

Elder Barlow said that he had convictions on the subject which would not allow him to vote for the resolution at this time. He had studied the matter somewhat but his mind was not clear. He might be ready to vote next year. He did not like to have the matter forced upon his conscience before he was ready for it. If the brethren insisted it would separate good men from the movement.

J. Levington was in favor of the resolution. There ought by all means to be a recognition of Almighty God in the Constitution. The country was Christian anyway, there was no doubt about it; and if Chinamen don't like it, why let them go back to China.

Sidney Wilder also favored the resolution. He was fully decided that we should not cast God out of our politics, and there should be a proper recognition of his authority in the Constitution.

N. Wardner said the chief difficulty in the minds of those who opposed the resolution he presumed to be the danger of a union of church and state, and while the project was right we must approach it with care.

G. W. Clark moved to amend by simply expressing the fact of the Christian character of the country without reference to the Constitution. This was considered at some length and with much ardor of debate. President Blanchard said that for the sake of harmonious action such a motion might pass, but it would be almost a disgraceful retreat from the position held for two years. It was a late hour to bring up questions of conscience over a resolution upon which members of the body had been voted for.

James Matthews moved to refer the whole subject to a committee of one from each State represented to report in the evening. He was sorry to see so great difference on this subject and believed there might be harmony if there was further consideration. The motion was lost.

The debate was proceeding with considerable warmth when Mr. Clark arose and calling attention with a word sang with such effect the following beautiful song as to calm the whole house:

Be kind to each other,
The night's coming on,
When friend and when brother
Perchance may be gone,
Then midst our dejection
How sweet to have earned
The blest recollection
Of kindness returned!

When day hath departed,
And memory keeps
Her watch, broken hearted,
Where all she loved sleeps,
Let falsehood assail not,
Nor envy disprove,
Let trifles prevail not
Against those we love.

Nor change with to-morrow,
Should fortune take wing,
But the deeper the sorrow,
The closer still cling.
O! be kind to each other,
The night's coming on
When friend and when brother
Perchance will be gone.

The amendment was passed and the declaration of principles was adopted as a whole.

A motion prevailed for the appointment of a committee of one from each State represented to prepare a political platform and report at a national political meeting to be held in the fall.

President Kirkpatrick not being prepared to appoint wished until evening, when he announced the following as the committee:

Illinois, J. Blanchard; Indiana, C. W. Greene; Michigan, H. Wilcox; Ohio, F. D. Parish; Missouri, G. W. Needles; Pennsylvania, Aaron Floyd; Connecticut, Francis Gillette; Vermont, J. W. Phelps; New York, J. L. Barlow.

The meeting then adjourned.

News in Brief.

The new water tunnel for Chicago was completed on Monday. This extends along side the old tunnel two miles into Lake Michigan, and will nearly double the water supply of the city.——During a storm on the afternoon of the 25th, the lightning struck a man at Circleville, Ohio; a woman at Huntington, West Va.; two young men at Kalamazoo, Mich.; the postmaster at Marion, Ind., and three persons at Fort Wayne, Ind.——A press gag-law was finally smuggled through Congress on the last day of its session. It allows suits at Washington against any paper represented there.—Rev. Mr. Snyder, a German minister who opposed intemperance, was shamefully beaten by a mob of German Sabbath-breakers and beer-drinkers, on Sunday last.——The press of the country is thoroughly discussing the Beecher-Tilton matter, and demand the whole truth. Mr. Beecher and his church profess to utterly ignore the matter.——The Spanish Republicans have been defeated near Estella with a loss of 1,500 to 4,000 killed and wounded, and their Gen. Concha.——The Monarchists are making some gains in the French National Assembly.——A deputation of 100 locked-out farm laborers have started on a pilgrimage through the agricultural districts of England, stopping at principal towns to plead their cause.

Correspondence.

The Lodge Opposes the Gospel.

Editor Cynosure:

Permit me to give you a few items of interest, by stating some facts. Facts are what the people want. In the town of West Unity, Williams Co., O., a humble servant of Jesus announced from his pulpit that at a stated time he would commence a protracted meeting for the good of the place and the salvation of souls. About a week before the time for its commencement the good (?) people of a sister denomination organized a secret lodge, for the good of the people of course. The (Masonic) Rev. C., who had charge of the said sister denomination, was engaged in a meeting out of town and did not intend to hold a meeting in West Unity.

As soon as Rev. S. commenced his meeting sinners came to it, became convicted and prospects of a reformation were plainly apparent. This state of things would not do for the founders of the lodge. So they commenced operations in full blast; told the young people not to come out at this meeting for they would have to leave the lodge and give up their good times there, as Rev. S. would not admit members into the church if they were connected with a secret society. This same Masonic Rev. C. now became quite conspicuous and interested in the lodge. Told the people he would hold a meeting, then they could get a religion that did not interfere with the lodge. Rev. S. finding how his pretended friends were his "false brethren," closed his meeting. Then said Rev. Mason C. commenced operations, but after weeks of ineffectual efforts, closed his meeting without any conversions. Rev. S. is a minister of the U. B. church and Masonic Rev. C. of the M. E. church. This Rev. C. and his friends of the lodge remind me of the scribes and Pharisees referred to by the blessed Jesus, as recorded in Matthew xxiii. 13: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." This same Masonic Rev. C. while in Delta, said publicly, in the presence of his congregation, when about to receive into the church a minister (who had been tried and found guilty of charges) "there is nothing against the Bro." As the whole proceedings of the trial, &c., occurred near Delta, I concluded that Father Thomas arrived at a just conclusion when he said, "When I get a chance I am going to ask" Rev. C., "What did you tell that lie to your congregation for?" These facts can be proven by living witnesses. I have more to say, but will defer till some future time. OTTERBEIN.

Butler, Indiana.

Why This Objection?

I see that Bro. McNary and others object to the religion of Masonry, in that it refuses to offer prayer in Christ's name, especially when disbelievers in Christ are present. Why this objection? Is not their carrying the open Bible in their processions a mockery and sacrilege? And if they used the name of Christ in their mock prayers, offered up by infidels and profane men, would it not be simply a desecration of that name and a blasphemy? Would the use of Christ's name in their midnight orgies, be either acceptable to Christ, or a proof that their secret workings were heaven-originated?

W. B. ORVIS.

OUR MAIL.

Rev. A. Hard, Painted Post, N. Y., writes:

"Would it not be well to print a card or ticket on light paper and send it out by the score with the *Cynosure*, annual and life membership cards. And get men and women to go at it all over the nation and raise funds?"

The suggestion is in the right direction. Do not wait for such circulars, however, but commence to get as many annual memberships and life memberships as possible now. Begin at home.

W. N. Coffman, Potomac, Ill., writes:

"I believe the cause in which you are engaged to be a good one, and it has my hearty endorsment. I feel unwilling to do without the *Cynosure*, knowing it to be a fearless defender of whatever it thinks or sees to be right, and that hence it is worthy of a good support."

Lois B. Smith, Berea, O., writes:

"Our place is almost entirely under the influence of secret societies so that those who (I know) are good anti-secret persons, were afraid to have their names seen under those petitions, and asked me if I was not afraid the Masons would kill me? But I am strong in the faith that good can be done."

H. Spafford, Fond du Lac, Wis., writes:

"I have been desirous of assisting in the circulation of the *Cynosure*, and have lent my papers to some of my neighbors; but as my business keeps me very busy I have done no canvassing as yet. Hope to do something ere long."

J. Buss writes from Bear Grove, Iowa:

"I am out here on a visit and so find opportunity to work a little for the *Cynosure*."

O. Breed, Elizabeth, Ill., writes;

"If you have any tracts or anything for distribution send them along, for the dens of darkness are strong in this place, and the opposition weak. There is plenty of opposition to the works of darkness if it can be brought out. . . I feel more and more encouraged to battle for the right."

W. B. Lloyd, St. Charles, Ill., a graduate of Wheaton College, writes:

"I look for that (the *Cynosure*) every week as containing the words and works of many of my school day's friends."

A. H. Ober, Pringhas, Ia., writes;

"I have been trying to get some subscribers for your good paper, but it is uphill business after a grasshopper raid. I have succeeded in getting a few three month's subscribers, and think that I can raise a large list after a while. . . I mean to work in this good cause."

J. S. Hickman, Wellington, Ill., writes:

"I think it will be sometime before I drop the *Cynosure*, if the good Being spares me and gives me health."

Benj. Ulsh, Silver Lake, Ind., writes:

"I am anxious to do good."

Jas. W. Robb, Millard, Wis., writes:

"The *Christian Cynosure* is just the paper for the times, and should be in every family in the United States."

Wm. N. Smith, Waitsburgh, Wash. Ter., writes:

"With the grange, Masons, Odd-fellows, Good Templars and Red Cross, a lodge of each in the village, the majority of the community are entire members or adherents. Consequently, it is difficult to have light to shine on darkness."

J. Lautz, Centerville, Mich., writes:

"I like the *Cynosure* very much and will try and get some subscribers for it."

Daniel Bermond, Harvard, Neb., writes:

"The *Christian Cynosure* is a very good paper. . . It gives my doctrine exactly. I am opposed to all secret societies for I really think they are the ruin of many men."

S. D. Greene, Chelsea, Mass., writes:

"When Col. Francis Bailey, of Chelsea, who was a Freemason, was on his deathbed and dying, at the age of nearly eighty years, he called his son, who was a Mason, and said to him: "My son, my son, Freemasonry may do to live by, but it will not do to die by. I have neglected this too long. I should have warned you long ago." And while the Rev. Mr. Plumb was praying with him holding Mr. Bailey's hand, Mr. Bailey said to Mr. Plumb, 'Stop my son! I want to live. I have not done my duty.' Mr. Plumb continued his prayer, and the Colonel said again to him: 'Stop my son. I want to make an exposc to the church. I have not done my duty. But I must die. Pray on. I am ready.' And under these circumstances he closed his life. I had this statement from those who stood by his bedside and witnessed it."

I. W. Baldridge, Cherry Fork, O., writes:

"I am circulating the *Christian Cynosures* that I get. A soon as I read them, I hand them to some of my neighbors. I trust the people will get their eyes open after a while. The grangers are making considerable headway here. They are likely to cause some trouble in our church, the United Presbyterian. Our minister, I fear, has failed to warn his people of the danger of these secret orders till they have become so numerous and popular that it is now too late."

Ellen Ewing, Xenia, O., writes:

"You have my earest prayers that God may bless you in pulling down this stronghold of Satan. May you live to see it crumble to the dust."

Charles T. Collins, Windsor, Conn., writes:

"The pastor of the Methodist Episcopal church in this place is a Mason. He preaches a full and free salvation and is very much liked. But how he can reconcile Masonry to the Gospel I don't see. . . . I am a member of the Methodist Episcopal church here. Have some Masons that are members, but I do not think they understand its Christless character."

A. C. Staples, West Branch, Ia., writes:

"You may stop my paper when the last charter for a Masonic lodge is surrendered in the nation. . . . The grangers are the hardest things to fight just now."

S. B. Daniel, Ridge Prairie, Ill., writes:

"I am pleased with the *Cynosure* and do not wish to be without it. I prized it before its enlargement, but since, much more. I like the Sunday-school lessons.

Mary Good, Millersburg, Pa., writes:

"I like my papers. After I have read them I give them all away to others to read."

Eliza Bradbury, Owego, N. Y., writes:

"I am much pleased with the enlargement and style of the paper, and I am trying to circulate it."

Welsey Richie, Oakland City, Ind., writes:

"Our community is strongly infested with Freemasons and Odd-fellows. Yet there are many strong workers for the right. Rev. T. B. McCormick is exerting all his influence in this and adjoining counties."

Wm. McKamy, Flat Rock, Ill., writes:

"We sent sixty names as petitioners to the President of the United States as our expression against the Freemason movement in Chicago."

John Jones, Phœnixville, Pa., writes:

"May the Lord be with you and prosper you and not allow you to grow weary in the good cause. My age forbids my doing as much as I would like to do. I believe it is the Lord's cause and he will carry it on to its consummation, though men and devils may conspire to oppose it."

S. B. McClelland, Sulivan, Ill., writes:

"I like the paper better than before the change. . . I think it is one of the most consistent Christian papers I have become acquainted with."

S. H. Edwards, Pleasant Hill, Ia., writes:

"I am poor and have but little, but cannot very well afford to do without the *Cynosure*. I will try to send a few more names."

Does not this friend practice true economy in appropriating a little money to food for the soul?

J. Hubbard, Freedom, Ill., writes:

"I shall do what I can for you. Be of good cheer, there is a better time coming."

J. N. Lloyd writes:

"It is the one paper I always read. Though taking several they would all go before the *Cynosure* should."

T. C. Radabaugh, Camden, Mich., writes:

"I am fighting the Beast here to the best of my ability. My means are small but my hope in God is large. The good cause is prospering here slowly, but steadily. I bid you God speed in your labor of love."

John McCullough, Pella, Ia., writes:

"I rejoice that truth is mighty and will prevail. May the blessing of the Lord attend the efforts made for the doing away of these secret combinations that is calculated to ruin the government and everything else."

"Still the *Cynosure* comes," writes a gentleman in Iowa to a friend in this city, and is read with care and interest. I tried a little to get some subscribers to it, but so far, have failed. I am giving them to a man on Buck Creek who has several boys and they read it, so that your favor will do some good in our community. I pray that its cause may triumph over all opposition, and that all secret rings may be broken to a thousand pieces and scattered to the four winds never more to be resurrected."

J. S. Riddle, Canning, Ont., writes:

"Through Mr. A. J. Turner, of Canning, Ontario, a copy of the *Christian Cynosure* has fallen into my hands.

I am, dear sir, glad to know that you are willing to stand erect and in the face of such a mighty mouldering evil as Masonry, and "cry aloud and spare not."

I have been shockingly alarmed at the tendency secret societies has to supplant the church. Yes, the church—the institution against which Jesus Christ, of Nazareth, says, "The gates of hell shall not prevail."

Facts are now being disclosed, thank heaven, which go to show the danger in supporting such an institution. God is a jealous God and should not his people—most especially ministers of the Gospel—to whom he says, "Zion behold your God," become jealous of such a prevalent evil. The church has the power to put it down, and God will hold us accountable if we refuse to make use of the power."

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11. Beginning of the Gospel.
"	12.	i. 16-27. The Authority of Jesus.
"	19.	i. 45-48. The Leper Healed.
"	26.	ii. 14-17. The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5. Jesus and Sabbath.
"	9.	iv. 35-41. Power over Nature.
"	16.	v. 1-15 Power over Demons.
"	23.	v. 14-24. Power over Disease.
"	30.	v. 22-23, 35-43. Power over Death.
Sept.	6.	vi. 20-23. Martyrdom of the Baptist.
"	13.	vi. 34-44. Five Thousand Fed.
"	20.	vii. 24-30. The Phœnician Mother.
"	27.	Review.

LESSON XXVIII.—JULY 12, 1784.—THE AUTHORITY OF JESUS.

SCRIPTURE LESSON.—MARK i. 16-27. Commit 21-27; Primary Verse 22.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capenaum; and straightway on the Sabbath day he entered into the synagogue and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirit, and they do obey him.

GOLDEN TEXT.—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—MATT. XXVIII. 18.

TOPIC.—The Authority of Jesus.

HOME READINGS.

M.	Matt. iv.	1-25—The Temptations of Jesus.
T.	Matt. v.	1-24—The Sermon on the Mount.
W.	Matt. v.	25-48—The Sermon on the Mount.
Th.	Matt. vi.	1-34—The Sermon on the Mount.
F.	Matt. vii.	1-29—The Sermon on the Mount.
S.	Luke iv.	14-30—The Sermon at Nazareth.
S.	Luke iv.	31-44—Sermons in Cities and Synagogues.

TOPICAL ANALYSIS.

Calling with Authority,	verses 16-20.
Teaching with Authority,	" 21,22.
Commanding with Authority,	" 22-26.
Amazed at Authority.	verse 27.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the principal topic? What does the word authority mean? Where was Jesus at this time (verse 14)? Galilee was

the northern division of Palestine, and in the time of our Lord, had about sixty little cities and villages with a population of three millions.

What is the first topic? Where had Jesus been? (vease 13.) The place is thought to have been Mt. Quarantania, in the wilderness of Judea. What had happened to John? (verse 14.) Where was Jesus walking? What other names are given to the Sea of Galilee? (Num. xxxiv. 11; Josh. xii. 3; Luke v. 1; John xxi. 1.) Who did he call? What did he promise them? What did they leave? (Luke v. 11.) How long did they wait before they obeyed? Has Jesus called you? Have you obeyed?

What is the scond topic? What city did he enter? What is it called in Matt. ix. 1.? It was on the north-west shore of the lake. Many wonderful things were said and done here, (see Matt. ix. 1-9; Luke iv. 38; vii. 1-10, etc,) Jesus condemned it Matt. xi. 23, 24.) Where did Jesus go? This was the usual place of worship. Try and think how Jesus taught, what he taught, where he taught, who he taught. Write it down and show to your teacher. does he teach now? How? What? Where? Who?

What is the third topic? Who was in the synagogue besides Jesus and the people? Why did the demon go to church? Did he love the poor man? Did he wish to hear Jesus? Did he like the sermon? What did he do? Did he know Christ? What did he ask of him? What did Jesus do? Did his command have authority? What did the demon do? What does this prove?

What is the fourth topic? They were filled with astonishment. No one thought that Satan could be overthrown, and cast out, but they were glad. What do you think about it?

Lessons. Jesus' call is superior to all others; we ought to obey at once, and follow him. 2. Jesus' commands are all important; we must not take the words of others in the place of Christ's. 3. Jesus, authority is supreme; all will one day be compelled to obey.—*Nat'l S. S. Teacher.*

Truth by Thinking.

Most persons might think if they would. Religion, as a system, requires thought; searching, intelligent thought. Persons pleased with a dance, a frolic, or a feast, are not prepared to enjoy a study of God's Word. The vocabulary of fashionable society has very few words, and is run into continuous talk by vain repetions and interjections. Its phrases do not range up with the intellectual nature. There is a disposition to take things for granted in the churches. People say, "I'll set my watch by your clock, if you please," not even thinking that somebody's clock has been timed by somebody else's watch. People are generally led hither and thither by the ear.

It is high time that Christians had quit their half thinking, their tender, touch-me-not thinking, as if the Bible would explode like a powder magazine in case a flaming fact should dart athwart its pages. For God intends that we shall come into deliberate knowledge of him, not by mere traditional introduction, not as a casual Sunday acquaintance, met by accident, continued with as a convenience; but that as in prophecy foretold, prefigured, typified, and as in Jesus Christ manifested, he shall be recognized, loved, enjoyed, and served in willing and uplifting obedience.

Hence the necessity of regular and continous lessons day by day, and year by year. By well-directed thought we grow into a knowledge of our Lord and Saviour.

Some persons who have proper vision of material objects, are singularly blind or double-sighted when they are pointed toward spiritual things. Here they stand in low places, and under the shadows, and look only at the corners or cornices of great objects, losing altogether the beautiful perspective that opens into far eternity. They glance to and fro in cross-lights, in flickering blazes, self-confused, or seet-confounded, and never apprehend the true proportions and winning symmetries of divine truth. Then, too often, because the view is unsatisfying, the beholder imagnes the deformity is in the object observed rather than in the observer himself. The religion of Jesus, in its antecedents, in its history, in its doctrine, and in its adaption to sinners, must be viewed by well-opened eyes, eyes brought to the proper stand-point, and under the sanctifying light of the Holy Spirit. The Gospel itself says, "Come and see."

So the Christian has a higher, wider range of thought-area horizoned around him than is afforded any other student. The truth invites investigation, and has the power to make men free indeed. Here are subjects for thought which concerns everlasting interests and relations—matters on which profoundest men have meditated with adoration and delight—which inspired prophets and apostles have spoken of with bated breath. To these grand themes the teacher leads his class and to meet these problems and solve them, there must be a careful discipline of well directed thought.

"*Think* on these things." We are liable to lapse into indolence, to be diverted by idle tales, to be warped by predjudice; and there is danger that we may miss the Way, the Truth and, the Life, at last. We must think and watch and pray. "Give us, O Lord, in thy light to see light! Open thou our eyes that we may behold wonderous things out of thy law."—*Nat'l S. S. Teacher.*

Unconscious Influence.

On this theme a writer in the *S. S. Times* suggests a fresh instance:

Probably the greatest influence we ever exert over our Sabbath-school classes is put forth at times when we are most unconscious of exerting any influence. It is the few minutes before the school opens, and those which follow its closing, which tell most powerfully on the child's heart.

When engaged about the lesson, it is expected that the teacher will be serious, and will speak of things pertaining to the Sabbath. But how does he deport himself at other times on the holy day? Do his teachings and example go together? If, when he comes in, he begins to chat lightly with a fellow teacher about the events of the week, its business and its pleasures, and the prospect of the week to come, the listening scholar will feel that the Sabbath sanctity is with him only a lesson to be conned and taught, not practiced.

If on the contrary, he is devout and serious from the moment he enters his seat; if he seems to turn naturally to the lesson, as the great matter of the hour to him; if he improves the few moments before opening, in speaking an earnest word of counsel or sympathy with one of his scholars, how will the heart thrill, and the conscience bear witness to his faithfulness.

A minister has said, that his first religious impressions were caused by the Christian conversation of some Sabbath-school teachers, as they stood around the stove one winter's morning. Years after, the conversation was as distinct to his mind as on the day it was uttered. It is needless to say it was not on frivolous, worldly subjects, yet they doubtless had no idea of exerting any influence at the time. They were merely speaking to each other from the fullness of their hearts.

Home and Health Hints.

Cholera Infantum in its Incipiency.

This and the following months in years past has struck terror and dismay into many an household as the closed windows and drapped doors in so many homes will testify, the alarm was well grounded.

So much might be written or should be concerning this nearly fatal disease among infants, that it seems useless to print just a newspaper paragraph, but shall this hinder us from lighting our neighbor's lamp from the light of our experience? You should remember however bright and sparkling your little one is at bed time, not to add to its already excited state, but should encourage sleep and freedom from joy as well as sorrow. While grief depresses, joy exhilarates, and that is just what you would wish to avoid. When the child has wrestled with sleep so long in coming, you may notice a blue skin under a profuse persperation. This shows a profound depression. If the child is restless or utters sounds or words, or especially if the head is drawn over backward, its lids open, or balls unusually active or drawn up, you may be quite sure your child must have care for a few hours at least, if you would avoid serious illness. If the child remains covered with sweat until it awakes, have a nice tepid bath with mustard in, and immerse the child ten minutes, drying well afterwards. But if the child has lost its pallor and blueness, is rolling its head from side to side, pulse quick and hands hot, leave out the mustard, and give the bath the same length of time. Have the room quiet; avoid close wrappings,—its night dress is its most comfortable garment,—and give three drops of the spirits of nitre if you have not aconite or belladonna in your house. If the child does not appear better in one hour after its bath, these medicines are of vital importance, of course a sensible, honest physician would be your helper; but mothers or nurses are derelic if they depend entirely on physicians; the mother province is to avoid the sickness which she may not be able to control.

The great secret of having clean white linen is thorough rinsing.

One drop of salt butter is said to relieve the earache very soon.

An exchange says hot lemonade is one of the best remedies in the world for a cold.

To Keep Insects from Canary Birds.—Suspend a little bag of sulpher in the cage. It has proved an effective preventative.

Farm and Garden.

Advantages of Under-Draining.

The land is sooner in the spring, later in the fall, and oftener during the year, in a condition to be worked. Then a longer season is secured—a longer time for the farmer to do his work, and a longer time for plants to grow.

Under-draining removes stagnant water. The water line is lowered to the depth of the lowest drain. Stagnant water poisons the soil and thus the crops. It lowers the temperature of the ground and thus chills and retards growth. It invites early and late frosts, and the land freezes more readily, oftener and harder. Land freezes not only according to the degree of cold in the atmosphere, but especially according to the amount of moisture in the ground. Dry ground will not freeze at all. Stagnant water poisons the atmosphere even when below the surface, and the health of the locality or district will in a measure be determined by the amount of such land lying around.

Under-draining prevents surface-washing, for drained land never becomes so full of water but that it may absorb more. The ground becomes like a close sieve, letting water through, but not so fast but that its fertilizing qualities are retained and carried deeper into the soil. It deepens and loosens the soil, enabling the full natural spread and downward growth of roots, giving them larger feeding space, greater firmness against winds, and protection from sun and drouth. Under-draining supplies air to roots, which is necessary to enable them to do their duty, and which comes to them charged with moisture. Under-drained land is always much more moist in a dry season and much dryer in a wet season than the same land would be without draining. Any one who understands what is meant by percolation and capillary attraction will know why.

Under-draining produces harmony of appearance in crops, no mean advantage in the eyes of the farmer of esthetic sensibility, or who wants to sell his farm, or only to brag about it. Better still, it secures uniformity of quality of higher grade of crops, which means dollars and cents in the market, and no more outlay to get it.

Under-draining unifies the farm. It takes out all the barren, wet and cold spots which must be plowed round, and be left uncultivated because not paying for cultivation. Thus the separation of parts are removed, and the farm becomes connected. —*Dr. Geo. C. Heckman.*

Don't sell the Pelts.—The skin of an animal, whether cow, calf, colt, or horse, that dies on the farm is worth more at home than at the tanner's. Cut into narrow strips, and shave off the hair with a sharp knife before the kitchen fire, or in your workshop on stormy days and evenings. You may make them soft by rubbing.

The Christian Cynosure.

Chicago, Thursday, July 2, 1874.

THE CORNER-STONE: WHO LAID IT?

The Chicago *Tribune* and *Times* say that Judge Blodgett of the United States Court laid it. The Chicago *Journal* says the lodge laid it. Both statements are true. It was twice laid, once by the United States, in the person of Judge Blodgett, and once by the lodge, with its heathen ceremonies and prayers to Baal or "The unknown god."

Mr. Rankin, the superintending architect, is a pleasant man and weak-kneed Freemason. He strove to please everybody. He asked President Grant to lay it, but Grant was foxy, and would have nothing to do with it. He next tried to get Vice-president Henry Wilson, who is an Anti-masonby conviction and practice, but he too shunned it. Judge Drummond was then invited, but with similar result.

The Committee were divided. They grew angry and desperate as petitions poured in upon General Grant at Washington; and remonstrances, by such men as Mr. Carpenter, Matthew Laflin, Tuthill King, and other old citizens and large property-owners of Chicago, were sent to those who had the building in charge, praying them to save the people from insult and the building from desecration by the detestable despotism of the lodge.

Judge Blodgett was at last induced to come to their relief. He was assigned a high seat near the stone, and the people had been promised that he should lay the stone. But for this promise it is not impossible but a mob of United States citizens might have been organized, as the Chicago *Times* had suggested, and driven the lodge, with its harlot impudence and harlot finery, off the ground.

The sweltering Masonic mass wedged in and around the spot, loaded with finery and feathers bought with money wrung from their besotted and befooled dupes, American mechanics and laborers, who have sold their birthright of liberty for the pottage of the lodge. The awful moment came. Then poor Mr. Rankin, who, like all waverers, fell to the wrong side at the last, arose and said aloud:

"Most Worshipful Grand Master of Masons in Illinois, in behalf of the National Treasury Department, and in the name of the President of the United States of America, I now request you to lay the corner-stone of the building to be erected on this spot, in accordance with the formalities of your ancient and honorable institution."

"Grand Master" Hawley bowed and with mock solemnity called for an invocation to the Masonic deity, the "Grand Architect of the Universe." Then came the high priest of Baal, Forrester, a Universalist preacher, and acting Grand Chaplain, and followed in an ice-cold, Christless, pagan prayer to the unknown god of the lodge, which, if it could have affected the bodies of the sweltering mass, as it did their souls, would have cooled them in spite of the heat. The prayer was the same as that of Dr. Tiffany at the corner-stone of Douglas Monument, in substance and spirit, with the exception that Tiffany obeyed the laws of the lodge, making no allusion to Christ, while Forrester had the brazen impudence to wind up his heathen prayer with a violation of Masonry, and an attempt to swindle and impose on Christian people by adding the words: "*Through Jesus Christ our Lord, Amen.*" Now this clerical falsifier knew very well that such allusions to Christ are unmasonic, and have been condemned and forbidden by lodge-authority again and again. The very name of Christ in his lips was, therefore, not a prayer, but a falsehood and a blasphemy!

After this swindling prayer and other parts of the Masonic farce were enacted, came the part of Judge Blodgett representing the United States, which cut no figure beside the secret empire. Judge Blodgett's part is thus described by the Masonic Chicago *Journal*:

"The Grand Master spread a portion of the cement, and then handed the trowel to Judge Blodgett, who finished the spreading, a nominal operation. This called the laying of the corner-stone, being over, Judge Blodgett returned the trowel to the Grand Master, and stepped back to his place, having no further play of courtesy to respond to."

The Chicago *Tribune*, which, amid the general apostacy shows a cleaving to the Republic against the secret empire, gives Judge Blodgett's part thus:

"Grand Master Hawley (addressing Judge Blodgett)—On behalf of the Free and Accepted Masons of Illinois, I invite your Honor, as one of the Judges of the United States Courts, to assist in these ceremonies by spreading a portion of the cement.

Judge Blodgett came down from his seat, and, taking a trowel, spread some mortar on one corner of the base-stone.

This done, the Grand Master ordered Grand Marshal Duval to direct the craftsmen to lower the stone."

Hail impudence! Hail political harlotry! Hail treason to the United States! Human effrontery here reaches its acme! Judge Blodgett's father was an abolitionist and Anti-mason, and the Judge himself has been supposed to inherit the principles of his sire. He is here, however, simply as Judge Blodgett of the United States Court, and invited by this shameless committee to lay the corner-stone of a building belonging to our Christian Republic. This, the people demanded through their thousand mouths, the press. This, thousands of petitioners demanded of President Grant by their petitions taken and delivered to him in person by Aaron Floyd, Esq., of Pittsburgh. This the Chicago *Times* demanded and threatened a mob of United States citizens to drive off the Masons if they attempted to seize on United States property for their advertisement and display!

And what do we see! A bustling, consequential, unknown lodge-master, asking Judge Blodgett to assist in these ceremonies by spreading a portion of the cement. And Judge Blodgett instead of answering such impudence with a blow; or, what more becoming the dignity of his position,—walking away in disgust, takes up the trowel and, spreading the cement, subsides, and the damning farce goes on. So have we seen an English family in decay, insulted by the bustling strumpet which "my lord" has brought in to patronize and degrade and insult the meek mother of a Christian household.

People of the United States

> "Can such things be
> And overcome us like a summer cloud,
> Without our special wonder?"

If there was a United States marshall in the crowd, it was his duty to have extemporized a *posse* of citizens and collared and walked those officious meddlers off the ground, and allowed the Government of the United States in the person of Judge Blodgett to lay that corner-stone, bought, paid for, and laid by the taxes of the people.

But no! Instead of this, a marshall, not of the United States, but of that secret empire which defied and defeated the judiciary of New York when they murdered Morgan, and which hates popular government everywhere, made the following:

PROCLAMATION.

"The Grand Marshal was ordered to make proclamation of the laying of the corner-stone, and did so, shouting: In the name of the most worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, I now proclaim that the corner-stone of the structure to be here erected has this day been found square, level and plumb, true and trusty and laid according to the old customs, by the Grand Master of Masons."

Then Grand Master Hawley arose and made a "report" commencing:

"Gentlemen representing the National Treasury Department, Fellow Citizens and Brethren: I have the honor to report that in compliance with the request of the United States authorities, the corner-stone of the new Custom-House and Post-Office building, here to be erected, has been laid with the ancient ceremonies of the craft."

He then proceeded through some minutes of fustian and highfalutin falsehoods like the following:

"It is seldom that our fraternity appears in public. Freemasonry shuns notoriety. Its mission lies in another direction. But when the Government, under whose protection we live, requests our assistance in the performance of a peaceful and honorable duty, we may with propriety leave our quiet streets, perform our work, and once more return to the seclusion of our lodges. We may have no more monumerts of stone to rear—yet the fraternity which exists wherever are found the civilized haunts of man will march on in its mission of rearing higher, broader and deeper its great living principle of charity—which shall endure longer than stone or brick."

And so with a benediction from the high priest of Baal, Forrester, the farce closed, and like slaveholders after a compromise which gave all to slavery and took all from liberty, the Freemasons went their way to their secret dens rejoicing.

Citizens of the United States! The doings of that black saints-day must and will be reversed. Those tramplers on the national flag, the national honor and the national judiciary, must be driven from the jury-box, the ballot-box, and from the halls of legislation, as the forsworn janizaries of a power unknown to our laws and courts. They showed you at that corner-stone the exact theory of their system, which is that our civil and religious institutions are mere subordinate creatures of the lodge !!—which handles your courts as its "Master" handled Judge Blodgett, their representative.

When slavery was unearthed and the people saw what it was, the moral indignation of mankind sunk it. So if the lodges were uncapped, as in the day of the Morgan outrage, the Masonic masses themselves would leave the lodge with loathing. They will yet do so. They are Freemasons because they are dupes. And when the lodges go down, as 1,500 of them did go down then, they never will rise again; for their true religious nature is now understood as it was not then. But now the Christian religion, which underlies and supports all the freedom on the globe, is set against this Christless phantom and "Image of the Beast," and it is surely to be destroyed by the brightness of Christ's coming.

BEECHER-TILTON AGAIN.

We know who said, "For there is nothing hid which shall not be manifested; neither was anything kept secret but that it should come abroad." Mark iv. 22.

The great Brooklyn Council decided some things about Congregationalism of which few know anything definite, and fewer care to know any thing. Deacon Bowen's accusation of his pastor as "an unsafe man in families," that is, as a lewd man, was totally ignored. Tilton's direct charge upon H W. Beecher, as guilty of adultery and fornication, was but vaguely hinted at. Great speeches were delivered; great orators praised; Leonard Bacon is toasted as "the embodiment of Congregationalism," and

> "All went merry as a marriage bell."

But there is a "day of judgment and perdition of ungodly men." Dr. Bacon, in his zeal to mend the battered character of the man who raised the money which gives him his bread, denounces Tilton as a cowardly slanderer, until he (Tilton) will no longer stand it; and though he has shown himself willing to pocket the indignity and insult of adultery with his wife, so far as the crime and insult are concerned, he will not brook being called a coward by the aged Dr. Leonard Bacon.

He, therefore, comes out with a letter to the trustees of Beecher's church, offering to stand trial for slandering their pastor. His offer is rejected by the leaders of this "free" "Congregational" church, without laying it before the members. Tilton then publishes, in direct language, what is understood to mean that Beecher has lain with his wife; and gives a letter signed by Mr. Beecher ending with the words:

"*I wish I were dead.* H. W. Beecher."

Now comes the most loathsome of all. In the *Independent*, a paper belonging to Deacon Bowen, who himself accused Mr. Beecher of lewdness, the hoary Dr. Leonard Bacon is cautiously treading backwards, and with his hard, cunning *articles* covering the whole infamy, and writing the public mind into confusion on the subject. God save the Christian religion! God save the Republic!

THE INDEPENDENT CHURCH OF CHRIST.

This is the corporate title under which the members of the Methodist Episcopal church of Marengo, Ill., opposed to secret societies, have organized themselves into a "body of Christ which is his church." They acted conscientiously and faithfully on the plan of remaining with the parent body, and crowding the loathed lodge out of their way. They were a majority of the local society; sent a delegation to conference requesting that no more Freemasons be sent to decorate their pulpit and deprave their young men by his example of herding with the rowdies of the lodge in oath-guarded nightly cabals; and showed, as they felt, every disposition to remain in, and seek the peace and honor of the church of their choice. Their wishes were granted by sending to them the Rev. N. D. Fanning under whom the Marengo church had prosperity and peace. Either this was a feint to cover their intentions or the lodge-men who run the conference were stung by the alternative which they saw coming on them, when they must soon leave the leeks and garlics of the lodge, or be put at a discount with their own churches, which were like to do as the Marengo church had done, and refuse to receive Freemasons as their pastors; and nearly two-thirds of the preachers of the Rock River Conference were Masons.

The conference turned sharp on its heel; and sent a jack-mason to Marengo who is the tool of the lodge. He did the work for which his masters sent him ably. He turned out of office the men on whom the church rested, with the coolness of a Jack Ketch chopping off heads at the mandate of royalty, and drove the Antimasons into secession.

They have built and paid for the finest church building in Marengo. It was dedicated to the worship of God in Christ on Thursday, June 26th. The new and beautiful building was crowded full as it could well be without bringing in seats. Rev. W. A. Brewster, pastor of the Congregational church Geneva, Ill., preached the sermon. The Presbyterian, Baptist, and Rev. J. Burch, of a neighboring Methodist Episcopal church, took part in the pulpit exercises; and its prayer of dedication was offered by the President of Wheaton College. The whole occasion was full of joy and hope. The new church is fast increasing its membership under the pastor whom they love, Rev. N. D. Fanning, who has left the work assigned him by the lodge-masters in the conference to be their shepherd under Christ; and they were happy as uncaged birds in their own free grove.

The following is their testimony concerning secret societies, which is a model for all churches which may, as they have, escape the fangs of the lodge dragon:

"Membership in secret societies shall disqualify for membership in the church; but one who publicly renounces his relation to a secret order and ceases affiliation with it and attendance upon its meetings, shall not be held to be a member in such a sense as to disqualify him for membership in the church."

NOTES.

—As an encouraging feature of the reform, we cannot overlook the wide publication of the Syracuse Convention. The Associated Press dispatches giving brief but fair reports went to every principal city in the country. Mr. C. W. Greene's speech was published in the Chicago and New York *Tribunes*, and the resolutions appeared in the latter. The N. Y. *Evening Post* also published the resolutions in part and speaks editorialy against the trade unions and minor societies. The "corner-stone" discussion is sharpest however. See the press remarks on this page, and more to appear next week.

—The grange has found a new enemy, if we may credit the following from the Chicago *Journal*:

The grangers of Wisconsin are losing some of their Catholic members, it is rumored on account of a recent order from the Bishop of Milwaukee, who declares their unions with the Patrons unnatural and against the laws of the Catholic church regulating its followers in the matters of secret organizations. All the Bishops of the Catholic church in this country are generally expected soon to promulgate orders similar to the one issued from Milwaukee. This action will doubtless hasten the abolition of secrecy in the order of Patrons of Husbandry, and the establishment of open granges.

—Over five hundred subscriptions expire next month. It will be a rare time for some workers to pick up renewals and keep rolling on the ball. We can safely promise a paper worth all that is paid for it. See the publisher's notes.

—The reports of the Sixth Anniversary have for several weeks compelled postponement of contributed articles and many letters of interest. With the exception of a few items, which, though related, are not properly a part of the report, the whole meeting has now been placed before our readers. The whole, which is soon to be published in pamphlet form, will be of great value to the workers in this cause.

—Among the memorable incidents of Wednesday, the 24th, was the bold proclamation of Bro. I. R. B. Arnold, of the *Reformer*, of "*Down with Masonic Favoritism; up with Equal Rights.*" Bro. Arnold came in from Sycamore to make this protest against the usurpation of the lodge. It was a standard printed in large, bold type, so that the crowds could not fail to read it. After being carried through the streets, it was planted conspicuously in the crowd to the east of the stone in full view of every eye. But the best part of it was, that the great "Oriental Consistory" of thirty-two and thirty-three degree Masons, with their cockades, stars, plumes, swords, and wonderful imaginary dignity, with Dea. T. T. Gurney at their head, was halted and put through such evolutions immediately in front of and within a few feet of the awful banner, that hardly one of them could escape noticing it. The effect on their bloated pomposity to see such an expression of popular indignation, is better imagined than described. All honor to Bro. Arnold for so boldly setting forth the protest of the people!

The Press on the Chicago Corner-Stone Affair.

From the various remarks, editorial or otherwise, on the vain glorious attempt to display the virtues of Freemasonry on Wednesday of last week, the following extracts will be read with interest. There are plenty more in reserve.

Letter from Dr. Roy to the Tribune.

To the Editor of The Chicago Tribune:

. . . When those three solid men of Chicago, Matthew Laflin, Tuthill King, and Philo Carpenter, waited on the Executive Committee to present them the petition, it was replied: "We would state that the points you take have been anticipated." And this was by securing Judge Blodgett, which shows their purpose to accede to the remonstrance. A still further evidence that the Committee made this arrangement in deference to the remonstrants is the fact that in the programme and ritual of the occasion, carefully printed in the papers the day before, no mention of the United States Judge was made. It was there made to appear wholly as a Masonic affair. But in anticipation of the call of the delegation, the service of a Government official was announced.

But the *Journal* seems to chuckle over Judge Blodgett's part as "a nominal operation," a "play of courtesy." Perhaps many others thought that this had been a smart way of disposing of the objections. But, pray tell us, gentlemen of the regalia, what was your whole performance but a "nominal operation," "a play of courtesy?" The mimic trowel, and plumb, and square,—what were they but boy's playthings?

The Committee seem to be answering the argument of the petitioners, based on the ground of partiality as between sects and societies, by representing the Masonic fraternity as a "body not confined to creed, party, or sect." But they are confined to and by awful extra-judicial oaths, and are themselves a sect of the straitest sort, with temets and a religious ritual, which makes many men say that Masonry is a good enough religion for them.

As I was observing the procession, the last thing to appear was a banner, born aloft, and inscribed, "Jesus Christ being the Chief Corner-stone." A gentleman at my side, viewing it, said to his friend: "There's a fellow in opposition to Masonry." Now, why, from the inscription should he draw such a conclusion? Simply, of course, from the fact that such a motto was incongruous in a pageant characterized mainly by the Masonic order, whose ritual in deference to Jewish, Mahomedan, and Deistic members, allows no place to the name and office of Jesus Christ. That exclamation of a man, in evident sympathy with that fraternity, was a striking comment of the religious element of Masonry. "There's a fellow in opposition to Masonry"—and that because he carried a Christian banner! On the other side of it we read: "Y. M. C. A.; Gospel-meeting this evening." And next was a cart loaded with tracts, and behind it on foot, in dust and sweat, that indefatigable worker of the Association, Mr. Cole, dispensing his reading matter. . . . .

It may as well be understood by gentlemen who may be put to the management of like occasions in the future, that such a compromise as that of yesterday will not be satisfactory to the mass of the people, who believe in fair play, and therefore do not wish to have this organization put forward beyond all others in such obtrusive place. Nothing but equal treatment as between all sects and societies will satisfy them. Masonry, like all other systems, must take its chance in coming to the light of reason and argument. So do the Christian Church and Christian theology. So do ministers of the gospel. So do the scientists and all other orders of men that seek recognition as such. Meantime, and always, let it be understood that there is to be a discrimination between good men in an institution, which is disapproved, and the institution itself.

J. E. Roy.

Chicago, June 25, 1874.

New York Daily Witness, June 24th.

We are glad to see that at last the custom of enviting or allowing Freemasons to lay corner-stones of public buildings has been broken up, and this good result we owe, like many other good things, to the great West. Masons have no more right to officiate at such times with their mummeries than Roman Catholics or any other communion. If it were a committee of real builders—masons, bricklayers, plasterers, and carpenters—which claimed the honor of laying corner-stones, there would be some sense in it; but for a lot of sham Masons, who never worked a day at a building in their lives, to step into the place of honor, tricked out in masquerading costume, is altogether at variance with common sence.

From the Advance, June 25th.

Welcome to the new structure whose corner-stone is just laid in Chicago! It will have a great moral and social as well as artistic value. It will mark a new epoch in our public history. But why should its corner-stone be laid by secret societies? With what right do those whose affairs are manipulated behind curtains, in dark conclaves, and with a host of mysterious tactics, appear so prominent on any public occasion of general interest? Public celebrations should be conducted in the most straight-forward, open-faced manner. They should be in the hands of those who have the most perfect transparency of heart and life, and who are in the most manifest sympathy with our free institutions. "*This* thing was not done in a corner." It did not require any resort to such arts or agents. It ought to have been done so as not to offend those who look upon such a parade and pomp of aprons, scarfs, and pins, as mere boy's play, or as a clandestine and fantastic humbug.

From the Christian Union, June 24th.

Whatever may be the merits or demerits of Freemasonry, it is a private and not a public institution, and embraces in its membership but a fraction of the male inhabitants of the country. We are, therefore, at a loss to understand on what principle of propriety or common sense this secret fraternity is so often intrusted with the duty of laying the corner-stones of public buildings, to be devoted to purposes in which all classes of the community, without regard to sect or party, have a common interest. The question is now a subject of fierce discussion in Chicago, where the ceremony of laying the corner-stone of a new U. S. Custom-House has been confided to the "craft." What claim to such official recognition has Freemasonry over Odd-Fellowship? Or, why should either be selected for such a service rather than the Catholics, the Episcopalians, the Presbyterians, the Baptists, or the Methodists? Either of these bodies, we suspect, is as truly representative of the whole people as Freemasonry or any other secret society. Moreover, thousands of people are conscientiously opposed to secret societies, and the use of their ceremonies on such occasions is to them an offense. Are not the officers of the United States, of the various grades, competent to lay corner-stones of buildings to be used for public purposes? Why, then, call in the aid of a secret association, whose ceremonies, however beautiful in themselves or in the eyes of the "craft," are yet distasteful to multitudes of intelligent and conscientious people?

The Home Circle.

The Desert Rock.

BY HORATIUS BONAR.

Rock of the desert, pouring still
Thy stream the thirsty soul to fill;
  Rock of the desert, now as full
  Of living water, pure and cool,
    We stand beside thy stream.

Rock of eternity, to thee,
In thirst and weariness we flee;
  Thy waters cannot cease to pour;
  Thy fullness is forevermore,
    Let him that thirsteth come.

Bright water of eternity
We come, we come, to drink of thee.
  The voice of welcome that we hear,
  The voice dispelling every fear,
    Is, "Whosoever will."

River of life, upon thy brink
We sit and of thy waters drink;
  The murmur of thy sparkling wave
  Speaks still of him who came to save,
    Who bids us drink and live.

River of peace, so full and bright,
Each drop clear-shining with the light;
  And still the voice that comes from thee,
  The voice that telleth all is free,
    Is, "Whosoever will."

River of love, so deep and wide,
All heaven is in thy flowing tide;
  For all the love of God is here,
  The love that casteth out all fear,
    The "whosoever will."

River of God, still flowing on,
Thy source the everlasting throne;
  River of heaven, translucent stream,
  Thy fulness ever at the brim
    For "whosoever will."

River of health, thy current pours
Its freshness on these leprous shores;
  Pure Jordan, bidding all draw nigh,
  For health and immortality,
    With "whosoever will."

Dear river, what a sun is thine!
What glories on thy waters shine!
  What freshness in thy sparkling drop!
  And still the voice that cometh up
    Is "Whosoever will."

—*Independent.*

A Spark Kindled.

In 1829, the Rev. Mr. H—, passing through Central New York, preached one day to a small congregation; and having delivered his message of love, went on his way. But his lips had been touched with heavenly fire, and that fire reached at least one Christian heart, and quickened it to renewed zeal. Mrs. W in that solemn hour resolved to improve every opportunity to work for God.

Two carpenters, Mr. C— and Mr. N—, were spending some months in her family, erecting a new building. She told them how the sermon had impressed her, and appealed to them to begin with her a new life in the service of God.

The two carpenters had much conference on the subject, when Mr. N—, the younger one, said decidedly, "Do as you will, *I* am going to lead a new life."

N—was in deep earnest, and that night he sought a retired place to pray. There, in the solemn stillness, with God's Spirit alone to aid him, he tried to find his way to the cross; but instead of finding the relief that he expected, his load of sin only became heavier. He sought the prayer-meeting and every available help. There was a gradual change, but the light was so faint that he hardly dared call himself a Christian Yet he observed every known duty, and there was a marked change in his outward life that could not be gainsaid.

His severest trials were the jests of his partner and the hands. They asked him why he did not make more ado about his religion; why he did not sing and shout, as well as pray. But none of these things moved him.

Very quietly the fire burned in that heart; and though for the first three months of his Christian life he dared not claim adoption as a child of God, yet with a thankful heart he ate the crumbs that fell from the Master's table.

About this time, while at a prayer-meeting one evening, he seemed under an unusual cloud. The heavens seemed brass over his head. He usually offered up his simple prayer, but that night he felt that he could not pray. He knelt by the side of a colored man, and resolved that when his brother finished his prayer, he would *try*. All he could think of was, "O Lord," but he tried to say these two words; and when he opened his mouth, the Lord filled it with prayer and praise. The heavens were opened and his hungry soul filled.

The fire no longer slumbered. From that time N—, at his own request, prayed with the ungodly families where he worked, asked a blessing at their table, and he and a handful of other Christians held little prayer-meetings from place to place. Thus they strengthened each other.

He bore the ridicule of scoffers silently and unmoved, except as it moved him to pray more earnestly for their conversion. All this spare time was spent in reading and searching the Scriptures.

One day Mr. C— said to Mr. N—, "You don't think, do you, N—, that one can get religion just when he is a mind to?"

"Not *until* he makes up his mind to it, and *then*, if ever," answered N—. "God is willing *now*, and only waiting for you to *make up your mind.*"

Several days passed, and N— noticed that Mr. C.——, instead of his usual jovial manner, was very sober. One day he found Mrs. C—— very much troubled about her husband. She questioned N— closely; she was sure something was the matter, for she said C— did not act like himself; he groaned nights and did not sleep, and yet he would not own he was sick.

Three weeks from the time the two men had their talk at the carpenter's bench, N— saw C— coming to his work one morning singing, not one of his old songs, but singing, with a radiant face, one of the songs of Zion. One sentence told the story. C— had found Christ precious to his own soul. It is needless to say that N— was overjoyed. The year that had been full of trials ended gloriously with the young carpenter.

The fire spread. Mr. C—'s conversion was followed by that of his wife, two sons, two daughters, and the carpenter's apprentice. Soon conviction came down on the neighborhood. The fire broke out here and there, and that winter a general revival of religion was enjoyed. A congregation was formed noted for its Christian zeal. It was a glorious work, a work over which heaven and earth mingled their rejoicings.

A spark of heavenly fire had fallen from the lips of one of God's humble servants, and had been kindled to this mighty flame.

How often ministers are tempted to think their words are lost, but what joyful surprises there will be for God's faithful servants in the great hereafter! How they will glorify God who has so magnified their work!

But my story is not yet told. It never can be fully told until the pages of eternity reveal it. There are saints in heaven to-day who are trophies of that revival. Mr. C—, faithful to the end, is one of those who have gone home.

N—, the young carpenter, was called from the carpenter's bench to the ministry. That true, persevering convert was a zealous, successful minister, and no pen can portray the blessed results of his faithful, laborious Christian life.

Servant of Christ, never despair. You cannot now see the full fruit of your labor; but "what thou knowest not now, thou shalt know hereafter."

—*Am. Messenger.*

The Striving of the Holy Spirit.

There is a certainty about the Spirit striving. No man can go to hell-fire till the Spirit has striven with him, and given him up. That the Spirit strives with all is evident from the following considerations:

1. Christ died for all. 2. The experience of both saint and sinner testifies to it. 3. Salvation is impossible without it. 4. It is only on this ground that God can judge and condemn the wicked.

Without the Spirit, there would be as much probability of Satan becoming a true Christian as man. Man is totally depraved; therefore the "convincing him of sin, of righteousness, of a judgment to come," can neither be of himself nor the devil. Nothing but the Spirit can teach or lead him. (John xiv. 16–26.) Oh, that all could understand the wise and loving Spirit! If God has provided through the Holy Spirit all assistance for man necessary to free him from the grasp of the enemy, and lead him to heaven, how terrible must it be to oppose and rebel till the Spirit withdraws and exposes him to the awful sequel—God's wrath and hell's fiends! "My Spirit will not always strive."

Under the Jewish economy there was a law of extremity. There was no forgiveness for some sins—no blood, no lamb, no sacrifice; so under the Christian economy; (Mathew xii. 31.) "All manner of sins and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven." This is "quenching the Spirit."

Dr Chalmers says; The sin against the Holy Ghost is not some deed, around which a disordered fancy has thrown a superstitious array, and which beams in deeper terror upon the eye of the mind from the very obscurity by which it is encompassed." No! it is resisting the Holy Wooer, till he has left us alone. Then, being left alone by the Spirit, there is but one thing more awful that can happen to the sinner, and that is damnation. Left without feeling, left without desire, wrapt in carnal security, till, Sodom-like, he is swallowed by the flames of perdition.

It is good to be arrested by the Spirit; but, Oh! what a germ to begin to be led by its influence. "For as many as are led by the Spirit of God they are the sons of God."—*Am. Wesleyan.*

Heavenly Economy.

"Gather up the fragments that remain, that nothing be lost." Multitudes of men, women, and children perform their daily labor because they must. Their necessities compel them. They have no other motives than to procure food, shelter and clothing. They are slaves. Necessity is their master, and they are driven to their toil by his whip. They get nothing but what they work for—freedom from the lash and a supply for their natural wants. They get no intellectual and moral development. There are no fragments after their feast. They eat everything to the bone. Others again, work for comfort, for elegance, for beauty, for fashion, for equality with others, for wealth, honor, and power. Whether they succeed or not in the thing they work for, they obtain nothing beyond it if they work for these alone. There are no fragments for them—no higher soul within.

Another class, and I fear much the smallest, do the same natural things. They cook and sew, and order the household; they buy and sell; they dig in the field, and work in the sooty shop; they make money and hold office and gain honors and power. But they do much more than this. They put a higher purpose into their work, and they reach a much larger reward. They do not work any harder, they do not work so hard. Their ruling motive is to do good, and not to get good. They work from love to the Lord and man, and while they get the same natural wages, they get an amount of spiritual good that far exceeds in value their natural wages, however great they may be. They are enlarging their souls, and forming them into the image of heaven, and preparing them to receive heavenly and eternal delights. They reap the fullest reward of their labor on every plane of the mind. Every faculty is fed, and there is more than they can receive that will last to eternity. Is it not a miserable waste to work for that which perishes in a day, when you can get the temporal wages, and gather up an eternal reward besides? Can there be any other economy than that which calls all man's faculties into play, from the highest to the lowest, and gathers up the spiritual as the natural reward?—*Chauncy Giles.*

My Labor-Saving Husband.

Some husbands are more plague than profit, and make vastly more work than they do good; but mine is one to brag about. When I was married—to my shame be it spoken—I had never made a loaf of bread or a pie. I had no idea of saving time or of saving work. But I had a husband who had love enough for me to bear with my simplicity, and not scold when the bread was burned and the pies not fit to eat.

Going into the kitchen one morning. he saw me baking buckwheat cakes, and greasing the griddle with a piece of pork on the end of a fork. He said nothing but went into the wood house and soon returned with a smoothly whittled stick, about six inches long, through the split end of which he had passed a folded strip of white cloth, and then wound it around the end and tied it with a bit of string. So I had a contrivance which could be dipped in melted grease and passed smoothly over the griddle.

One day he saw me scouring knives with a piece of cloth. "Dear me!" said he, "you will surely cut your fingers." So he contrived a machine by nailing a broad piece of cork to a spool for a handle, sinking the head of the nail into the cork so far that it should not touch the knife. This lifts the hand from the knife, and does not cramp the fingers.

I used to call him occasionally to thwack over the mattress and straw bed for me. "What a nuisance!" he exclaimed, and replaced them by a spring mattress. Of all the nice things for beds this is the best. It is always in place, requires no shaking up, and it always looks round and enviting, and gently yields to the sleeper.

He saw the dish towels hanging helter-skelter around the kitchen stove, and forthwith made the most convenient hanging frame over the wood box, where it can take up no room, and is near the stove. Here the towels hang smoothly, and are always in place.

I fretted because my refrigerator had no shelves, and I could not make room for all the meat, butter and milk. So he made two racks, and fitted ventilated shelves from one to the other. The shelves are ventilated by being bored thick with auger holes, and can be removed for scrubbing.

He is troubled to see me sew, sew, and stitch, stitch, and makes sewing machines the constant topic of conversation. He reads to me every advertisement and every letter from women who praise them in papers. If he could make one, I should be in possession of one immediately; but as he cannot, I must wait till "the ship comes in."

These are some of the ways by which he lightens the labor of the house. Would that more husbands were like him. —*Ex.*

Monopoets.

The Boston *Transcript* coins the above word to designate that numerous class of writers who have given utterance to but one memorable poem, and it enumerates the following:

"One Henry Carey is supposed to be the author of 'God save the King,' but who remembers the name of the young Lieutenant to whom is attributed the 'Marseillaise,' or has heard that of the inspired private soldier who conceived the 'Wacht am Rhein?' Is it on record that Hopkinson and Key ever made any other verses than 'Hail Columbia' and the 'Star Spangled Banner' respectively? John Howard Payne did compose some unsuccessful and now forgotten dramatic pieces, but, so far as we know, 'Sweet Home'—thrown off hurriedly to fit some music—was his only poetic effort. Edgar A. Poe was almost a monopoet, but the 'Bells' and 'Annabel Lee' will be remembered nearly as long as the 'Raven.' David Everett's 'You'd scarce expect one of my age,' Edward Everett's 'Alaric,' Charles's Wolfe's 'Burial of Sir John Moore,' Joseph Rodman Drake's 'When freedom from her azure heights', and Albert G. Greene's 'Old Grimes,' are monopoems; so are Charles Kingsley's 'Three Fishers,' and those wonderful lines of Charles Dickens on England's 'Rare old plant'—so replete with tender and genuine sentiment, and so free from the morbid fancies and distorted outlines which mar the prose works—at least the latter ones—of this brilliant author. Miss Julia Ward Howard's 'Battle Hymn of the Republic,' that soul-stiring strain, is the only one of her poems which even now can be called to mind."

Success.—My friend, if thou hast all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee, to blaze centuries long for thy victory on behalf of it, I would advise thee to call a halt, fling down thy baton, and say, "In God's name, no!" Thy "success?" Poor devil, what will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from north to south, and bells rang, and editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes an abolished and annihilated thing. Success! In a few years thou wilt be dead and dark—all cold, eyeless, deaf; no blaze of bonfires, ding-dong of bells or leading articles, visible or audible to thee again at all forever. What kind of success is that!—*Carlyle.*

Blessed is the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.

Libraries are the shrines where all the relics of ancient saints, full of true virtues, and without delusion or imposture, are preserved.

He who thinks he can find, in himself, the means of doing without others is much mistaken; but he who thinks that others cannot do without him, is still more mistaken.

The pledge of Harlan Page, the successful tract distributer and earnest Christian: "I will act as though there were no other one to act, waiting no longer for others."

In God's great plan there is nothing small or trivial; the humblest life cost the death of the son of God. Does it not throw a vail of sanctity around the poorest and most unworthy, when we think of the ransom paid for such a life.

On a Spanish sun-dial is written, "I mark only tne bright hours." This is wise. There is more sunshine than shade, more bright than dark hours to be remembered.

Children's Corner.

Learning the Verses.

A young friend, who had been for days laying at the gates of death, remarked one Lord's day to the children, who were repeating the Bible verses in her room:

"Oh! I would learn all the verses I could now, while you are young. How much I would give if I knew the Bible as your mother does! How I should like to say it over to myself when I lie here, too weak even to read!"

The poor girl was early left an orphan, and thrown upon the tender mercies of worldly people, who cared only for the amount of labor that could be got out of her young hands. There was no Christian training, no blessed Sabbath influences. Yet a mother's prayers followed her, and even then she sometimes prayed most earnestly to herself, and made resolutions to seek the Saviour. For six years she has professed Christ, and he does not desert her in this hour of sorest need that ever comes to mortals.

I wish all our children would heed this message from Annie's dying bedside. Learn many Bible verses. You do not know how much nor how soon you may need them. It is thought a piece of commendable prudence for children to begin to save little sums of money, and put them in the savings bank. It will be useful to them in maturer years, when they wish to set up in business for themselves. It may be their sole dependence in some time of adversity, when fortune frowns or sickness comes.

But what fund in the bank could ever compare with a bank of golden texts, all payable by a banker so rich that no possibility of a failure can ever for a moment exist? Do you think that millions in money could buy from this poor dying girl her interest in that verse, "The blood of Jesus Christ cleanseth us from all sin?"

It will make no difference a century hence whether you laid up money in bank or not. But these precious verses are enduring treasure. You can take them with you when you leave this world.—*Christian Intelligencer.*

I Will Stop.

"I shall never become like him," a young man said to me, as he pointed to a poor, reeling drunkard across the street. I had been trying to warn him of the danger of touching alcohol in any form, for, alas! he sometimes drank cider, beer, and wine.

"I shall never become like him," he reiterated earnestly again.

"Do not be too sure, Charlie," I answered, "for you have taken the first few steps in this path that poor L— is now traveling. Unless you now stop at once, you will become the same wretched thing that he is—a drunkard."

"No, you are mistaken," the young man said, "for whenever I discover danger ahead I will stop; I know that I can."

"You will never discover it until it is too late to turn about, Charlie. Poor L— yonder, was lost before he knew it," I answered.

"Do not borrow trouble about me," he replied, with a light laugh, as he turned away.

Five years have elapsed since the above conversation passed between Charlie S— and myself, and to-night he sleeps in a drunkard's grave. Poor Charlie did not see his danger until it was too late, and so he went to ruin. He did not possess the moral courage that he was sure he could call into command at any moment, and his frail constitution gave way in a little while, and Charlie was lost in darkness.

"I was mistaken," were the last words he ever said to me, "for I have become just such a wretch as poor L—."

Boys, look at the poor, bloated wrecks of humanity all about, and be saved while it is possible. You will become just such a poor object of pity, unless you leave the path of intemperance. Leave it now, for if you wait until to-morrow, you may be bound in chains that never can be broken.

—*Cross and Crown.*

He Could be Trusted.

Alfred was missing one night about sunset. Mother was getting anxious, for she always wished him to be home early. A neighbor, coming in, said a number of boys has gone to the river to swim, and he thought it likely Alfred was with them.

"No," said the mother, "he promised me he would never go there without my leave, and he always keeps his word."

But seven o'clock came, then eight, and mother was still listening for Alfred's step; but it was half past eight before his shout and whistle was heard when he ran in at the gate.

"Confess now," said the neighbor, "that you have been to the river with other boys, and so kept away till late?"

How the boy's eyes flashed, and the crimson mounted to his cheeks!

"No, sir! I promised my mother that I would never go there without her leave and do you think I would tell a falsehood! I helped James to find the cows that had strayed in the wood, and didn't think I should stay so late."

James coming up the street just then, came in to say he was afraid they had been alarmed; he and Alfred had been so far in the wood it made them late in getting home.

"I think," said the neighbor, turning to the mother as he took his hat to go home, "there is a comfort in store for you, by him. Such a boy as that will make a noble man."—*Ex.*

Religious Intelligence.

—The number of Baptist churches in London is 127, with 29,125 members against 27,225 members in 1873; a gross increase on last year 1,900 or a net increase of 911 members.

—There are now 150 Presbyterian ministers in India, ministering to a Christian community of not less than 30,000 persons, of whom 8,000 are the fruits of missionary labor.

—There are said to be about 250,000 Friends in the United States, 12,000 of whom reside in New York city and Brooklyn, and worship in less than half a dozen meeting-houses.

—At Rome Protestantism now numbers more than forty chapels or places of worship open every Sunday, and several times during the week. A Scripture Reader's Association has been formed for the purpose of reading the Bible from house to house.

—The Colored Methodest Episcopal church in America has four Bishops, fifteen annual conferences, 607 traveling preachers, 74,799 members, 535 Sunday-schools, 1,102 teachers, 49,956 scholars, and is endeavoring to establish a school for the education of its young ministers.

—Some French cannon, captured in the late Franco-Prussian war, now sound out each Sabbath peaceful invitations to the people to come to the house of prayer. The cannon were given by the Emperor of Germany to the St. Mathew's German Evangelical Church, of Baltimore.

—A convention of Presbyterian laymen of New York is to be held at Saratoga Springs in August. The meeting is called for the purpose of awaking a deeper religious interest, for discussing the duties of Presbyterianism, and to consider schemes for the support of feeble churches.

—Rev. E. P. Hammond is at Macomb, Ill,, and prosecuting the good work with vigor. The whole town seems moved, and immense meetings are held every night. One hundred and thirty-five persons arose for prayers in one evening, and about three hundred hopeful conversions are reported.

—"The Journal of the Disciple of Satan," is the title of a paper which has appeared at Palermo, Sicily. The Young Men's Free Thinking Association of that city hailed its appearance in the following terms: "We salute the birth of a paper which bears the name of the true god, the god of science, liberty and progress, the god we worship—Satan." Italy has yet to learn, it would seem, that liberty does not mean license.

—Canon Ryle, of England, is laboring to curtail the autocratic power of the Bishops. "As things are now," he says, "I know no one, hardly, except a Roman Dictator, or a Russian Czar, who is such a thoroughly irresponsible autocrat as an English Bishop! No one has such absolute official power as he has, and no one is so entirely nonaccountable to anybody but himself! I believe that no mortal man is fit to have such power. The result is that bold and rash Bishops often do too much in some special direction, and make immense mistakes, while timid and cautious Bishops do nothing at all, from the very fear of doing wrong." He would have these ecclesiastical dictators brought down to the level of constitutional monarchs at least, and made subject to the advice of a council.

Reform News.

Notice for Organization in Jo Daveiss Co., Ill.

The friends in this county are beginning to feel the necessity of organizing for work. In order to learn the mind of all and make best arrangements for time, place, etc., of meeting, let all interested write to B. Williams, Warren, Ill., without delay, giving their best judgment on the matter.

(*Methodist Free Press* please copy.)

There are twenty or more subscribers of the *Cynosure* in Jo Daveiss county. If they alone rally a good meeting can be secured.

From the General Agent.

Saegartown, Pa., June 26, 1874.

Dear K.:—I have delayed reports of my work since the Convention, knowing that you had matters of more importance and greater interest to your readers. I will send a brief outline of my campaign in western N. Y. and Crawford Co., Pa.

From Syracuse *via* Auburn I reached Le Roy on the evening of the eleventh. After taking supper at the hotel mentioned in the "Broken Seal" as "Hall's Tavern," Mrs. S. and myself went to the Free Methodist church where we found our excellent brother and true friend, Rev. Wm. Jackson, with his praying band engaged in the exercises of their regular weekly prayer meeting. To us it was a time of refreshing. Before the meeting closed, arrangements were made and notice given for me to speak on the following evening. Bro. J. took us to his house where we were heartily welcomed by his excellent wife and where we enjoyed every kindness and Christian hospitality which could be desired during our stay.

Le Roy is historic ground, and while there I made the acquaintance of several of the now aged men who engaged personally in the exciting scenes and thrilling events of 1826. These men recall those scenes with great vividness, and confirm without exception what Mr. Greene has given to the public in his "Broken Seal." It seemed strange that this book had not found its way into this place sooner; but so far as I could learn not a single copy had ever been read or offered for sale. I disposed of several before leaving and arranged with Bro. Jackson to supply those who desired with this and other of our reform works. At the P. O. I made the acquaintance of Mr. John H. Stanley, deputy post-master and clerk of the town, who accompanied me to several places of note. He showed me a brick house on Lake street, two buildings north of N. Y. C. depot, which Mr. Morgan built during the summer of 1825. It is a square, two-story, brick structure, evidently "well laid," and is now owned and occupied by Mrs. E. W. Blodget. We went to the place where Miller was rescued and put into the stage, and Bro. S. pointed out the places where Miller was captured by the Masons after leaving the office of Justice Bartow, where his sham trial occurred; and still farther up the street where he was retaken by his friends. We visited the locality where the famous Le Roy Convention of 104 seceding Masons was held. The "Round House," as it was called, in which that meeting convened, has been removed and the ground is occupied by a church partly built of material taken from the old Round House. I also saw the window in which Solomon Southwick stood when he made his Fourth of July speech to an immense gathering within and outside the Presbyterian church.

The lodge in Le Roy, I am told, is composed mostly if not entirely of men whose morality and integrity is, to say the least, of a very questionable character. They are the "men of business" who paint their windows and put screens just inside their doors, because, as Christ says, and his children believe, "Their deeds are evil." I was told that they had one preacher in their lodge, and tried to imagine how he would feel when surrounded by his red-nosed, bloated, jolly brothers, saying grace over their whiskey bottles, or uttering Christless prayers at the mock funeral services of the unfortunate Hiram Abiff, right in the very town where Freemasonry had shown its murderous and true character by taking the life of one peaceful citizen and attempting that of another by treachery and deception under forms of civil law. How long will the Christians of Le Roy, or elsewhere, sustain or even tolerate such desecration of the sacred office?

After speaking four times in Le Roy and one evening at Bethlehem, an adjoining town, we took the cars for Buffalo, from thence to Dunkirk, where I stopped off and Mrs. S. continued her journey toward Chicago and to our home in Illinois. Bro. Amsden, of Findley's Lake, N. Y., met me at North East on the morning of the 17th, and after a pleasant ride of seven miles through a very picturesque country, we stopped at the door of his hospitable dwelling, where I enjoyed bountiful provisions and pleasant associations during the three days which I spent there. Our meetings were well attended and much interest apparent at this point. Bros. Amsden, Thompson, Durfee and others are in earnest and extend to any of the friends who are passing that way a cordial invitation to visit them. These brethren have inlisted for life, and will never strike their colors before the army of the lodge.

I reached this place on Saturday a little before twelve and rapping at the door of Bro. Robert Shaw soon gained the response, "Who is there." Giving the desired information, I soon found myself in comfortable quarters recuperating for the work before me. On Sabbath morning I preached for Rev. Brown, pastor of the M. E. church in this village whose kindness and gentlemanly treatment of our cause and its agent during my stay here are worthy of note and mention with special gratitude, as also the kindness of the other two resident ministers of this place. All are now, through the generosity of Bro. Shaw, readers of the *Cynosure*, and they will undoubtedly become more active as they are better informed upon the facts and features of our reform. Bro. Shaw has been indefatigable in his labors scattering the good seed with a liberal hand. Opposition he does not fear, but his faith is sometimes sorely tried by the listlessness and indifference of those who profess friendship and sympathy with our work. Bro. Shaw's wife enters most heartily into her husband's views and feelings, and their children have inherited the principles of their parents. Friends of our cause passing this way will receive cordial greetings at the house of Bro. Shaw, and sitting down in his easy chair will find the *Cynosure*, *Free Press*, *Wesleyan* and other reformatory papers, testifying to his sincerity and advertising his principles. During our meetings here Bro. Shaw has devoted his entire time to helping on in the work, and has coveyed me whithersoever I listed with his carriage and "noble steeds."

After speaking three evenings in Saegartown, I went with Bro. S. to a Wesleyan chapel on the hill near Bro. Jones', where brethren Crooks and Stratton are both kindly remembered. Here we had a good audience and successful meeting. The "Patrons of Husbandry" have spread their net upon this hill; but from what I could gather they were not meeting with remarkable success. The real object of the interested managing patrons at headquarters has been detected sooner at this than at some other points and there is already great commotion inside the hive, and talk out side of bringing suit to recover initiation fees.

Our friends generally in this region favor political action, direct and decided. I have not as yet attempted an organization, as the work is comparatively new and the mass of the people need more information in order to act intelligently. I have taken three life memberships and enrolled a few names as annual members. I have great confidence in this feature of our work and believe if our agents and friends will use proper effort a formidable organized opposition may soon be presented to the lodge and the funds necessary for the prosecution of our work secured.

Bro. Baird is to meet me on Saturday the 27th, at Meadville, where I am to speak in the Court-House at 2:30 on "Freemasonry in our courts, and in our civil administration." Bro. B, will probably remain to hold meetings for a time in this county. I purpose going on to Ohio next week.

Respectfully and truly your Bro.,

J. P. Stoddard.

From Williams County, O.

West Unity, O., June 20, 1874.

Editor Cynosure.

The Rev. Wm. M. Givens, of Ind., has just closed a series of lectures in our place on the subject of secrecy; subject of first lecture, The Laws of Masonry, their despotic character, its claims to antiquity, etc. The subject was handled in a calm and fair manner, his quotations were exclusively from Masonic authors, except a few from the Bible and Josephus. His comments were fair, and it seemed to be the especial aim to give offence to no one.

After the lecture was over we heard the remark from quite a number, "How fair!" "Just the thing we have wanted for a long time;" and yet some were very much offended. One in particular, a rather prominent church member said it was nothing but "slang whang;" that he got perfectly disgusted with it, and left before the lecture was half out. Perhaps no one has occasion to quote the lines of Tom Hood.

"Alas the variety
Of Christian charity
Under the sun,"

oftener than Anti-masonic lecturers. There was some talk of arresting Bro. Givens for carrying concealed weapons, but the truth was he carried but one weapon and that was the truth, and the trouble was he did not conceal that enough.

The next lecture was on the Religion of Masonry. It being lodge night, only few of the craft were present, but the house was well filled and the attention good. He proved from its own authors that Masonry is a religion; in fact, it is no uncommon thing to hear the remark, "Masonry is good enough religion for me;" or this, "If I am ever compelled to leave the lodge or the church, I'll leave the church." What a glorious thing it would be for the church.

Tuesday night he told the audience how Masons were made. The house was full, quite a number were obliged to stand. The attention was good. He spoke over two hours of the worse than child's play of the initiating ceremonies of the Entered Apprentice and Master Mason. We think Webb, (of Masonic Monitor fame) was right, when he said the "ceremonies were little more than visionary delusions." The lecturer, after proving from the Bible and Josephus, that Hiram the widow's son was not killed while the temple was being built, but that he wrought all of King Solomon's work (1st Kings vii. 14,) described the farce of the death-burial and raising of Hiram. We cannot see why so silly a farce should ever have been invented, unless it was that a few fools might play Solomon.

Bro. G. told the members of the craft at each lecture that it was not his intention to misrepresent them, and if he made any misstatements, it was not only their privilege, but their duty to correct him. After he got through he gave an opportunity for any one to make any remarks, or correct any misstatements made by him; but as he was not corrected it is generally taken for granted that he told the truth. We cheerfully recommend Brother Givens to all who need lectures on the subject of secrecy.

The Toledo *Blade* speaks of our convention at Syracuse as a small affair, about forty delegates present. If it had been held at the "Confederate X Roads," perhaps "Nasby" could have done better. The Cleveland *Flain Dealer* speaks of us as a few fanatics, or something to that effect. J. G. MATTOON.

Correction.

In the Exposition of Odd-fellowship on page 14, following the paragraph ending, Forget it not; Forget it not, the account of bringing the candidate to the chair of the Vice Grand is omitted and the next paragrage should be headed: VICE GRAND'S CHARGE.

Correspondence.

The "Christian at Work" on the Syracuse Convention.

"The Kappa-Alphas, Psi-Kais, Sigma-phis and the 'secret' debating clubs and children's secret societies will please take notice and disband at once! The Great National Christian Association have organized the Great American Party for the suppression of secret societies and 'all other anti-Christian and anti-republican agencies.' Freemasonry is to be overthrown, the grangers dug out and harrowed, and the Odd-fellows are to be annihilated by the odder fellows of this Great National Organization. The Sons of Temperance and the Rechabites too, must sell their paraphernalia and stop winking at each other and shaking hands with thumbs and little fingers interlaced. Christianity depends upon the suppression of these secret cabals; the life of the nation demands the sacrifice,—the great American eagle soaring in cirrus and cumuli screams for the suppression of secret societies. Not till this movement is crowned with success will this be a happy country; not till then will the lion lie down with the kid without laying outside of him. The Great American Party organized by the Great National Christian Association is around, and its voice will be heard from Mount Desert to the Golden Horn,—from Alaska to Florida reefs! If you belong to a secret society get out of it; if husband and wife have any secrets between each other let them at once disband or publish their secrets in the village paper having the widest circulation—for the "Great American Party" is coming and it will prove as terrible as an army with banners."

The above I clip from the "*Christian At Work*" by T. DeWitt, Talmage, which paper I have been reading several years. Mr. T. rather recently came to its throne with flambeau, and sackbut, and cymbal, and other attractive things, and I was willing "for a season to rejoice in his light." Though less gifted yet in some respects he seems to be an improvement on Beecher, whom he evidently aims to outgo in this bid for "popular applause," for I am at a loss on reading it to see what other object a man of his pretentions could have in writing so flippantly about men who deserve the admiration and gratitude of every one who loves his God and his country. I presume Mr. T. is a "Mason" or an "Odd-fellow;" first, from the spirit of the piece and from his ready use of the title "Great." It is sad to think that a man of such opportunities for knowing and doing, and such pretentions, should be so ignorant of the history and workings and designs of Masonry as to mention it on the same page with the secrets between husbands and wives, and volunteers its defense in the only way that I hear Masons doing, *i. e.*, laughing about the "greased pole," "riding the goat out of the window," "wink-at each other and shaking hands with the thumbs and little finger interlaced."

But I merely sat down to send this extract and yet I had such a mingled feeling of regret and shame and sorrow that such a paper should thus not only volunteer such an unprovoked ridicule of the Syracuse Convention, but place itself on the list of advocates for college and all other secret societies, I could but express it. "They that gather not with us scatter abroad." May Mr. Talmage's eyes yet be open to see these things in a clearer light! Yours, in the life work of overthrowing the dominion of darkness, R. FAUROT.

Progress and Threats.

PINE RUN, Mich., June 20, 1874.

BROTHER KELLOGG:—

About March 21st, 1874, at a meeting of the Congregational church of Goodrich, Mich., a man offered himself for admission to the church, when your correspondent asked if said candidate was an adhering member of any secret society, supplimenting the question with remarks respecting the anti-Christian character of the lodge, and was followed by two other members holding forth that no person should belong to both lodge and church at the same time.

April 6th, at the township meeting held in the same village of Goedrich, nearly sixty Anti-masonic votes were polled. April 9th I found an unstamped letter in the post-office directed to me as follows:

GOODRICH, Mich., March 7, 1874.

Walter Beden:

SIR:—We don't wish to injure a single hair of your head and have no desire to bring harm to a single filament flourishing on the devoted cranium of any of your imbecilious, self-aggrandizing co-strugglers for notoriety and appellations of hero, martyrs and the like. We have no desire to work any of you ill, and are possessed of no spirit calling for the shedding of any good man's blood, but we must have less lip! A word to the wise is sufficient; and if you and your industrious class are not too fool hardy to regard this bit of wise council, your families and friends may still continue to bask in the sunshine of your most illustrious and all puissant selves, and still dwell in the halo of your own great glory!

In conclusion we would urge—nay, warn! you all to act as wise men and avert the storm now gathering which will be so strong and so terrible that it will surely prove diastrous to many of your aspiring band! In the language of Holy Writ we would exclaim: "O that ye would; but ye will not; and the rod must fall!"

FRIEND MONITOR, E. G. G. Mc.

I have neglected to send the above that I might first ascertain who was the writer; and if hand-writing and circumstances are proof the writer is a Mason living near Goodrich.

The original I keep to exhibit.

Yours truly, WALTER M. BEDEN.

Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago

State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.

State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, -Ce,y.aOr

State Lecturers for New York, Z. Weaver, Esq., Syracuse, and J. L. Barlow, Bemus Heights, Saratoga Co., N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
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J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Bath, Steuben Co., N. Y.
S. Smith, Ionia, Iowa.
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L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
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Josiah McCaskey, Fancy Creek, Wis.
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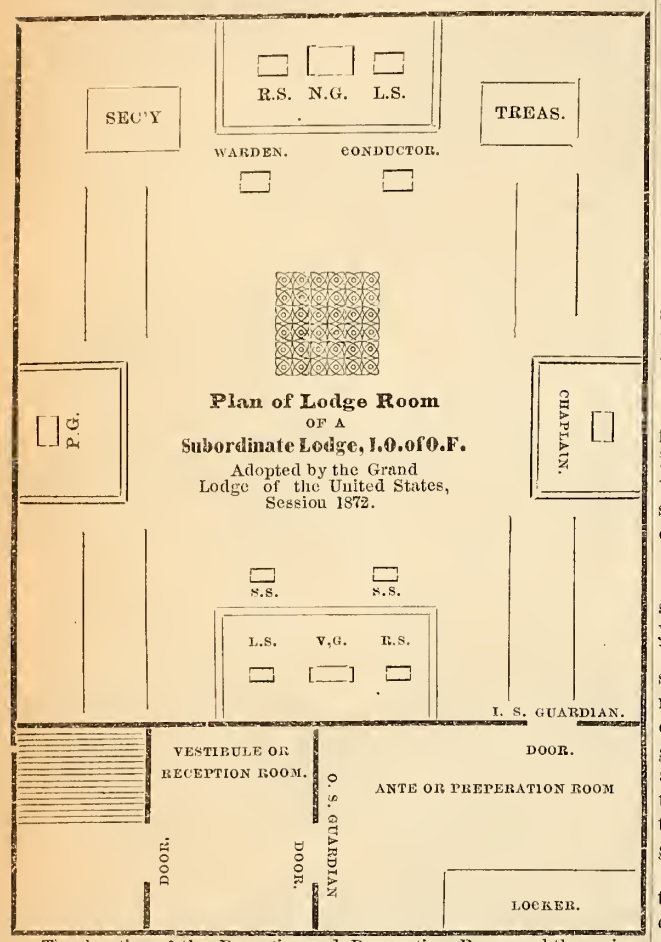
ODD FELLOWSHIP ILLUSTRATED.

REGULATIONS FOR OPENING, CONDUCTING AND CLOSING A LODGE.

NOTE.—This illustrated exposition of Odd-fellowship will be published in book form before Sept, 1st, 1874. (See Advertisement.)



The location of the Reception and Preparation Room and the various doors are of course different in different lodges. The above diagram shows the position of the various officers of a Subordinate Lodge, but the place of the Treasurer and Secretary are interchangeable and the Past Grand sometimes occupies the opposite side of the room, but the Chaplain, *if there is one*, should sit opposite the Past Grand.

The examiner, termed the Conductor or Outside Conductor now blindfolds the candidate, leads him to the door of the lodge and gives the usual alarm, or entersign: [Three raps on Lodge room door].

Inside Guardian. Who comes there?

Ans. by Outside Conductor. A Brother with a friend who desires to be initiated into the Independent Order of Odd Fellows. The Inside Guardian reports this to Vice Grand, on whose command the door is opened and the candidate is led into the lodge room, where he is received by the proper Conductor attended by the Supporters.

CONDUCTOR'S CHARGE.

You are now within the retreat of Odd Fellows—here the world is shut out—you are separated from its cares and distinctions—from its dissensions and its vices. Here friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace and soften the heart with Charity. Those who surround us have all assumed the obligations and endeavor to cherish the sentiments peculiar to Odd Fellowship; but before you can unite with them you must pass through an initiatory ceremony, which will ultimately lead you to primary truth; be patient therefore and firm—Brothers, the stranger now awaits our mystic rites.

Right Supporter. Then at once the chains prepare.

Left Supporter. Here they are—entwine their links about him. (Assists in placing them).

While this is being done the Conductor says: Man in darkness and in chains—how mournful the spectacle—yet it is but the condition of millions of our race, who are void of wisdom though they know it not. [Says to Supporters: Lead on our friend]. We have a lesson to impart to him—one of great moment and solemnity; a faithful exhibition of the vanity of worldly things—of the instability of wealth and power of the certain decay of all earthly greatness.

The Conductor is careful to take a rout and gait that will occupy the time while the Conductor's Charge is being given.

They halt before a coffined corpse *or an imitation*, when the Conductor begins to take off the blinds and says to the candidate: Be serious for our lesson is as melancholy as it is truthful. [Blinds are now off]. Behold a representation of the effect of sin that silent yet impressive lecturer, to vice, confusion, but to virtue, peace, is all that remains on earth, of one who was born as you were born, who lived as you now live, and who for many days enjoyed his possession, his power and his pleasure. But now alas! nothing is left of him save that sad memorial of man's mortality. The warm heart which throbbed for others' woes, or the cold one, which held no sympathy has now mouldered away and joined its kindred dust. Contemplate the scene! Should it not humble man's pride? Should it not awake the soul to a just sense of responsibility to God, of duty to itself? And in view of the common lot of all, should it not enlist the tenderest of human sympathies? My friend, that gloomy monitor is but an emblem of what you are sure to be, and of what you may soon become. Seriously meditate the solemn admonition it affords ponder it well, and see that your own heart fosters not evil—the fountain of all wrong—the progenitor of crime, hatred and violence, whose fearful consequences must continue to afflict mankind until the coming of that period (yet hidden in the womb of time) to which Hope looks forward with ardent joy. When the chains of human bondage shall be broken, and the tears and woes of this world be submerged, by the healing tide that shall flow from the Fountain of Benevolence and Peace. Then one law shall bind all nations, kindreds and tongues of the earth; and that law shall be the law of Universal Brotherhood.

Right Supporter. Then shall the Wolf dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf and the fatling together and a little child shall lead them; and the Cow and the Bear shall feed, and the Lion shall eat straw like an Ox.

Left Supporter. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plow-shares and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. He has made of one blood all nations of men, to dwell on the face of the earth

The candidate is again blindfolded and is then addressed as follows, by the Conductor: "You may think it strange, my friend, that we thus blindfold you; its symbolic purpose will, in due time, be fully explained. The candidate is then led to the Warden where the blinds are removed and the Conductor says: This, my friend, is our venerable Warden; he has a charge to deliver to you; Listen attentively to what he may say.

Warden to Candidate. Friend, hear the voice of wisdom speaking from age and experience, and let it sink deep into your heart. These trembling limbs and this wrinkled brow betoken that the weight of years is upon me. I have indeed seen many years, and many solemn scenes have passed before me. A wise man has said: "I have been young but now am old, yet have I not seen the righteous forsaken or his seed begging bread." I would impress this upon your mind, and will add another maxim, which I pray you heed and be wise. It is this: that in practice, Friendship, Love and Truth will be found the best safegnards against the ills of life. Forget it not; Forget it not.

Stranger, having entered within these walls, you are never to make known the secrets of this order, or to make any discoveries to any person or persons upon any pretense or for any purpose. Will you comply with these rules?

Vice Grand to Conductor: Restore him to light and liberty. (Here the blindfold is taken off and the chains also.)

Vice Grand to Candidate: Stranger, it is my duty to administer to you a solemn and binding obligation—one which we have all taken, but which will not conflict with any of those exalted duties you owe to your God, your country or yourself.

With this assurance, are you willing to take such an obligation?

Ans. I am.

Vice Grand to Candidate: Place your right hand on your left breast, and repeat after me the following

OBLIGATION:

I, ————, in the presence of the brothers now assembled, do solemnly promise that I will never communicate to any one unless directed so to do by a legal Lodge, the signs, tokens, pass-words, or grips, belonging to the Independent Order of Odd-fellows; that if any books or papers containing anything relating to the Independent Order of Odd-fellows should be placed in my hands, I will never expose or lend them to any person or persons, except to one legally authorized to receive them. Should I hereafter be thought worthy of receiving any or all of the higher degress in this Lodge, I will never communicate the same to any one not legally qualified to receive them. I furthermore promise, that I will support and abide by the by-laws, rules and regulations of this Lodge, and of the Grand Lodge of the Independent Order of Odd-fellows of the ———, or any other Grand or Working Lodge to which I may be attached; that I will not improperly communicate the quarterly, traveling, or other pass-words to any one. I also promise that I will never wrong a brother, nor see him wronged, without aprizing him of approaching danger, if in my power so to do. Should I be expelled, or voluntarily leave this order, I will consider this promise as binding out of it as it is in it, to the true and faithful performance of which I pledge my sacred honor.

Vice Grand to Candidate: Stranger(s), you have now entered into a society that is far more important than you at first imagine. It is quite conformable to law, religion, and sound morality. Nor does it permit anything contrary to the allegiance we owe to our country, or the duty we owe to ourselves. Let good conduct procure you the esteem of your family and friends. Let strict caution guard you against making any improper discoveries to the uninformed, so that by your example, you may convince the world that good faith and virtue are the peculiar characteristics of a true Odd-fellow, for according to our laws, we can be Odd-fellows only while we act like honest men. I will now recommend you to the Noble Grand, who will further instruct you, and I hope your deportment will be such after your initiation, as to give us no cause to regret that we have accepted you as a brother.

Vice Grand to Conductor: Proceed with our friend to the principal chair, there to be introduced to the Noble Grand.

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This fund, which is for the free distribution of tracts, has had a very heavy drain on it for the past month, and we are sorry to say is now exhausted. From May 25th to June 24th, over fifty thousand pages of tracts for free distribution were called for and sent out, forty thousand of them were *Cynosure* tracts. For every additional dollar contributed to this fund, we send out two thousand pages of tracts, post paid.

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CHICAGO, June 29, 1874.

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Grain Wheat—Spring, No. 1..	$ 1 23	
" No. 2	1 21	1 21½
" No. 3	1 09½	
" Rejected	99½	
Corn—No. 2	60¾	61½
Rejected	57	57½
Oats—No. 2	44½	
Rejected	41½	
Rye—No. 2	84	
Flour, Winter	5 50	8 00
Spring extra	5 12	5 75
Superfine	3 50	4 75
Hay—Timothy, pressed	11 00	14 00
" loose	8 00	11 00
Prairie, "	6 00	8 00
Lard	11½	
Mess pork, per bbl		17 75
Butter	15	23
Cheese	10½	12½
Eggs	11½	12
Beans	1 85	2 05
Potatoes, per bu	1 10	1 50
Broom corn	04	09
HIDES—Green and green cured	06½	09
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	53
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CHICAGO, THURSDAY, JULY 9, 1874.

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Topics of the Time.

IS IT FAIR.—Gen. O. O. Howard has been a friend to the freedmen. For this reason those who hate them, hate him. He is also a Christian; for this reason some infidels hate him. He has been charged for several years with improper administration of funds belonging to the Freedmen's Bureau. He sustained a Congressional examination several years since and was acquitted. His enemies called this whitewashing. They reiterated these charges until he demanded a trial, and a court-martial consisting of General's Sherman, McDowell, Meigs, Pope and Reynolds, and Colonels Miles and Getty, all of the regular army. After a long and careful investigation those officers declare that General Howard has not violated his trusts in fact or technically. That is that the charges against him are untrue. He then asked Congress to pay the expenses incurred in his defense and they refused. The case at present stands thus: If a "carpet-bagger" contests an election, solely for his own pecuniary benefit, Congress will pay his expenses and sometimes even his salary, whether it was proved that he was elected or not. If an officer who has given an arm and offered a life for his country is forced into a court-martial to defend his name and character, the Congress that allows Fernando Wood to slander him in the House will refuse to pay the costs of the suit they have compelled him to enter, and thus is added another ounce to our national disgrace.

THE ORDER OF ENOCH.—Brigham Young has lately started a new order—"The order of Enoch." We say started; more properly he has *named* an order, "The order of Enoch," for it is only Masonry modified and re-christened. The object of this order is to get possession of the property of other men. That is, the leaders constitute "The Church." Then they get as many to join as possible, and every man who is initiated, vows to give his property into the hands of the church. That is just the way they do here. The Mason joins the lodge and expects to get boosted up in various ways. He hopes first for an office. Failing in that, he wants an easy place to work, or a place where he can get a living by loafing. Some few are so fortunate as to realize their expectations. Most of them find that they have got into the order of Enoch. Dues must be paid. They must help kill Hiram Abiff and obey the man who hangs his hat "on nature's peg;" but when they die the lodge neither gives them a decent burial or cares for the widow and orphan. There is one very encouraging thing about the present aspect of this matter, and that is, that so many are leaving this order of Enoch. More than eleven thousand last year refused to pay dues, and counting deaths, dismissals, etc., *thirty-five thousand* men have left the order of Enoch within twelve months. Onward then, O soldiers of Jesus; circulate the *Cynosure*; speak the word and never faint in your labor;

> For conquer we must, when our cause it is just,
> And this be our motto, In God is our trust;
> Till the Star-spangled Banner no longer shall wave
> O'er a Freemason's lodge or a Jesuit slave.

TAKEN SUDDENLY SICK.—In Louisville lately a musician died suddenly after being initiated into Boone lodge of Knights of Pythias. His attending physician testified that he died of heart disease and was sick *five days.* His wife, however, has brought suit against certain Knights for causing the death of her husband. She charges them with conspiring together to persuade and induce Frank Lamadrid to enter their secret society, and that they, with others, to her unknown, did beat, drag and bruise her husband in going through with their rites or pretended rites, by reason of which he died. She therefore asks damages for his killing.

This is not so unusual a thing as may be generally supposed. The Kappa-Alpha fraternity at Cornell University had been persuading Mortimer Leggett three weeks before he consented to join their lodge and was killed. So in a little town called Stillwater, in New York, a young man joined the Masonic lodge, took a cold while stripped for the initiation, from which he died in eight days. The Masons did not bury him, nor would they return to his wife the money he had paid for the first degree that killed him. This is bad enough, but there is something worse. Every man who joins the lodge is taken suddenly sick. Some are taken sick of the senseless indecent mouthings of Masonry. All such are in a good way. But many are taken sick of manhood and honor. The average Mason or Pythian or Odd-fellow is belittled in heart and mind by the contemptible and wicked rites of the lodge. The average Mason falsifies to his wife, if he have one, and to his neighbors if he has not, concerning the order; and associations formed in lodges are seldom such as elevate, almost always such as degrade. If these lodges would kill men's bodies, they would do little harm. It is because they injure the mind and ruin the soul that they must be destroyed.

THE LAND OF THE FREE.—Fourth of July orators never tire of talking about the land of the free and the home of the brave. They used to do so while United States Senators, Representatives and judges held, whipped and sold like cattle, men and women who were far better than themselves. They do so now, and add to the stanzas they used to repeat some very affecting words about the dark stain of slavery being washed off of the Star-spangled Banner with the red blood of her sons "and a' that."

If this means anything, it means that an honest man who does not interfere with his neighbors may work for a living if he gets a chance. In Ohio at the present time, there are a large number of men who would be glad to earn a living by mining coal. They insult nobody and ask nothing but the privilege of laboring for men who want to employ them. And yet these same men have to be guarded by armed sentinels and to carry revolvers, as if they were outlaws. The other night three of the workers were caught by the roughs and ropes put on their necks, while the other end was passed over the limb of a tree. In this condition they were compelled to accede to demands made under threats of hanging. What is the reason for this? Why, a secret society decided that none of its members should work for less than a certain sum per day. They also decided that other men should not work for less than the same sum, and that if they undertook to do so, the members of this secret order would kill them. This is the legitimate work of a secret society. It is needed for no good purpose. It can be used for any bad one. Treason, murder, cheating, gambling, defrauding, debauchery and common theft all depend for their successful accomplishment on the same principles which are taught in Masonic lodges and societies of the Jesuits—a silent tongue, a listening ear, and a heart that is faithful to the clan. It was such a society that was murdering men in Luzerne county, Pennsylvania, three years ago. Now the killing is in Ohio, and next year it may be in Illinois or New York. Secret societies are in their nature conspiracies against all who are not connected with them. They are rebellions against God. They must cease to exist, or our liberties will be subverted, and our land destroyed.

THE PROVINCE OF BEER.—The Germans have lately had a festival of music and beer at Cleveland, O. The entire space below the stage was converted into a vast bar-room and every thing was ready for the festival from the music stands to the beer kegs. Here came in a trouble. The Ladies' Temperance League becoming aware of the state of things, decided that they would not support the musical interludes because they could not support the beer play. Nor was this all. The managers wanted to have a children's matinee concert and the parents protested against the concern so universally that it began to be feared that the chorus would be a failure. The Superintendent of schools then gave the public to understand that those children who refused to sing would be dismissed from the public schools. He afterwards was compelled to state that he didn't mean to carry out the threat. It was intended according to the explanation to scare and not kill. This is all very interesting. In this same Cleveland the Catholic bishop has attempted to drive Catholic children from the public schools. Women have been assaulted for praying on the street, and now, children of Christian parents must sing for beer-guzzling infidels or be turned out of school, or threatened with it. Is it not growing reasonably plain that the Christian sentiment of the American people must assert itself and command respect, if it wishes to secure it. Just so surely as tobacco and beer are elevated to the place here that they occupy in Germany, just so surely will we have some William and Bismarck to manage a people too sluggish and besotted to govern themselves. Just so surely as we are an infidel nation we shall fall into the condition of France, which has climate, soil, minerals, everything but Christianity, out of which to make a happy, prosperous and intelligent nation. The farms of our people will be consolidated to make possessions for the rich. The cottages of our laborers will become the property of their employers and the working American become a serf, unless the onward march of the rum and beer army and the increase of practical and theoretic atheism can be checked. This kind goeth not forth save by fasting and prayer. Let us rise and cry mightily to God. His arm alone is sufficient to save us, and his arm is all sufficient. He interposed for our salvation when we were poor and feeble. He raised us up when we were low down in the dust, and he can avert threatening dangers if only we humble ourselves before him.

Proclaim the Truth.

[*Sung by Mr. Clark in the Syracuse Convention.*]

For the truth then let us battle
Whatsoever fate betide,
Long the boast that we are freemen
Has been made and published wide.

He who has the truth and keeps it
Keeps what not to him belongs,
But performs a selfish action
That his fellow mortals wrongs.

He who knows the truth and places
Its high promptings under ban
Long may boast of all that's manly
But can never be a man.

He who hears the truth and trembles
At the danger he must brave
Is not fit to be a freeman,
He at least is but a slave.

Friend, this simple lay that hearest,
Be not thou like either them;
But to truth give utmost freedom,
And the tide it raises, stem.

Be thou like the noble Roman,
Scorn the threat that bids thee fear;
Speak, whatever may betide thee,
Let them strike but *make* them hear.

Be thou like the first apostles;
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly; speak it all.

Face thine enemies, accusers,
Scorn the prison, rack or rod,
And if thou hast the truth to utter
Speak and leave the rest to God.

The Chief Corner-Stone.

Much of the architecture, both of the old and new world, includes a variety of buttresses, transepts and towers. Indeed, many of the ancient castles were a group of buildings rather than single edifices. Particularly is such the case with some of the imperial palaces to which additions have been made from age to age by successive sovereigns. Such architecture, of course, involves many angles and corners. And it is evident that every corner of such an edifice, should be firmly supported, and especially that of the main body or principal tower of the building. For if the corner-stone should work loose and give way, the whole superstructure would be in danger of falling to the ground.

Hence, by virtue of its office and relations, the corner-stone has been magnified and dignified by references to it in divine revelation as one illustration of Him who constitutes the great foundation of all truth. "For other foundation can no man lay than that is laid, which is Jesus Christ." "Behold, I lay in Zion a chief corner-stone, elect, precious, and he that buildeth on him shall not be confounded." When the Father sent the Son into the world, he laid the foundation of the mightiest and grandest superstructure of the universe, and which in the process of its erection is presenting a scene which for moral sublimity never has been and never can be—excelled.

Now then, in the initiation of any great human enterprise, be it moral or material, it would naturally seem most fit to employ agents of some practical knowledge and experience in the work to be done, and then to recognize in a suitable manner Him who constitutes the only safe and permanent foundation. Nothing could appear more appropriate in the erection of a great, stately edifice. "For," in the language of Sacred Writ, "Except the Lord build the house they labor in vain that build it." Nor is it more true of private than public enterprise. Are we not a Christian people? Do we not glory in a government based upon Christian principles? Are we ready, as citizens, all equal before the law, to have our public authorities lend their sanction to institutions that expressly and designedly eschew the great foundation of all successful enterprise? Yet, what else do they do, when they allow a great public edifice to be founded or dedicated under the auspices of speculative Masonry; which, if we are to believe its own authorities, ignores the Christ of the Scriptures? What can be more incongruous with the whole history of our nation, and the principles that gave it birth, and thus far have contributed to its prosperity and its rank among the nations of the earth? May the God of our fathers forbid it! Let not this Christian nation become an accompliee with an institution, which, by its express statutes, turns its back upon the Son of God. Let the nation hear what Christ himself has said, "Did ye never read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Let the Americans ponder the history of that people who said, "Let his blood be on us and on our children," who have been persecuted as no other people have been, and to-day, scattered over the whole earth, without any local habitation, are a standing and living monument of the displeasure of the Almighty, on account of their rejection of his Son. Yea, ponder and behold the final doom of every individual and institution that ignores the only true foundation, as well as the future and permanent glory of all men and nations that build upon the *chief* corner-stone.

J. C. W.

A Wife's Victory.

Willimantic, Conn., June 19, '74.

Editors Christian Cynosure:

While at our late Anniversary in Syracuse, I gave a little incident of my life, showing how I was saved from joining the lodge, which I was asked to give to the *Cynosure* for publication.

In the year 1858, while living in Litchfield county, Conn., I formed the acquaintance of several very respectable men who were Masons; with two of whom I was in daily intercourse. The one in whose company I was the most constant had considerable to say respecting Freemasonry, and of course he always spoke in praise of the order.

I used to state to him such objections as arose in my mind, to all of which he was always ready with an answer. Never having read or heard much upon the subject, I was ready to believe the statements of my friend who had my confidence, and I often listened with attention to his recitals of the good and charitable deeds of the order, until I was induced to make application to become a member of the "ancient and honorable fraternity of Free and Accepted Masons."

In due time I was informed that my applieation was unanimously accepted, and the lodge would be ready to confer the first degree on a specified evening.

Hitherto I had been in the habit of conferring with a faithful and loving wife respecting plans for the future, but in relation to this project I had said nothing to her; although I had never heard her say anything upon the subjeet whereby I should be led to think that her feelings would be in opposition to my taking such a step. The truth is, I had partially fallen into the meshes of the lodge; the fine, silken thread of the satanic spider had been thrown around me to draw me away from that which was good, and in being thus charmed by the old serpent, I was led to keep secret from my best earthly friend this very questionable step I was about to take.

But "God moves in a mysterious way." When I was preparing so got to the lodge, my wife came into the room and aked if I was going away. I said, "I am only going up town."

"But you don't generally fix up, just to go up town," was the reply.

"I know I do not, but I thought I would make a little change to-night," said I.

"Why, John, you are not going to join the Masons, are you?"

What could I say?

What should have led her to mistrust anything of that sort? Had our Heavenly Father put that thought into her mind?

My reply to her was, "I am thinking of doing so." She threw her arms around my neck, and bursting into tears she plead with me, saying, "O don't, John—don't." Seeing how she felt about it, I replied, "I will not join them to-night, Carrie."

She says, "Don't ever, John; don't ever."

I replied, "You will think and feel differently about it, after we have talked it over, but I promise you that I will not join them to-night." Having respect for her feelings, I deferred joining the order for a time; still expecting to do so after she should become reconciled to it.

Truly I was a "poor, blind candidate;" but thanks be to God for opening my eyes without my being stripped, hoodwinked and cable-towed, which was on this wise: I was a subscriber to the *American Wesleyan*; Rev. C. Prindle was then editor. About this time there was some discussion in the *Wesleyan* upon the subject of Freemasonry. Also, Mr. Prindle advertised a tract he had written upon this subject. Realizing that as a Christian I ought to be willing to read the objections that Christians might raise to the institution, I sent for the tract and read it carefully. My eyes were opened, and I had no more desire to become a Freemason.

I now thank God that I listened to the pleadings of a loving wife—that by his Providenee I was led to read the little tract, "Masonry and Odd fellowship," by Rev. C. Prindle, which tract is about to be reprinted with a supplement, by Rev. A. Crooks, one of the present editors of the *American Wesleyan*. Let all who read this artiele, send to Rev. A. Crooks, Syraeuse, N. Y., and get this tract—read it and lend it to your neighbors.

J. A. Conant.

Troublers in Israel.

BY REV. H. H. HINMAN.

And it came to pass that when Ahab saw Elijah that Ahab said unto him, "Art thou he that troubleth Israel?" (1 Kings, 18, 17.)

In conversing with a pastor of a neighboring church, I remarked that it was hardly to be expected that Masons and Anti-masons would live together in the same church in peace. He assented to this, but said that it was the Anti-masons that caused all the trouble. He did not say, but left it to be inferred, that it was not the Masons, but the Anti-masons, who were to be turned out as disturbers of the peace.

So it was during the anti-slavery struggle. It was the abolitionists that were charged with troubling both the church and the nation. The slaveholders would be as quiet as lambs, if left undisturbed and allowed full sway; but the abolitionists were like the early Christians, "pestilent fellows and movers of sedition." It was hardly practicable to turn out of the church all the abolitionists, for the infection was constantly spreading, and it will hardly be practieable to turn out all the Anti-masons, for so long as the Spirit of the Lord is in the church, this iniquity will be seen and hated, and the irrepressible conflict will still go on in this case as in the other.

In the estimation of the class of men of which this minister is a specimen, it is always the Elijahs that trouble Israel; Ahab and the four hundred prophets of Baal never give the least trouble,—certainly not so long as they are permitted to carry on devil worship without rebuke. It never occurs to this class of men that a *popular* sin *can* be hateful to God. It never occurs to them that the way to secure peace in the church is not bydiscouraging all investigation, and consenting that sin may reign unrebuked, but rather by rebuking and excluding it. To be "first pure and then peaceable," is to them most unpracticable. They would rather be first peaceable and let the purity take care of itself.

O when will the church learn that it is *iniquity* and not the *rebuking* of iniquity that is the cause of all the trouble; and that it is the Ahabs, the Jezebels, and the four hundred prophets of Baal, and not the Elijahs that ought to be rebuked and east out! O that there were ten thousand Elijahs who would not only rebuke Masonic Baal-worship, but who would when rebuked for such rebuking, reply like the old prophet, "I have not troubled Israel, but thou and thy father's house, in that thou hast forsaken the commandments of God and served Baalim."

Farm Ridge, Ill.

Is Doubt more Intellectual than Faith?

There are doubts and doubts. Not so many, perhaps, as is generally supposed, of those "honest" ones in which there lives—according to Tennyson—"more faith than half the creeds." It has, in fact, become the fashion in certain quarters to over-compassionate the doubter, to accredit him with a greater depth, and even with more thorough conscientiousness than the man convinced. But with every desire to find the reasonableness of such a view, we have entirely failed to discover why the holding of a creed should imply a smaller share either of intelligence or honesty than the holding of a doubt. Credulity has its negative side as well as its positive one, and there is as much room to slip on the one side as on the other. Clough—himself the most conscientious of poetical skeptics—admits that if on the one hand "hopes are dupes," on the other "fears may be liars," and, in short, there is no good reason, other things equal, for supposing that the man who rejects evidence may not be quite as great a fool as the man who accepts it. Creeds, no doubt, are easily adopted. We in a sense fall heir to them. They lie about us from our very infancy, and as soon as we are able to think, they are recommended to us by those whom we naturally respect. In this way it is not to be denied that we are apt to creep into them with only too little inquiry. But on the other hand, are the great majority of doubts not only equally weak at the root and held with infinitely more self-complacency, not to say conceit? Search faith for its foundations, and in too many cases we dare say they will be found loose and flimsy enough; but subject doubt to a like scrutiny—strip it of all the mystical generalities it seeks to clothe itself in, and the pensive, practical sadness it so frequently affects—and in all, but the rare exceptions, you will find that it is neither more nor less than our old friend Sir Oracle in a new disguise.—*Blackwood*

The following lines are taken from Sir Humphrey Davy's Salmonia: "I envy no quality of mind and intellect in others—be it genius, power, wit or fancy—but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a religious belief to any other blessing; for it makes life a discipline of goodness; breathes new hopes; varnishes and throws over the decay, the destructions of existence, the most gorgeous of lights; awakens life even in death; and from corruption and decay calls up beauty and divinity; makes fortune and shame the ladder of ascent to Paradise; and far above all combination of earthly hopes, calls up the most delightful visions of palms and amaranths, of the blest, and security of everlasting joys, where the sensualist and skeptic view only gloom, decay, annihilation and despair."

The Corner-Stone Remonstrance.

The following report is from the Chicago *Tribune* of July 24th, the day on which the stone was laid:

A meeting of the Executive Committee of the Corner-Stone Celebration was held at noon yesterday in the office of Col. J. C. Rankin. The chair was occupied by Mr. Geo. M. How.

The subjoined communication, which caused some sensation, was read by Col. Rankin:

To Gen. John McArthur, J. C. Rankin, George M. How, N. B. Judd, H. D. Colvin, and John C. Dore, Committee, etc.:

GENTLEMEN: The petition inclosed herewith was adopted by a large and respectable consultation of citizens, met in the basement of the First Congregational Church of this city.

It is circulated for signatures to be presented to yourselves.

We are advised that petitions, from other localities, bearing near 20,000 names, have been forwarded to President Grant, against laying the corner-stone of the United States Custom-House of this city by the representatives and with the ceremonies of the Masonic order, and asking that it be laid by one of the Judges of the United States Courts, or some representative of the Government.

Relying on your patriotism and sense of propriety, we beg to add our personal solicitation to those of the petitioners. In this request we think we express the wishes of two-thirds, if not nine-tenths, of our entire population.

Hoping that you will cheerfully accord with a request so general, and, as it seems to us, so reasonable and proper, with assurance of personal confidence and regard, we remain your fellow-citizens.

MATHEW LAFLIN, JAMES M. HORTON,
TUTHILL KING, W. W. STRONG,
PHILO CARPENTER.

Mr. J. Ward Ellis thought that the document ought to be answered forthwith.

The Chair, on motion of Col. Rankin, appointed the mover and Mr. Ellis to draw up a reply to the communication, which they did in the following terms:

GENTLEMEN: Your communication, numerously signed, asking that one of the Judges of the United States Courts lay the corner-stone, has been received In reply, we would state that the points you take have been anticipated. The President of the United States had been invited to lay the stone, and the Vice-president also was communicated with. They being unable to attend, we invited Judge Drummond, who is detained at Springfield. Judge Blodgett, of the United States Court, the highest judicial officer now present, has kindly consented to serve.

The Treasury Department requested the Masonic fraternity to lay the stone, they being a body not confined to creed, party, or sect, and being accustomed to officiate at the laying of corner-stones, from the laying of the corner-stone of the Capitol, at which George Washington, the father of our country, officiated as Grand Master, to the present day.

We, as citizens, decided to take a part in the ceremonies, believing that all our citizens, either as individuals or societies, could participate in them without prejudice, and we have endeavored to make the platform so broad that all persons inspired with a feeling of patriotism could unite in the ceremonies. We believe we have fully succeeded in our endeavor, and that to-morrow will see at least 100,000 strangers present in our city. And we respectfully invite your petitioners to join in the exercises and assist in entertaining our visitors. EXECUTIVE COMMITTEE.

To this communication the following reply appeared the next day:

To the Editor of the Chicago Tribune:

DEAR SIR: The letter prepared by J. Ward Ellis for the Executive Committee of the Corner-Stone celebration, and published in your columes yesterday, states that George Washington officiated as Grand Master at the laying of the corner-stone of our National Capitol.

W. S. Gardiner, Grand Master of Freemasons in Massachusetts, made the same statement in a speech delivered at the laying of the corner-stone of the Boston Post-Office in 1871. This statement appeared so extraordinary to a member of the National Christian Association, opposed to secret societies, that he addressed a note to Mr. Gardiner requesting to be informed on what authority that statement was made. A courteous answer stated that his authority was derived from an account of the ceremony of laying the corner-stone of the Capitol at Washington given at the time, in a paper published at Georgetown. This account is published in fulll in Gen. Phelps' new book on "Secret Societies," which can be bought of the Western News Company for 50 cents. A careful examination of it shows that Washington's Masonic title was Worshipful (not Grand) Master of a subordinate lodge, and there is evidence that he did not even hold that office at the time the stone was laid.

After quoting the article from the Georgetown paper in full, Gen. Phelps writes:

"By referring to the order of procession, we see that Washington was placed between the Grand Master pro tempore (there was no full Grand Master present) and the Grand Sword Bearer. This is a post of honor, and not of Masonic office; for in the real Masonic form of procession there is no higher officer behind the Grand Master. The prefix given to Washington is Brother, and not his Masonic title. The letters and words following his name are W. M. No. 22 Virginia. These letters W. M., stand, we presume, for Worshipful Master; but this does not imply an office higher than Grand Master, and one which qualifies the incumbent to lay corner-stones Masonically. Besides, we have Washington's own statement, made five years later, in 1798, that he presided over no lodge, either of English Masonry or any other, and that he had not been inside of a lodge more than once or twice during the latter thirty years of his life! That he was not the Worshipful Master of Lodge No. 22, Virginia, is plain from the statement in the account, that, while the procession was passing through the open ranks to the corner-stone, the Grand Sword Bearer led the van, followed by the Grand Master P. T. (pro tempore), on the left, the President of the United States in the centre, and the Worshipful Master of No. 22, Virginia, on the left.

Nor is there any evidence that Washington officiated as a Mason in laying the corner-stone, but only as President of the United States."

Respectfully yours, EZRA A. COOK.

The Press on the Chicago Corner-Stone.

BARBARIC REMNANTS.

There is a good deal of barbarism yet extant in civilization. Our primeval savagery still clings to us and finds expression on a thousand different occasions. Such, for instance, is the case with the wearing of jewelry.

Of the same barbaric origin is the love of processions and public displays. The savage who will trade his pony or his wife for a brass button, which he hangs about his neck, is inspired by exactly the same feeling that is the modern Knight Templar, or Knight of Pythias, and the like, who decorate themselves with plumes, fancy helmets, and glittering baldricks.

If these trappings have any meaning of value, any intrinsic worth, why not have them always? Why should not our senators array themselves in scarlet, add waving plumes to their headdress, and buckle on a glittering sword? If they mean anything, why not have them without limit—in the pulpit, on the stump, the bench, the forum, everywhere? We do not, simply because in the major portion of our instincts and our feelings, we have become civilized. We recognize that they would be an absurdity on ordinary occasions; and we tolerate them on other occasions only because there is in human nature an element of savagery yet unextinct. It would be an evidence of our complete emancipation from barbaric slavery, were we to abolish them on all occasions. There is nothing to be done in these times, in the nature of civic performances, that requires the absurd ornamentation characteristic of war. A peaceful Templar or Knight of Pythias has no more right—estimating the matter from the stand-point of good taste—to wear a sword or a helmet than a washer-woman has to don a shirt of mail.—*Chicago Times, June* 25.

DEMAGOGUERY REBUKED.

When the Custom House ring selected the Freemasons to represent the government of the United States on a civic occasion, the ring did not intend to honor the fraternity, but to profit themselves; and in committing so manifest an impropriety, they alienated from the pageant every other organization which could boast a shadow of self-respect. That's where the failure came in. The Freemasons had a right to enter the procession on an equality with all other unions, societies, bunds, or brotherhoods; they had no right beyond this, and the Custom House ring could not morally confer any other right upon them. The ring impudently tried to do it, and they know now that they failed. How much better would it not have been if the ring had so managed this important affair of humbug that all the societies of the city might have participated in the ceremony, and the spectacle have been thus rendered worthy of the cosmopolitan and democratic city of Chicago? The ring cannot say the *Times* did not warn them.

In addition to the greater insult, a minor one—a mean, shabby, petty insult—was perpetrated at the last moment. Thousands of citizens, smarting under the Masonic pre-emption of the corner-stone, presented a respectful protest to the ring, requesting that one of the United States Judges be invited to lay the stone. With unequal effrontery, the ring responded that they had tried to secure President Grant and Judge Drummond; that neither of these gentlemen could come, and that the request of the protestants would nevertheless be complied with, for the stone would be laid by Judge Blodgett. The protestants separated satisfied, unaware of the fact that they had been subjected to the smallest and meanest lie that ever emanated from politicians' mouths. They were led to understand that President Grant and Judges Drummond

[CONTINUED ON 9TH PAGE.]

Reform News.

—The General Agent has arranged to return to Pennsylvania in August. He is now speaking in Medina county, Ohio.

—Bro. L. N. Stratton, of the *Wesleyan*, held a series of meetings at Howell, Mich., during the last week in June. He spent last week at Wheaton, at the College Commencement and is now in Bureau county; address, Princeton, Ill. We hope friends in that direction will not fail of securing him for a series of lectures.

—A good many of our workers will see their own experience in Bro. Nessell's interesting letter.

—And all will be rejoiced at the blessings attending Bro. Kiggins work in Iowa. Nothing but the power of God could bring about such results.

—Very interesting letters from Alwood, Loggan, Kelly and others are waiting. Expect them soon.

Notice from the General Agent.

To the Friends of the Anti-secrecy Reform in Pennsylvania:—After holding meetings at several points in Crawford county, I have arranged to return and resume the work after haying is over, (about Aug. 10th). In prosecuting the work of a thorough canvass and organization of this county, I have conditionally secured the aid of Rev. J. R. Baird whose ability is established by the victories which he has already achieved in many sharp encounters with the foe. I shall be glad to confer with friends in different parts of Pennsylvania with reference to lectures in the State. I find everywhere a strong opposition to the "secret ring power" which needs to be brought out and organized for a united and effective effort to rescue this government and the church from the hands of their covert enemies. Let me hear from those interested at the *Cynosure* office.

J. P. Stoddard, *Genl. Agent.*

Notice from the N. Y. State Association.

Particular attention is hereby called to the fact that Elder J. L. Barlow, State Agent and General Lecturer of "The New York State Christian Association Opposed to Secret Societies" is now settled in the city of Syracuse, and is ready to answer calls for lectures from any part of the State.

Believing that the time has come for an energetic forward movement against Freemasonry and its kindred organizations—and that the providence of God points the way, the Association has called Mr. Barlow into the field as their agent, believing him fitted both to interest and instruct those who have not hitherto given this subject the attention which its importance demands.

The Executive Committee trusts that the friends of our cause in all parts of the State, pastors of churches and all others will

MAKE A NOTE

of this matter, and send in their calls for lecturers at once, and we suggest that the friends in the different localities or counties consult together and furnish a list of appointments running through several towns by which means the expenses may be greatly lightened.

ORGANIZATIONS

of counties and towns is greatly needed. The enemy is thoroughly organized, and if we would meet him on equal terms we must be also. Those county associations already in existence will confer a favor by communicating to us through Rev. A. F. Dempsey, Seneca Falls, N. Y., as to their present condition, time of next meeting, and any other matters of interest. We trust the officers and members of these bodies will see the importance of this and respond promptly to this appeal. The State Agent will hold himself in readiness to attend all such meetings with words and deeds of help and cheer when informed of time and place in season. The sooner this information is in hand, then, the better.

Will J. B. Nessel, of Chataugua; D. B. Douglass of Niagara; H. Gregory, or some other brother of Ontario; L. N. Stratton, of Onondaga, and J. M. Monroe of Chenango, and friends from other county associations, whose names we cannot recall, consider themselves personally responsible for this work?

The committee hope to be able to meet all calls for lecturers. Should Mr. Barlow be unable to fill them all, Zebulon Weaver, Esq., who also holds the same relation to the Association, will be in readiness to respond as will also other competent brethren well known to the Association and its friends.

Our cause is one of vast importance, or it is not. Let the friends of Christianity and republican government inform themselves and then judge. If it is, then let us be up and doing; for while we are sleeping the powers of secrecy are everywhere vigilant, aggressive and increasing in strength.

Will the *Methodist Free Press*, the *Free Methodist*, *Religious Telescope*, *United Presbyterian*, and other papers friendly to our cause, circulating in this State, either publish the above, or give it prominent mention in their columns.

Let calls for lectures be directed to Rev. A. Crooks, Chairman of Ex. Committee; Rev. L. N. Stratton, Sec'y, at *Am. Wesleyan* office, Syracuse, or to J. L. Barlow, 48 Chestnut St. Syracuse, N. Y.

By order of Ex. Com. of N. Y. S. C. A. O. S. S. Syracuse, July 3, 1874.

From Green County, Iowa—Glorious News from Bro. Kiggins' Lectures.

Jefferson, Iowa, June 27, 1874.

Editor Cynosure:

The citizens of this place have been highly favored with lectures from Rev. J. T. Kiggins which told terribly on the fraternity in this section of the country. They are trying hard to counteract the influence on the minds of the people by false reports of the meeting; have even filled up quite a space in the county paper with lies concerning the lecturer and others, in order to falsely impress the minds of those who did not hear the lectures, but I am satisfied the blow will fall on their own heads. All who heard Bro. Kiggins will of course know the reports made by the lodge are false and only false,

It had been the brag of the brotherhood of the widow's son that it would not do for the "Antis" to come here to lecture, and the impression had been made on the minds of many that it would not be safe for any man to get up in this place and tell the whole truth about the wicked system of Freemasonry. But all at once the news was sounded forth, Behold the man cometh who is not afraid to meet this Goliath. Well, after being refused the use of the Court-house (to which we "Antis" have as much right as the grange or Masons) we finally got permission to use the Congregational church, and Mason preachers had the unpleasant task of announcing on Sabbath that Rev. J. T. Kiggins would address the people of the vicinity on Wednesday eve, the 17th of June; subject, Secret Societies. The people looked amazed and the faces of Masons were seen to turn red.

The evening of the 17th drew nigh, but Bro. Kiggins was not here. The friends of reform were disappointed but not discouraged, for we knew that God was on our side. Of course the "widow's son" rejoiced but the rejoicing was short lived. Thursday evening's train brought Bro. Kiggins to the place, and it was announced that on Friday evening he would commence a series of lectures on the subject of secret societies.

Friday evening came, things looked rather gloomy, and to assure the people of no disappointment, a boy was sent through the streets ringing a bell, announcing the lecture. Quite a congregation soon gathered with a number of Masons and Odd-fellows. Bro. K. handled his subject with such convincing arguments that the people were highly edified, and the Masons were perplexed. At the close Bro. K. announced that next evening his subject would be, "How a man was made a Mason," and very cordially invited the Masons to be on hand as he wanted to take their testimony as to the truth of the statements he should make. He wanted to put them all on the witness stand and make them testify; and they were puzzled to know how he could do it.

Saturday evening came and with it a large congregation. A good many Masons were present and Bro. K. after talking awhile, opened the lodge and went through with the first degree, showing the people how a man was made to take the first step in the "ancient and honorable institution." But after the lecture was over I doubt if by many it was thought to be so very honorable and exalting, and I am sure that the Masons present could not help feeling ashamed of their doings and the cut-throat penalty. When Bro. K. gave them a chance to rise and testify if what he had said was not true, there was nothing but silence, thereby testifying that it was correct; and the people took it for granted that it was correct. All were highly pleased except the Masons and some who courted their friendship. On Sabbath the Masonic preachers had the unpalatable duty of announcing that Bro. Kiggins would preach at three o'clock in the afternoon on the Religion of Freemasonry, from Eph. v. 11, 12. The discourse was heard eagerly by a large congregation for they knew it was the truth. Two Methodist preachers were present. One of them, a Mason, was much affected, and seemed to be drinking in the truth while the man of God poured it out to them by the measure full; God sustaining the word by the Holy Spirit, carrying it to the hearts of all. He lectured again on Sunday evening to a house full of attentive hearers.

Arrangements had been made to close up the lectures on Monday evening at Scranton Station, some miles west; but the friends of reform thought they must have one more lecture in Jefferson. So Bro. K. went to Scranton, gave the nest of lodge vipers an awful stirring up; returned to Jefferson on Tuesday, and the friends having talked the matter over, concluded to organize themselves into an anti-secret and reform association, and according to previous announcement the friends of reform met at the church Tuesday evening at eight o'clock and proceeded to business by electing a chairman and secretary. A constitution had been prepared and a number of names subscribed to it; it was read and adopted as a whole by a unanimous vote, and quite a number gave in their names as members. Permission was now given to any one to speak who wished; whereupon Rev. S. Ranks, M. E. preacher got up before the audience and said he had been a Mason for sixteen years, but wished now to newly consecrate himself to God and renounce Masonry now and forever. He told how he was persuaded to join by brethren in the ministry, but now in order to walk in the light of God he must declare himself free from its obligations as they did conflict with his religion if kept. He said that they taught him in the lodge to travel east to get light, but he had found it by traveling west and he proposed to travel still farther west. He testified that Bro. K. had told the truth concerning Masonry as he had found it by experience, so far as Master Mason's degree.

This renunciation has thrown consternation and bewilderment into the ranks of the brotherhood, and helped to fix the truth into the minds of the people as to the anti-Christian, anti-republican, Christ-rejecting, and soul-damning influence of the lodge.

We now proceeded to elect officers for the permanent organization as follows: Judge Danl. Mills, *President*; Rev. L. H. Buffkin and N. M. Williams, *Vice-presidents*; G. W. Hall, *Secretary*; Rev. S. Ranks, *Corresponding Secretary*; J. Pilbeam, *Treasurer*. After which we listened again to the truth from Bro. K. on the third degree of Masonry, plainly showing that the lodge was opposed to the laws of God and to the laws of the country.

Bro. K. will never be forgotton by this people. May the blessings of God go with him as he labors in the vineyard, pulling up the weeds that are choking out the corn.

Our county paper here is in the hands of Masons and we can't get a hearing through it. But its columns are open for all the lies and abuse they wish to heap upon us. May God forgive them; they know not what they do. Perhaps they have forgotten that all liars are to have their part in the

lake that burns with fire and brimstone; but blessed are they that overcome and receive not the mark of the beast or his image. We ask the prayers of all true Christians for the cause of truth in Green county, Iowa.

G. W. HALL, *Secretary.*

Meeting in Fulton County, Ohio.

DELTA, O.

Dear Cynosure:—The anti-secret association of this county held on Tuesday, the sixth of June, its first annual meeting, and we had a grand time. Bro. Givens, of Indiana, was with as and also Bro. Caldwell, of Ohio. The meeting lasted until the evening of the tenth. Bro. Givens gave us four excellent lectures, in which among other things he gave us an illustration of the initiation of a candidate into the first three degrees of modern and dishonorable Freemasonry; delivered in Bro. Givens impressive and eloquent style, they made them doubly interesting to those who heard him. The fraternity seemed at first to treat the whole matter with contempt; then they began to wonder what we were doing; then they came out to see, but they came at a bad time for them, for they came on the evening that Bro. Givins killed and resurrected Hiram Abiff, and they looked troubled for they did not like to have their manly sports of the lodge exhibited to an intelligent audience. But they kept their jewel admirably, perhaps some of them remembered replying to Bro. Caldwell a few months before.

Taking everything into the account I think that our meeting was a grand affair, though not so fully attended as it ought to have been.

The grange is very quiet here at present. One man got a bite and left the other day. He had some wheat to sell and of course the grange must sell it for him. They promised to give him what they got for it at the point to which they shipped it. He was elated with his prospect of gain. His wheat was sold, he got his money, and went to town no doubt to brag; but found upon inquiring, to his chagrin, that he had been swindled out of just twenty-three cents on the bushel.

WM. BUNDY.

From Vermont.

WILLIAMSTOWN, VT., June 27th, 1874.

DEAR BRO. K.—I would say through the *Cynosure* that I left Syracuse after the Convention and came straight to Vermont. After resting a few days started for the quarterly meeting held at Welltown, stopping on the way with Bro. Perham in Brookfield, and found him a faithful worker in our cause, distributing books and getting subscribers for the *Cynosure*. I tried to get a resolution before the conference; but was told there was no room for it, there was so much business. So it failed. After the meeting was over I gave out notice that I would examine an article written against a lecture I delivered last September in this place. The people came together and gave a candid hearing. One Mason was very cross and intimated that all I said was not true. The lodges here are small, and there are many old Anti-masons. But they appear to be entirely asleep to the influence of the lodge. They remember the days of Morgan, and declare they do not know what they will do. They see their sons going into the lodge and disappear. They see the influence Masons have on their courts. Some of them shut their eyes rather than commence a warfare against the lodge. I will deliver lectures if the way is opened. My address is W. Randolph, Vt.

ELDER J. JACKSON.

Correspondence.

Colporteur Work in New York—Interesting Report from Bro. Nessell.

ELLINGTON, N. Y., June 26, '74.

MY DEAR FRIEND:—I herewith transmit my report of proceedings during my abscence from home, making up three weeks lacking two days. My first business was to attend our county anniversary on the first day of June. This our fifth anniversary, was well attended, and the form of the Fourth was present to bless his "PECULIAR PEOPLE WHO ARE ZEALOUS OF GOOD WORKS" and are heartily opposed to every evil work, and such is the kind he delights to bless. The order of the day—first, singing; 2d, prayer; 4th, singing; 5th, a prayer meeting, and changed into a conference meeting, and was followed by a business one, electing officers, etc., for the ensuing year. Speeches were made by a young seceding Mason, and two older ones.

But the most effective speaking was done by John Levington, of Michigan, who addressed the convention both afternoon and evening, and the address of the president of our society, Rev. S. L. Mead, Forestville, N. Y.

While attending the National Convention, as one of three delegates from our county society, I was invited by our good old friend, Hiram Preston, of the town of Linklaein, Chenango Co., to lecture in the meeting house in Burdick settlement. I agreed to go. The time set was Tuesday, of the next week, afternoon and evening.

Directly on my way thither, I reached De Ruyter on Saturday in time to attend worship with our much esteemed friend and brother Stillman, of Sabbatarian persuasion, with whom I was agreeably entertained during my stay in this business town.

These people have the largest meeting house, and much the largest membership of any other denomination in town. We secured their house to speak in Sunday evening. Notice was accordingly given out by the ministers in the Methodist and the regular Baptist church, and everything looked favorable for a good turnout. But that terrible storm that unroofed houses and blew down steeples, and caused death and destruction in many places, prevented all but a few coming to hear what we had to say.

Monday morning we started out for a peddling trip, from house to house, to sell books we had procured of E. A. Cook & Co. We found this a good means of making new acquaintances. The first man I met in the street was a return delegate from that great Mason splurge, lately held in New York city, and I told him I would like to sell him "Freemasonry Exposed," by Capt. William Morgan. He hardly answered me, and looked as if he would rather hear any other name mentioned, than that of Morgan. On this same street I saw two men, and offered to sell them some Anti-masonic literature. One was a Mason and the other an Odd-fellow. The latter said I had come to a poor place to sell such books, when the former began calling me an old perjured villain, and prefixing those epithets with awful profanity. I then asked him how he came to know me—having never seen me before. He said in reply, "Do you suppose you can go through the country on the business you are engaged, without being known in nearly all the lodges in this State?" I asked him what I had done to make me a perjured villain. This question he did not see fit to answer, but immediately withdrew from the field, and left me and the Odd-fellow to finish out the interview, which was soon done; he of course taking sides with the reptile in human shape who had just left. My next place to make sale was at a house on the other side of the way, where lived a friend Quaker family. I had their sympathy, but no funds to purchase books; they would gladly do so to help the good cause along. This inspired me with fresh courage to go on in this good work. This new courage was destined, however, to undergo a trial. I entered a good looking house, where I was met by a middle aged woman, rather tall, somewhat good looking, and of queenly bearing. I told her what kind of books I had to sell, and would like if she would purchase some. She said that was out of the question, as she was a Mason, and her husband was also. Then said I, "you have the Star degree, which you are entitled to, if your husband is a Master Mason; but that is no part of the Masonry your husband has got, which he is bound by oath to conceal from you, while at the same time he knows all abouty our little Star degree. This is all unfair between man and wife. Now I offer you the real Morgan book for 25 cts, having in it the first, second and third degrees, that will make you equal with him in the sublime mysteries; and by securing this boon to all women Morgan sacrificed his own life. He was murdered by Masons. She said, "*Good*, they served him right."

In holding so many combats with Mr. and Mrs. Masons, I did not get over much ground, but soon got on to another street where I did much better, and sold some four or five books and talked Anti-masonry without let or hindrance. About 4 o'clock P. M., I started for my next appointment some three miles away. We did not get through till the next morning, and when we got within a half mile or so of our friend Preston's, we were shocked with the sad tidings of the sudden death of his wife on the day before. This deprived this family and their connections of the privilege of attending the convention. But it was a decided success notwithstanding, especially the evening session.

We learned when we returned to De Ruyter, that Miss Thompson had been a faithful worker in the cause, and although as "deaf as an adder," she has distributed tracts, bought and lent and sold books, and procured subscribers to the *Cynosure*. Her remark that a Freemason lodge was a good school to learn how to murder, was a very correct one, and I thought it a little in advance of some of our lectures. I cannot help noting the difference between her and that other woman who had taken so wide a leap towards total depravity, as to uphold and sustain murder!

I left De Ruyter on Thursday for Plymouth, to visit some of our old

[CONTINUED ON 12TH PAGE.]

Masonry 'Tween Decks.

YORK, Pa., May 29, 1874.

Editor Cynosure:

In a former letter I told you how the gunner's mate mixed things when he gave the watches their arms at night. But most of the time, while the "Wissahikon" was in Stono Inlet and Stono River, only a few miles from Charleston, the men had no arms or anything to fight with, day or night. The sentinels most of the time had no arms or ammunition. At times they had a musket, but no cartridges or caps. They would have preferred a broom-stick, as it would have been lighter.

The crew had no practice in the use of the small arms, and a well-drilled crew of half their number would have captured the vessel in five minutes, as many of the arms were breech-loaders, and the men did not know how to use them. All the time I was on the vessel, there never was a single drill in the use of any of the small arms.

Some of the crew were entitled to receive a Sharp's rifle, horse-pistol, cutlass and dagger, while the whole powder division (about ten men) had only a pike, which is about eight feet long, with a spear on the end. No man could defend himself with it after the enemy boarded his vessel.

The crew of this vessel had no confidence in their officers. I believe the rebels could have captured us without a fight at any time. Several of the men asked me if I would resist the rebels if they tried to board our vessel, remarking at the same time that they would not know what to do in such a case. I told them that I would do just what the captain ordered. But the fect is, we all felt that our vessel was not to harm the rebels, and we could not have even defended ourselves very energetically, as we all believed we were at the mercy of the enemy or our officers.

It was generally believed by the crew that blockade-runners passed in and out, on dark nights, without any attempt on the part of our officers to capture them. Some of the men claimed to have seen them while on guard. As our own vessels carried no

lights at night, our sentinels may have mistaken them for blockade runners. But still there was sufficient cause for suspicion that all was not right; and rebel gold perhaps was a great temptation. Rebels in citizen's dress several times held interviews with our captain.

The gunboat "Waterwitch" was captured by the rebels without a fight. And if the whole of our squadron was not managed according to the square and compass, it is very evident to me that not a few of the vessels were.

Yours for the truth,

EDWARD J. CHALFANT.

Political Column.

Our Platform—Government and Religion.

PITTSFORD, N. Y., June 26th, 1874.

In reference to the connection of government and religion; reference to acknowledging God and the Christian religion in our Constitution, I hold and have long held the following views:

Government should ever acknowledge its dependence on the great and infinite, but should not assume the prerogative of God in enforcing *religious* belief; because government has no power to look into the heart, or know the virtue or guilt of the heart.

1. Human government only deals with outward acts, and its province is especially the temporal welfare and happiness of men.

2. Government may and should suppress outward acts of vice and immorality, because they injure the temporal welfare are happiness of others, and disturb the peace of society as theft, Sabbath-breaking, profanity, sale of intoxicating drinks (and I think we should have a plank in our platform in favor of prohibiting the sale of intoxicating drinks, except for medicinal and mechanical purposes), and tobacco.

3. Government should also acknowledge the temporal and moral benefits of religious and charitable institutions in the welfare and happiness of society, in relieving all directly religious and charitable and educational institutions, from the burden of taxation. The temporal benefits of these institutions to a nation, tenfold repay society for relieving them from the burden of taxation.

Polygamy should be forbidden because it injures the moral welfare of individuals and of community and is a crime against the temporal welfare of society; depriving many of their just rights and bringing with it many evils.

I think we should be a *Christian* nation and yet allow to all men the free exercise of their religious convictions where it does not lead men to commit crimes against society, or against the temporal welfare of others. We should allow pagans and Mohammedans in their conscientious belief. But if a person's religious belief should lead them to burn widows on the funeral pile of the husband, or to throw infants to crocodiles, governments should prevent it and punish the perpetrator. Government then should acknowledge its dependence on God, but should not enforce religious convictions or belief, but should repress external acts of crime which disturb the peace and injure the temporal happiness of individuals or of community.

I think this is God's truth. If the blessings of good government are not from God, then we should not acknowledge him. But if these blessings are from God we should acknowledge him in all our ways, and he will direct our steps. If the virtue, honesty, truth, happiness and prosperity of a people are the effects of religion, we should as a people and nation acknowledge it. National prosperity comes from God. There are some who think that if we acknowledge God as a nation or government we open the way for religious persecution; that as years ago Baptists were fined and whipped and imprisoned in New England and Virginia for believing and preaching the Gospel contrary to law, so now, if we acknowledge God in our Constitution they may be whipped and imprisoned again. But Baptists never denied their dependence on God or Christ as their Saviour. It was because they followed so closely to Christ that they were persecuted and rejected traditions. There is a wide difference between a nation's acknowledging their dependence and obligations to God and persecuting Baptist or even persecuting Mohammedans or pagans. A nation may honor and and acknowledge and give liberty of conscience, or "soul liberty" as Roger Williams calls it. Hoping to hear from others upon this subject, I remain yours in Christ,

SIDNEY WILDER.

OUR MAIL.

Pres. Edward H. Magill, of Swarthmore College, (see notice of Catalogue) writes:

"Please find enclosed amount of bill for twenty-five copies of College Secret Socities. I have read the work with great pleasure.

I was myself in Yale and afterwards in Brown University, a secret society man; but I am well convinced that it would be a blessing to the young men in colleges if such organizations were given up entirely. There is *some* good in them; but just enough to make them all the more dangerous, for the real good is a cloak for the evil. *All* the good obtained, can be obtained in a better way without them. . .

I think that I informed you that in this College no secret societies are allowed. They are not in accordance with the principles of the Society of Friends; under whose care this institution was established."

Wm. Gray, Albia, Iowa, writes that he thinks that quite a club for the *Cynosure* can be got at Albia. He says:

"*We* will do our best."

F. M. Curtice, Greeley, Col., writes:

"The cause is dear to me because it is the cause of Christ. I would try for subscribers if I had health. . . I sew them (the *Cynosures*) into monthly volumes and lend them to my neighbors. A Freemason is reading the April numbers."

Elizabeth Coleman, Seneca, Kansas, writes:

"I have a book of 140 pages written by Solomon Southwick a solemn warning against Freemasonry, addressed to the young men of the United States, would like to have it republished but dare no send it to you for fear it would be lost as I think it is the only one left unburnt.

Perhaps you can send one of your good men out here next fall to lecture to the people in this dark corner of Kansas."

Pres. H. Gilliland, Galesville, Wis., writes of the new book on College Secret Societies:

"I am pleased with its pointed, truthful utterances. If possible, make it even sharper. *Steel print it.*"

T. R. Shiner, Osterville, Mo., writes:

"Eighteen or twenty years ago Gov. Brownlow, of Tennesee, burned the *Religious Telescope* for its anti-slavery spirit, but what do we see? Four millions of Southern cattle turned to American citizens and allowed to be educated, and best of all, allowed to vote.

Slavery was a hard foe to conquer. We are now fighting her twin sister, and the worst of it is, she does all of her work in the dark. But let us not be discouraged, if the Lord is for us who can be against us?"

L. A. Wickey, Mt. Top, Pa., writes:

"The anti-secret cause is gaining strength in this county. We preach, pray and work for it. Some of our fellow ministers think we do wrong, but the Lord strengthens us for the work."

R. M. Webb, Watkins, Iowa, writes:

"May God hasten on the day when all that pretend to be Anti-masons will be willing to show their colors."

E. Gould, Pillar Point, N. Y., writes:

I am going to do all I can in circulating your paper."

Rev. J. L. Barlow has just moved to Syracuse, N. Y. He writes from that city as follows:

"Arrived here last night with wife—so tired. Am off to-morrow for Broome county to start the fight anew. Am told the Masons in that section have written me not to come. If they wish to make up the issue as to free speech or no free speech, I am as good a subject to draw their fire as any one perhaps."

Wm. Varey, Marengo, Ill., writes:

"I thought I could not take this paper for another year, but I find we do not like to do without it. God bless the Association in their noble work, is the language of my heart."

John Adair, Indiana, Pa., writes:

"I like the paper very well and hope you will succeed in putting down these secret societies. I have opposed them for more than forty years. I am now advanced in age and not able to do much; but I will endeavor to send you some new subscribers."

John Splitstone, Linesville, Pa., writes:

"I have been an anti-slavery man for more than forty years, and also an Anti-mason.

I cannot vote for a Mason while the oaths remain as they now are. I cannot see how a man can swear to tell the truth, the whole truth, and nothing but the truth, between two neighbors when one is a Freemason and the other an Anti-mason, and yet swear to espouse his brother Mason's cause so far as to extricate him (if in his power) whether right or wrong."

Ira B. Allen, Three Rivers, Michigan, writes:

"No compromise with sin and no quarters to the devil."

A. Oldfield, Bay City, Mich., writes:

"I intend to do what I can to scatter Anti-masonic literature and get subscribers for the *Cynosure*. In this business I feel the Divine approbation; and by this I judge it to be my duty to go ahead. I still continue, at every suitable opportunity, to testify against the vile craft. . .

I am living here where secret society men swarm as did the flies of Egypt; yet I do not fear them. I am, however, aware that they can do me much harm.

I have found, in this city, a Methodist minister whose name is Springstein who has been a Mason of three degrees, and he boldly renounces it. I think he will soon make a good yokefellow with J. Levington."

We hope he will be owned of God in accomplishing much for light and truth.

Rev. A. W. Curtis, Coldwater, Michigan, writes:

"As the light increases, hope brightens, and the lovers of light have great reason to expect ultimate success and triumph in the world's illumination. Go on, and prosper in the glorious work to which I trust God has called you, and be assured you will reap in due time, if you faint not.

I am greatly pleased with the changes through which the *Cynosure* has passed in its enlargement, and its improvements otherwise; and I trust its many friends will not suffer it to decline for want of pecuniay aid, or from lack of interest in the righteous cause which it so nobly, ably, and so fearlessly advocates. In the name of the Lord, I say again, emphatically, *Go on and prosper.*"

Henry Kumler, Lewisburg, O., writes:

"I am still awake, although old, to do what little I can against the workings of the darkness of this world. The grangers are roping many into the mysterics of heathenism here.

John Stuart, Stemton, Pa., writes:

"I shall do all I can for the advancement of the cause."

J. N. Cooper, Timber Creek, Ia., writes:

"We want a good lecturer. We have some Masons, a great many grangers. There are many that do not belong to secret societies. The grange is going down."

Rev. W. H. Chandler, Haldane, Ill., writes:

"I am very much pleased with the *Cynosure* in its present form. It has a welcome place on my table; a warm place in my heart, and an interest in my prayers. I will do what I can for its circulation."

Thos. Moore, Rocky Fork. O., writes:

"I wish my paper to continue as long as I live. . . I have never taken a paper that I was better pleased with."

"I am now almost seventy-eight years old, stout and hearty, but troubled with the rheumatism so much that I have for more that twenty years had to walk with two canes, and I feel thankful to my Maker that I can get along that way.

I believe all secret oath-bound combinations are a curse to Christianity and if not stopped will prove its overthrow. It is a worse infidelity than Tom Painism. . . It is as impossible for Christianity and Masonry to dwell together as for Christ and Belial to dwell together."

Curtis Cogswell, Deer Lick, O., writes:

"I am doing all I can for the cause against secretism in circulating your tracts, and books, and papers, and some talk besides; the cause lies very near my heart. I shall do all I can while I live, in money and labor, to destroy Masonry. I got seventy names that I sent to Syracuse against corner-stone laying by the Masons. I shall send you some more money before long, and cheer you up in your labor to do good, and try to destroy the beast. I am about seventy years old, and about ready to die, but my heart is in the cause. I will fight Masonry while I live with you, God being my helper."

Rev. A. Hard, Painted Post, N. Y., writes:

"Be full of courage."

E. B. Parvin, Cuba, Ill., writes:

"I am raising a cloud with some small thunder. Oh! for more lightning."

J. P. Bartlett, Blackberry, Ill., writes:

"You may consider me a life subscriber. I have been an Anti-mason more than forty years. I voted for Wm. Wirt for President in 1836."

J. W. Thompson, Engleman's Mill, Mo., writes:

"In my humble estimation its (*Cynosure's*) value is *altogether beyond value*, at the present time. I take it not for my *own* especial good, but for the good of others. I shall try and increase its circulation."

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11.	Beginning of the Gospel.
"	12.	i. 16-27.	The Authority of Jesus.
"	19.	i. 45-48.	The Leper Healed.
"	26.	ii. 14-17.	The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5.	Jesus and Sabbath.
"	9.	iv. 35-41.	Power over Nature.
"	16.	v. 1-15	Power over Demons.
"	23.	v. 14-24.	Power over Disease.
"	30.	v. 22-23, 35-43.	Power over Death.
Sept.	6.	vi. 20-23.	Martyrdom of the Baptist.
"	13.	vi. 34-44.	Five Thousand Fed.
"	20.	vii. 24-30.	The Phœnician Mother.
"	27.	Review.	

JULY 19, 1874.—THE LEPER HEALED.

SCRIPTURE LESSON.—MARK i. 38-45. Commit 40-45; Primary Verse 41.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forwith sent him away;

44 And he saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze about the matter abroad, insomuch that Jesus could no

more openly enter into the city, but was without in desert places: and they came to him from every quarter.

GOLDEN TEXT.—"Lord, if toou wilt, thou canst make me clean."—MATT. viii. 2.

TOPIC.—"I will, be thou clean."

HOME READINGS.

M. Lev. xiv. 1-20.—The Law of Leprosy.
T. Num. xii. 1-16.—The Leprosy of Miriam.
W. 2 Kings v. 1-27.—The Leper General.
Th. 2 Kings vii. 1-20.—The Lepers of Samaria.
F. 2 Chron. xxvi. 1-23.—The Leper King.
S. Luke xvii. 11 19.—The Ten Lepers.
S. Mark i. 29-45—The Leper Healed.

TOPICAL ANALYSIS.

The Preaching of Jesus, verses 38, 39.
The Compassion of Jesus, " 40, 41.
The Work of Jesus, " 42-44
The Witness for Jesus, verse 45.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

In our last lesson we studied the authority of Jesus. What was the result of his miracle in casting out the demon? (verse 28.) Who was healed? (verses 30, 31). Who else? (verse 32.) What happened in verses 33, 34? Where did Jesus go to pray? (verse 35.) Our present lesson tells of his love. The Golden Text and Principal Topic may be called a prayer and an answer.

What is the first topic? Where did he preach? (verses 14, 38, 39.) Think of his sermon at the well, (John iv.) The sermon in Simon's house, (Luke xiv.) The one from the cross. The sermon on the mount, (Matt. v. vii.) How do you think Jesus preached. Does he preach now? Are you one of his hearers?

What is the second topic? Who came to Jesus? Were lepers permitted to approach persons? (Lev. xiii.) What lepers are mentioned in the home readings? Why, do you suppose, this leper dared to approach Jesus? What four things are said of his coming? (verse 40.) What was it he doubted? What did Jesus do? (verse 41.) Why do you think he touched him? What did Jesus say? How long did Jesus keep him waiting?

What is the third topic? How long was it after the Lord spoke, before the man was healed? (verse 42.) Do you think he was healed a little at a time, or all at once? Can Jesus heal now with his word? Can he heal sinners as easily as he healed the leper? Are you a sinner? Will he heal you? What did Jesus tell him? (verses 43, 44.) He did this because the law required it, and the man dared not go home until he had the testimony of the priest.

What is the fourth topic? Did he testify for the Lord? (verse 45.) Would he have given better testimony to have done as Jesus said? The highest testimony is obedience.

LESSONS. Jesus the great preacher. His wonderful sermons. Jesus the compassionate Saviour, heals in the kindest manner; has a tender sympathy with the suffering. The mighty word of Jesus. The power in the word. His blessed work, to heal the leprosy of sin. Jesus' best witnesses—those who obey him.

A Possible Excess.

Hearth and Home points out a danger that is worth considering. Of this matter it may be said, "These ought ye to have done, and not have left the other undone."

Sabbath-school work has become a profession, and the professional Sabbath-school man must have something to give for his money. Hence there is a tendency to depart from the simplicity and spiritual character of the institution, to introduce novelties, and to overload with appliances. Shallow nominalists want to change the name to "Blue-school," and to make capital out of the reverence for the Scriptures by the advocacy of what is called "thorough" teaching, but which is indeed nothing more nor less than a substitution of knowledge for those spiritual results which only are worthy of being sought. The fact that the river Jordan is a certain number of miles in length is of no more consequence in itself than that of the Rhine or the Tombigbee are so many miles in length; and the fact that Cain killed his brother and that Hezekiah was king of Israel have, in themselves, no more to do with the religious life of a child than any facts in Rollin's Ancient History. When Sabbath-school men lose sight of the fact that the real analogy of the Sabbath-school is not with the common school but with the church, that the Scriptures are not to be taught like geography, and that the culture of the religious and moral nature of the child through the Scriptures and the teacher's personal influence is the real objective point, we shall no longer be able to point with approval to the great results achieved. Not by a dead uniformity of lesson and a ponderous "curriculum" of study, but by the quick and living sympathy of teachers who are themselves living epistles, will the Sabbath-school achieve its highest result. As a home paper, interested in all that makes for the welfare of childhood, we hope to see the Sabbath-school reach its highest effectiveness in the education of children.

"DIBBLE IT IN."—Teachers, as well as preachers, may apply to themselves these words of an eminent clergyman:

Do not sow the Word broadcast, but as the Scotch would say, "dibble it in!" Make a hole in the ground with your sharpened stick, push the seed into the earth with your heel. Let every sentence tell. Shoot with an aim. Take your arrow from the quiver, put it on the bow with your eye on the soul and on the throne, then let it go home. Do not pull it out. Let it be a distinct and separate impression. Do not talk to human beings who are asleep. I have no faith in somnambulism in the church. Let every eye be engaged as though he would look you through. Give the children something worth receiving, and send the truth home.

Home and Health Hints.

Borrowed Out.

Some of our readers will appreciate the following story:

A family in a certain neighborhood were great borrowers, but seldom, if ever, returning the exact amount borrowed. An old Quaker lady, who lived near, had endured these invasions for a long time patiently, but at length hit upon a very philosophical mode of eventually putting a stop to the nuisance. Keeping her own counsel, the next time her good man went to town he had a separate and express order to purchase a pound of the best tea, and also a new canister to put it in. As he knew she already had plenty of tea, and also a canister, he was puzzled to determine what the old lady wanted of more tea and a new canister, but his questioning and reasonings elicited nothing more than a repetition of the order.

"Jim, did I not tell thee to get me a pound of the best tea and a new canister? Now go along, and do as I bid thee."

And go along he did, and when he came home at night, the tea and new canister were his companions. The old lady took them from him with an amused expression on her usually placid features, and depositing the tea in the canister, set it on the shelf for special use. It had not long to wait, for the borrowing neighbor had frequent use for the aromatic herb. The good old lady loaned generously, emptying back in the canister any remittance of borrowed teas which the neighbor's conscience inclined her to make. Time went on, and after something less than the one hundredth time of borrowing, the neighbor again appeared for "just another drawing of tea," when the oft-visited tea canister was brought out, and found to be empty, and the good old lady and obliging neighbor was just one pound of tea poorer than when she bought the new canister, which now only remained to tell the story. Then she made a little characteristic speech, perhaps the first in her life. She said: "Thou seest that empty canister. I filled it for thee with a pound of my best tea, and I have lent it all to thee in driblets, and put into it all thou hast sent me in return, and none but thyself hath taken therefrom or added unto it, and now thou seest it empty; therefore I will say to thee, thou hast borrowed thyself out, and I can lend thee no more."

MULTITUDES of women lose health, and even life, every year by busying themselves until warm and weary, and then throwing themsleves on a bed or sofa without covering, or in a room without a fire, or by removing their outer garments after a long walk, and changing their dress while in a state of perspiration. If you have to walk and ride both, do the riding first, and on returning, go to a warm room, and keep on all your wraps until your forehead is dry.

I was much struck lately with the wonderfully beautiful effect produced by simply placing a handful of heads of wheat in a vase of water. Each grain sent out a bright green leaflet, and continued to replenish the fading ones for weeks together. Some have doubtless seen this pretty table ornament, but to me it was new, and perhaps would be so to many others.

Farm and Garden.

Tight Barns.

"W. B. J.," of Hardwick, Massachusetts, who has kept cows for nearly thirty years, and who has tried both open and tight barns, writes to the Boston *Cultivator* that he finds the latter far preferable in our cold climate, but he would have the barn so constructed that it can be thoroughly ventilated at pleasure. He says: I feed good hay, and regularly; keep my cows in the barn most of the time in cold weather, water twice a day in the barn; keep them well bedded, clean out the stable twice a day, and sometimes three. I find farmers, not a few in this town, who say that their cows will not drink but once a day; I say to such, I guess you do not give them a chance; try a tight barn, and one that is warm. Farmers, when you begin to pinch your cows in drink, you bring leanness upon them, if not in your purses; you might as well pinch in feed as in drink, for either or both will cause that leanness of which farmers so much complain in these days.

"I think if farmers will try tight barns, with good hay, with water twice a day, and clean stables, with good warm bedding, that two-thirds of the feed used in an open barn will keep the cows in a much better condition. I can direct you to a farmer in town who keeps his cows, some twelve or sixteen, in the barn all winter, with plenty of water in the stable, and he told me that he did not feed two-thirds as much as when they were turned out to shiver in the cold, as was formerly done; and they were in much better condition than when left out in the cold."

The Law of the Road.

The great leading rule is, that no one has the right to be in the middle of the road, except when no other person is present to claim his right to the use of one-half the high-way; which claim he has precisely the same right to assert, when traveling in the same direction. that he has when he meets another. This is the law of every State in the Union, and, so far as we are informed, of every civilized country; and all persons violating it are liable for all damages resulting from their conduct

When teams meet, the American law is that each, turning to the right, shall give half the road. The custom and the law of England requires teams to turn out to the *left*—as expressed in an old doggerel:

The rule of the road is a paradox quite,
In riding or driving along,
If you keep to the *left*, you are sure to go right;
If you keep to the *right*, you are *wrong*.

In passing, the party in front is required to turn to the left, so as to allow the person in the rear who is traveling at a more rapid rate to pass by on his right.

Where teams approach at right angles, or intersecting roads, it is the duty of the party who, by turning to the right, would pass to the rear of the other team, to pull up and allow the other to pass.

A person with a light vehicle meeting or desiring to pass a heavy laden team, especially if the latter is going up a hill, will generally turn out without requiring the man with the loaded wagon to give half the road; but the law imposes no such obligation in any case, and under all circumstances requires each party to give half the road, unless by accident or some obstruction it is found impossible to do so.

If a party happens to be in the wrong place on the road or street, a party coming in collision with him is not entitled to damages, if, by the use of ordinary and reasonable diligence, he could have avoided it.—*National Live Stock Journal.*

A rawhide halter strap an inch wide, will hold a horse better and last longer than an inch rope. It is stronger than hoopiron and more durable, and can be used to hoop dry casks and boxes, and for hinges. Try it on a broken thill, or any wood work that has been split. Put on wet and nail fast. Thin skins make the best to use in its natural state. Eor other purposes it may be dressed.

The Christian Cynosure.

Chicago, Thursday, July 9, 1874.

National Christian Association.—Some good friends of our cause in remitting the fee for annual membership, enclose it in business letters to the editor or publisher of the *Cynosure*. Will not all remember that such letters should be addressed to C. A. Blanchard, 11 Wabash Ave., Chicago. It saves trouble to have such letters go to the place at once. Let every *Cynosure* subscriber collect twenty-five cents from all the Anti-masons in his neighborhood. Let fathers and mothers send the fee for their children. Then put the amount raised into a draft, postal order, or registered letter. Write down the name, age and address of each person, and send to the Corresponding Secretary, C. A. Blanchard, as above stated. Don't wait for cool weather to begin. Now is always the best time to do good. Two life memberships came in last month, and a large number of annuals, while nearly five thousand members tickets are now in the hands of devoted laborers in this cause. Send in the names and fees at once; we cannot afford to delay.

The Beecher-Tilton scandal is now sweeping over the American press like the Mill River deluge. The *Cynosure* has no need to say anything more, as we have put that matter, long ago, where the press will leave it when it gets through. If anything occurs important to them or the cause of Christ, our readers shall have it. The one grand humiliating fact is that Leonard Bacon and H. W. Beecher are placed, by the superficial and undiscriminating press, at the head of American Congregationalism and reform; whereas no two men on the continent are more directly in the way of, and obstructing the cause of Christ, than these two gentlemen, who are confederates. A few years will verify these words.

The Friends' "Journal" of Philadelphia inserts our editorial in favor of a constitutional declaration that "Ours is a Christian and not a heathen government," and says that if we say that the word "religion" in our Constitution, means the religion of Christ, church-and-state and persecution must and will follow.

The very opposite of this is true. Christ's is the only non-persecuting religion on earth; or that ever was on earth; simply because he commanded men to love their enemies, and forbade explicitly the use of the civil sword for religious ends; declaring that his kingdom was not of this world, "else", said he, "would my servants fight." "But now is my kingdom not from hence." We hope the *Journal* will study its Bible more and its fears less. Rev. A. A. Miner, D. D., (Universalist) President of Tuffts College, Mass., is one of the Vice-presidents of the National Association seeking a recognition of Christianity in our Constitution. Does the *Journal* think the host of men like Dr. Miner, who are in this movement mistaken?

The Jews said if they recognized Christ, "The Romans will come and take away our State and nation." They rejected him, and the Romans did come.

The meeting at Indianapolis, which the Platform Committee at Syracuse voted to hold on the third Wednesday of August, is hereby recalled, at the suggestion of its Secretary. This meeting will be postponed until our next National Anniversary at Pittsburgh, when we shall all be together, and each have our say on politics. It will then be one year before the next Presidential canvas, and if anything can be done to put our national administration back on the path where our fathers started it in 1776; the recognition of civil government as "ordained of God;" a Sabbath for man, and especially for the poor man; marriage and not Mormonism; open popular government and not secret despotism; the ten commandments and not the dicta of priests; humanity and not sworn secret clans, next May or June is the time, and Pittsburgh the place to do it. There are eleven or twelve Scotch Presbyterian churches in Pittsburgh, wealthy, clear-thinking people, who are all pledged by book against Freemasonry and its whelps. But when we were there in 1868, open and strong men said to us: "You are too late! The lodge has this nation in its grip, and nothing effectual can be done against it." But this counsel of despair forgets God.

I move that Dr. Julius F. Lemoyne, of Washington, Pa., come to Pittsburgh as our next national chairman. You that favor it say Aye.

THE JOURNAL OF COMMERCE' MISTAKE.

The persons engaged in the crusade against secret societies, ought to be ashamed of the specious pretence of their chosen name—"The National Christian Association." This is a pharisaical assumption that secret societies are necessarily hostile to Christianity, as they are far from being. Some of these societies are political in their aims, like the grangers. Others are mutually protective and social, like the Freemasons and Odd-fellows. Others have reforms to work out, like the temperance brotherhoods. And others, as the trade-unionists, are, besides being mutually assisting, agitators for overturning all the natural laws of labor and capital, supply and demand. . . . . There can be no objection to a fair stand-up fight, on the general question of the wisdom or folly of secret societies; but it vexes every honest mind to see the attack made with the hypocritical professions which come so smoothly from a few fanatics at Syracuse.—*N. Y. Journal of Commerce.*

We thank the *Journal of Commerce* for the clear statement of our ground principle, viz: That 'secret societies are necessarily hostile to Christianity." This principle is not "pharisaical," but simple fact; sufficiently proved by the one declaration of Christ: "In secret have I said nothing." This he said to the high priest who asked him "of his disciples and his doctrine," whom and what he had taught just before his death. All his methods were open, and perfectly democratic. The secret despotic organs are just as hostile to Christianity, therefore, as darkness is to light. Each destroys the other. We thank the *Journal* also for endorsing a fair stand-up fight on the general question. This, with the *Journal's* help, we mean to give.

By the way, Lewis Tappan, his brother Arthur, and a knot of reformers, started the *Journal of Commerce* to exclude theatre bills, bawdy advertisements, etc., before the day of abolition. When that came, *The Journal* went back on the slave; and Lewis Tappan dropped the paper, saying that the boy left it while they were at family prayers, and the thought of the paper "disturbed his devotions."

THE NATIONAL PRINTING HOUSE.

Mr. Carpenter will not be behind, as his works show; but he does not wish to be drawn into a measure which flats out. And not even Rev. Mr. Hand or any one else tells what they will obligate themselves to do. Brethren, "Fine words butter no parsnips." Please say what you will do if Mr. Carpenter will give us the house.

This cause must succeed, or the nation perish. Slavery was not more certainly destructive of it. The lodge is the devil's wedge to divorce the nation from God. Its date, its structure, its rites, its theory; its practice all are heathen; not Christian. Freemasonry or free government will certainly go down. Now what will destroy Freemasonry and its cognate orders?

1. Not the political parties and papers. They are run by Freemasons.

2. Not the churches. They depend more or less on hearers who are, or their friends are, lodge-men.

3. Not the benevolent societies. There is not a a tract society that dares to stand in open antagonism to the lodge.

There must be a printing house; a tract and book society; and a daily press. Then let us have "The United Churches of Christ;"

"Distinct like the billows, and one like the sea."

Excommunicate every church which harbors the "accursed thing," after sending committees of love and labor to their conferences, assemblies, councils, synods and associations. This and this only will cleanse this country of the dark and damning idolatries of the lodge; which is Satan's masterpiece and last card. Brethren, do you see it? Go read anew how Moses treated the calf-worship, which is the same as the lodge-worship, with names and forms changed. Never will you get these idolatries out of the jury-box and communion table with measures less thorough than Moses took with the dancing, parading, befooled worshippers of that calf,—or rather the devil under the image of a calf; a sort of grange-worship, whose pretense was agriculture, but its god—Satan.

—We republish the platform prepared by a committee appointed for that purpose at Oberlin, for the last Presidential campaign. Some amendments were suggested and incorporated in the revision made at the recommendation of the National Executive Committee. Let all be free to suggest further amendments through the Political Column. (See page 6.)

—The most economical way of obtaining the full report of the Sixth Anniversary and circulating it widely, is through the *Cynosure*. The four numbers containing the report will be sent to any address for 12 cts.,—actually less than cost.

—Some apprehensions have been felt by friends in Iowa in regard to Bro. Kiggins personal safety. The interesting letter from Green county will set them at rest.

—The incident mentioned on the first page of a suit against a Knights of Physias lodge, has an additional interest from the fact of the good health of the victim who was *five days* dying of the heart disease. A lithographer in the employ of E. A. Cook & Co., our publishers, was well acquainted with Lamadrid, and thinks the story of heart disease wholly manufactured.

—Rev. J. W. Bain, author of the work so ably defending the position of the United Presbyterian church on secret societies, has accepted the pastorate of the Memorial U. P. church of this city. He will be a welcome addition to the ranks of Christian reformers here. The "Interior" says of him: "Mr. Bain has some prestige as a pulpit orator and vigorous thinker, as well as an active worker and withal, loyal to the distinctive principles. If he proves faithful in that atmosphere, and makes United Presbyterianism a success in Chicago, he will do well. We bid him God speed."

The True Doctrine of Creeds.

We respectfully beg the Chicago *Tribune* to republish the article below taken from the *Religious Telescope*. The writer is a member and editor of the church of the United Brethren in Christ founded by Otterbein some century and a quarter ago. This communion, which arose in Pennsylvania and Maryland, never swerved or relaxed its dicipline on slavery, promptly expelling its preachers who became slave-owners. In doctrine it has never been pretentious; and has never been considered Calvinistic.

Will the *Tribune* and the Chicago secular press, which the Patten-Swing controversy has led into creeds and doctrines, give their readers the sound and just views of this able and honest writer?—Ed. Cynosure.

FORMULATED CREEDS.

There is no doubt that much error has been formulated in the creeds of the churches; but this error has not been of the willful kind. It has been the mature conviction of the wisest men of their times as the right interpretation of scripture. The men who have originated creeds of the most worthy nature were men who were the farthest from being fools or knaves. God has seemed to own as his church the various so-called "sects" that have lived by creeds. If these have not composed his church he has had no church on earth for many centuries; for outside of the believers in the formulated creeds, we have no sacred or profane history of even a small number of persons who would seem to constitute God's visible church.

It is not consistent with God's promises that there should be a space of centuries destitute of his people organically visible to the world. In times of great persecution it is possible for the church to be scattered, so as to make little show in the world; yet a prominence will be given to the body of believers by the very fact that they are known to be persecuted and scattered.

The creeds, then, representing Christians' views of scripture and duty, are not to be treated with contempt by every one who may be favored with a new and better view of certain parts of them. If he is an honest man he will be far from setting himself up as

one who has no respect for what thousands of Christians have believed. That he should seek, by proper means, a revision of the creed found by him to be faulty is his privilege. The proper place for casting his new light upon the faulty instrument of belief is not before a mixed crowd, but in the councils of his brethren. The unbelievers are all glad to hear ridicule of the creeds. They will flock to the churches of the preachers who indulge in ridiculing the very creeds they previously declare to be their own belief. The proper manner of seeking a change is to be patient and forbearing. When a new idea strikes a man *he* should not strike everyone who has not been smitten as himself. He may be a lunatic (moon-struck). Who knows? He must bear with his brethren, and instruct them with all long-suffering and doctrine. He should, in the mean time, abide by their formulated belief, and respect it as the creed of a number of wise, good, and honest brethren. A great number of glorified saints in heaven went up, after having lived many years in the full indorsement of this creed.

Now after he has shown that he is not a lunatic (one moon-struck), he will begin to be heard; and if he is right God will have enough of interest in this part of his church to cause the light to shine upon the faulty creed, so that his people may no longer abide in this little error. It must be remembered that the errors in the creeds are not of a serious nature, at the worst. They have never yet sanctioned Sabbath-breaking, murder, stealing, lying, &c., &c. The great complaint against them has always been that they are too severe, requiring too much strictness of faith and works. Calvinists believe that there is an elect. The gist of this creed is that the wicked cannot be saved. It does not mean that a man may consider himself one of the elect and then do as he pleases. If some take this view they are sure to be of the reprobate part. A church believes that Christians must be separate from the world's people. It adopts a stringent test of membership. This test is not so much to keep people out of the church as to keep members out of the world.

The creeds do not deserve ridicule for a seeming severity so much as to do the unsettled fallacious half-views of those who believe little of anything. The world owes its progress and best condition to those who have firmly believed something. Men who have beliefs of some kind are always tending toward truth, and will find it.

But it is not best that all who hold to creeds should let go and disperse in search of new belief. Many cut loose from their moorings would never again find a haven, but would run into whirlpools of unbelief. Hence there should not be too great impatience of the creeds. If these do not formulate absolute truth—the "*to on*"—they are valuable and venerable documents, approximating honestly the truth as it is in Jesus. It takes years to build up churches of steadfast principles; and though they may not make the way to heaven as easy as some would like, yet they have the virtue of being steadfast in theory, and generally right in practice, if they do formulate some error. Who, therefore, would wish to break down all the churches that the horrible creeds of the severely orthodox may be crushed out as things unworthy of the age?

PLATFORM OF 1872 REVISED.

The following revision of the Platform of 1872 was reported to the Executive Committee by a sub-committee appointed for the purpose and published July 17th, 1873.

PREAMBLE.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutal confidence and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a new party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of Jesuitism, of priestcraft, or of the lodge; believing, also, with our Scotch and English ancestors that civil government though ordained of God is "founded in nature, not in grace," and therefore that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot, and the stake, we, at the same time, as firmly believe that atheism and priestcraft are twins, and both alike foes to human liberty and welfare.

We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and, while we consider government without God as mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes:

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen government, and that this fact should be recognized in its organic law.

2. That God requires, and man needs a Sabbath.

3. That the prohibition of the importation and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That charters of Masonic lodges granted by our Federal and State Legislatures must be withdrawn and their oaths suppressed.

5. That all secret lodges, orders or clans, affecting independence of our Government and practically claim that their principles and rules are more sacred and binding that the laws of the land, are treasonable, dangerous and destructive of our liberties, legislatures and courts.

6. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

7. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

8. That to cultivate the intellect without improving the morals of men, is to make them mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

9. That land and other monopolies should be discountenanced; and that, sympathizing with the industrial masses in their effort to escape the extortion of secret rings, we regret to see them controlled and led, through the intrigues of designing men, in the lodge and grange, by the very power against which they struggle.

10. The maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. That reciprocal free-trade is the true basis of commercial interchange among nations, and that a gradual approach towards free competition in all the marts of trade, is the true policy on the tariff question.

12. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

[THE PRESS ON THE CORNER-STONE—CONTINUED FROM THIRD PAGE.]

and Blodgett had been severally invited to lay the corner-stone in their capacities as officers of the United States. The fact is, they were invited as sops to public anger, and only as guests of the Freemasons! Moreover, Judge Blodgett was not asked to lay the stone, and did not lay it. He was invited—he, a representative of the government—to participate in a public ceremony usurped from the people by a secret society; and he, a high judicial dignitary, thought so little of himself, and so despises his high office that he accepted so incongruous an invitation. There is not another United States judge in the Northern States who would have stooped so low. When the moment came in the public performance of the Masonic ritual, the Grand High Worthy Cockalorum—he will excuse us for not knowing his title—said to the Judge, "By the authority of the ancient and venerable order of Masonry, I invite you to scatter a little mortar on this stone, as a representative of the judiciary,"—or words to that effect. Judge Blodgett was thus publicly affronted by being invited, on the authority of a secret society, to play tenth fiddle in an affair with which this society had no proximate relation. Then the Masonic ritual was resumed. Judge Blodgett thinks it less to be a Judge of the United States on a United States occasion, than to be the obedient servant of a private secret society. Alas! It is not the first time that Judge Blodgett has stooped.

But the affair was a failure, closing with a tragedy. The Knights Templar were banquetting while the worn-out letter-carrier was dying—the victim of the barbarism called a procession. But in heaven's name, if we are ever to indulge in this folly again, let the weather be October, the management such that the people will respect. If there be any *role* to which Chicago objects, it is that of the public fool.—*Chicago Times, June 27th.*

FROM THE CHICAGO TRIBUNE, JUNE 25TH.

The effect of the procession upon the individual hardly has a parallel among natural phenomenon. Your butcher or your shoemaker may be, and probably is, a very ordinary man; not blessed with wealth or beauty; having no soul-cravings or yearning desires for the Good, the True, and the Beautiful; the owner of a brood of rather dirty and promiscuous children; with an intellect capable of the scientific carving of a sheep or skillful cobbling of a boot. There is nothing majestic or awful about him. You would not invite him to your soiree as a paragon. Indeed, in his morning call at your house, your servant receives him, and they gosip together in a friendly way. But once array your butcher in a plug hat and white apron; throw an emblazoned crimsoned scarf about his muscular shoulders; put a boiled shirt on him and stick a rose in his button-hole; hang two or three tinsel crosses and other ornaments on his manly breast; and, if he be a large butcher, let him carry a banner stuck in a pouch, looking as if it were rooted in his ample corpus, and he becomes metamorphosed into another creature. As he marches along in his stately manner, keeping time, time, time, in a sort of Runic rhyme, to the tintinnabulation of the band, he is an awful and a majestic being, who towers above you as you stand upon the curbstone and looks down upon you as one the of the *sans culottes*. Yesterday he would have taken off his hat to you; today, if he sees you at all, he only sees you as an atom; one of a thousand, admiring him as a magnificent being, only equaled by a royal potentate and possibly surpassed by a Sultan in the grandeur of his bearing and the gorgeousness of his apparel. As you retire to your chamber at night with the confused pictures of flags, banners, crosses, swords, aprons, horse collars, trombones and guns flitting before you, the vision of this majestic creature appears, looming up like Mont Blanc among lesser hills. You regret now that only yesterday you vexed his very soul with complaints about tough beef; that you were threatened to discharge this awe-inspiring creature and enjoy another. You regard your dullness in not recognizing the possibilities lying dormant in him, and you mentally resolve to make your respects to him, the Thrice Illustrous Prince, of Most Eminent Grand Seigneur, or High and Top-Lofty Baron, commanding the Most Stunning Knights of Pythagoras, and request the pleasure of eating tough steak hereafter.

The Home Circle.

Faith.

Faith is a very simple thing,
Though little understood.
It frees the soul from death's dark sting,
By resting in the BLOOD.

It looks not on the things around,
Nor on the things within,
It takes its flight to scenes above,
Beyond the sphere of sin.

It sees upon the throne of God,
A victim that was slain,
It rests its all on His shed blood,
And says, "I'm born again."

Faith is not what we feel or see,
It is a simple trust,
In what the God of love has said
Of Jesus, as "the Just."

What Jesus is, and that alone,
Is faith's delightful plea,
It never deals with sinful self,
Nor righteous self, in me.

It tells me I am counted "dead,"
By God in his own Word;
It tells me I am "born again,"
In Christ, my risen Lord.

In that He died, He died to sin,
In that He lives—to God;
Then I am dead to nature's hopes,
And justified through blood.

If He is free, then I am free,
From all unrighteousness;
If he is just, then I am just,
He is my righteousness.

What want I more to perfect bliss?
A body like His own,
Will perfect me for greater joys
Than angels round the throne.

—*Selected.*

Our Florida Correspondent. The Barbecue.

The barbecue consisted of twenty carcasses of mutton, pork, pigs and kids well dressed, but entire. These were opened along the spine, put each on wooden rods about five feet long, and stretched across a trench which had previously been dug and filled full with kindlings, wood and logs. When this wood had all been converted into coals the broiling commenced. Two colored men stood on either side taking care that the meat should cook evenly, and in the mean time two others with long handled sops basted with a preperation of vinegar, salt and water the roasting meat, the sight of which filled me with amazement, as to what they could do with it all. But about three o'clock P. M. the problem was solved. A long table was improvised for the occasion, the cloth laid; upon it was placed here and there a plate, pies of all sorts and sizes, cakes frosted and plain, bread in quantities, stuffed meats, stews and soups, which were disposed of regardless of spoon or plate (you see it was a social affair) something after the manner of the Chinese. Several could eat from the same plate, at the same time. Some strange combinations appeared; as one dish (a great luxury) of broiled potatoes prepared in thickened sour milk. Col. Gary, while playing the agreeable to our Northern group, entertained himself with the rare combination of roast pork and cake with apparent relish. When the third table full had been jostled and elbowed to their heart's content, the generous board was cleaned off, leaving a meager amount for the colored citizens who then crowded around, most of them in linen apparel well laundried. Several unmistakably oily spots in the region of the pockets suggested that they were willing to take what they could get.

By this time those who had the honor of the first table, were on hand for the first dance, as they had a band engaged for that purpose. This had to be indulged in, even though the gentlemen had to carry parasols, as well as the ladies, and the fans were eagerly caught up at each pause of the dance. Rope-walking, dancing and swinging, sports fool-hardy enough for the most daring, whiled away the time until four o'clock, when we reached the station. Some kind person had hung half a dozen gourds on the sign post at the tavern for the swallow's nests, and the little birds were just trying their wings. They chattered like young children. Right glad were we to hear the sound of the approaching train. We arrived home at eight, P. M.

The Tuesday following we started for our own home, running back to Augusta and thence to Chattanooga. We had dust, cinders and sunshine all the way. At five next morning we were approaching the grand old Lookout Mountain. The country here has a rich soil, well wooded and watered, and the little hamlets seemed bathed in worldly prosperity. The scenery is quite varied, rocks, hills, mountains, but over them all Lookout keeps a watchful eye, and under its shadow many a brave heart sleeps. A large cemetery skirts an eastern slope, a peaceful resting place for those who have grown aweary in this battle of life; and a funeral cortege was winding its narrow paths and depositing their dead. The quiet of the morning adds to the stateliness of Lookout as it points to the Eternal Hills where rests our hope, while the friendly bosom of our mother earth opens to receive a portion of its own.

At three o'clock there came a few ominous drops and soon the rain fell in sheets-bathing the parched earth. This called together half a dozen planters, some of whom followed that business before the war. Most of them were quite grey. One could raise cotton at ten cents a pound and pay his help every fortnight, leaving him a satisfactory margin, as his face indicated, while others thought this plan of regular payment perfectly disastrous. Did he not require his workmen to find their own tools? also to replace or repair any damages? Yes, was replied to the last query; no, to the first. I saw a little feeling exhibited as you might suppose would be shown had he been a Northern man. He was a Southernor, however, and I wished to thank him for the noble and dignified stand he took among his fellows for the cause of the laborer. May his workmen never fail him! The liberal devviseth liberal things.

But this letter is too long. In the meantime the cars have not been slow in coming forward and I am again in the smoky, joyous city of Chicago once more; for what can take the place of honest work for satisfaction.

KNOWLEDGE—the wing wherewith we fly to heaven.

A Plain Letter to a Pleasure Lover.

"MY DEAR——, I trust you will not be offended at my speaking so faithfully to you about your soul. I have been watching for signs of grace in you, but can see none. God forbid that I should be uncharitable, but, you know, the Lord Jesus says a tree is known by its fruits. Now, the things I have seen and heard concerning you are inconsistent with the grace of God.

"The Word of God tells us that they who are friends of the world are enemies of God. If any man love the world, the love of the Father is not in him. 'Thou shalt love the Lord thy God with all thy heart.' 'No man can serve two masters: ye cannot serve God and Mammon.' 'Because thou art luke warm, and neither cold nor hot, I will spew thee out of my mouth.' Rev. iii. 16.

"If God be God, serve him. If Baal be God, serve him. A divided heart God will never accept. Christ is like the woman mentioned in 1 Kings iii. 26. The whole child, or no child. The devil is like the other woman who wanted the child halved. He wants sinners to enjoy the pleasures of the world, and hold Christ, too; but that will never do. The Lion of Judah and the lion of hell can never be yoked in the same chariot. The Word of God says, 'Come out from among them, and be ye separate; touch not the unclean thing, and I will receive you.' 2 Cor. vi. 17.

"The men who set their affections on the earth have lean souls. Their Christianity is doubtful. If they are Christians, they will be chastened by God for serving other gods. They will be saved so as by fire. They will get a tasting of hell before they enter heaven.

"I hear of professing Christians who spend six or seven hours dancing, or in singing foolish songs; and never spend an hour with God in their closets. Shame on them! I would not give a straw for their chance of heaven. They are lovers of pleasure more than lovers of God. May the Lord open their eyes. The Lord says that some fear him and serve their own gods. 2 Kings xvii. 41. These are not God's dear ones. Another set are described in the Word, 'And they came unto thee as people cometh, and sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.' Ezek. xxxiii. 31.

"Dear——, read these passages for yourself. You are convinced, but not converted. O dear——, at the peril of your soul get a true conversion. There may be many convictions, and yet no conversion. Satan has a counterfeit grace for every genuine grace of the Spirit. Examine yourself. When a man leaves the service of Satan to serve Christ, he gets a new set of tools altogether, and a new set of pleasures; psalms and hymns, and spiritual songs, and holy joys; but the Bible never speaks of your comic and other foolish songs, and there is not a word about men and women dancing country dances and reels, or any such thing, except they were godless creatures like Herodias' daughter. O, now, for your very life, have done with all such things as these, and get holiness to the Lord. And if once you are filled with the Spirit, you will have pleasures that will last forever.

Yours, in Jesus, "Robert Annan."

The person to whom he wrote the above, acknowledged he was right, and sought the Lord with many tears and evidences of true repentance. Would that many others might hear and heed the warning of the man of God, "by which he, being dead, yet speaketh."
—*The Christian.*

Care for Daughters.

Would you show yourself really good to your daughters? Then be generous to them in a truer sense than that of heaping trinkets on their necks. Train them for independence first, and then labor to give it to them. Let them, as soon as ever they are grown up, have some little money, or means of making money, to be their own, and teach them how to deal with it, without needing every moment, somebody to help them. Calculate what you give them or will bequeath to them, not, as is usually done, on the chances of their making a rich marriage, but on the probability of their remaining single and according to the scale of living to which you have accustomed them, suppress their luxuries now if need be, but do not leave them with scarcely bare necessaries hereafter, in striking contrast to their present home. Above all, help them to help themselves. Fit them to be able to add to their own means rather than to be forever pinched and economizing till their minds are narrowed and their hearts are sick. Give them all the culture you can to every power which they may possess. If they should marry after all, they will be the happier and the better for it. If they should remain among the millions of unmarried, they will bless you in your grave, and say of you what cannot be said of many a doting parent by his surviving child: "My father cared that I should be happy after his death as well as while I was his pet and toy."

DOES IT PAY?—The late Rev. Leland Howard, of Rutland, Vt., in the faithful discharge of his pastoral duties, took occasion quite often to urge, personally, on one of his hearers an attention to religion. At length the repeated conversation became so distasteful that, in an irritated manner, he repelled all further advances by declaring most emphatically that if he ever took that liberty again he would never pay another cent toward his salary. With no fear of loss in this respect, but with a shrewd knowledge of human nature, and with a wisdom often born of love, he forbore all further personal conversation when they met, but he would tap him on the shoulder and simply ask, "Does it pay?"

Time went on, and the good, faithful pastor crowned with years and the honors of a long and useful life, went

through the gate of death to be with Christ. But his words remained like a nail fastened by the Master of assemblies; and the man whose salvation he so often sought to secure became a Christian. Then he told what feelings that brief question produced. He said, "I had rather he said the whole than to ask the question, 'Does it pay?' And O," said he, "if he were only living now, that I could tell him so, what a privilege it would be."

A Hindo Story.

A tiger, prowling in a forest, was attracted by a bleating calf. It proved to be a bait, and the tiger found himself trapped in a spring cage. There he lay for two days, when a Brahmin happened to pass that way. "O Brahmin!" piteously cried the beast, "have mercy on me; let me out of this cage." "Ah! but you will eat me." "Eat you! devour my benefactor? Never could I be guilty of such a deed," responded the tiger. The Brahmin, being benevolently inclined, was moved by these entreaties, and opened the door of the cage. The tiger walked up to him, wagged his tail and said: "Brahmin, prepare to die; I shall now eat you." "Oh, how ungrateful! how wicked! am I not your savior?" protested the trembling priest. "True," said the tiger, "very true; but it is the custom of my race to eat a man when we get a chance, and I can not afford to let you go." "Let us submit the case to an arbitrator," said the Brahmin. "Here comes a fox. The fox is wise; let us abide by his decision." "Very well," replied the tiger. The fox, assuming a judicial aspect, sat on his haunches with all the dignity he could muster, and looking at the disputants, he said: "Good friends, I am somewhat confused at the different accounts which you give of this matter; my mind is not clear enough to render equitable judgment, but if you will be kind enough to act the whole transaction before my eyes, I shall attain unto a more definite conception of the case. Do you, Mr. Tiger, show me just how you approached and entered the cage, and then you, Mr. Brahmin, show me how you liberated him, and I shall be able to render a proper decision." They assented, for the fox was solemn and oracular. The tiger walked into the cage, and the spring-door fell and shut him in. He was a prisoner. The judicial expression faded from the fox's countenance, and turning to the Brahmin, he said: "I advise you to go home as fast as you can, and abstain, in future, from doing favors to rascally tigers. Good morning, Brahmin: good morning, tiger."—*Ex.*

Most people need all the strength which a high-toned public opinion can give them to keep them true to their conscience and their God; and that opinion is partly formed by what we do and what we are. Strive earnestly, then, to order your life with a wise simplicity. Be frugal in the shows, and generous in the substances of life. Set the example, so greatly needed, o wholesome moderation. Show that you care for character above all else. —*Rev. H. W. Foote.*

In the progress of the Spanish wars in Italy under Gonsalvo, it was arranged that a contest should be decided by a tourney between eleven French and an equal number of Spanish cavaliers. Neither party gained a decided victory. The Spanish knights comforted themselves that they had not been defeated, and one remarked, "we have shown ourselves as good horsemen as the French." "*I sent you for better*," was the cool and reproving reply of Gonsalvo. Christian soldiers should not content themselves with doing no worse than men of the world. Their Lord and Leader sends them for "*better*."

Have you not often wondered at the human utterances of the Divine Word? It thunders like God, and yet weeps like man. It seems impossible that anything should be too little for the Word of God to notice, or too bitter, or even too sinful for that book to overlook. It touches humanity at all points. Everywhere it is a personal, familiar acquaintance, and seems to say to itself, "Shall I hide this thing from Abraham my friend?"—*Spurgeon.*

"If the ax be blunt, and he do not whet the edge, then must he put to more strength." A little skill expended in sharpening the edge, will save a great deal of strength in wielding the hatchet.

Children's Corner.

A Little Sharp Fellow.

There's a bright little fellow, dressed in a suit of brown, that lives in your desk, and since you're getting so very learned, of course you want to know about him.

When I was young I used to make them for myself, but it takes—oh, dozens of men and women and boys and girls to make one for you.

Mine were made of quills from the stately goose, but the material for yours is dug from the dark holes of earth. I must admit, though, that yours are much better than mine were—as cheap, and a thousand times less troublesome.

You've guessed before now, haven't you, that I mean your steel pen? I wish you could go in Gillott's manufactory and see how bars of steel are cut and rolled and stamped and polished into dainty pens. But you have to go to England to do that, and I don't believe you can, just yet. So I'll tell you about it.

The steel comes from the Sheffield iron-works, and the first operation in the pen factory is to cut it into strips a yard long and four inches wide.

You don't see how they can cut the steel. Well, they couldn't cut it if they had only the strength of men; but they use the same useful servant that carries our messages, draws our railroad-cars, warms our houses, and makes nearly everything we use—steam. With the help of steam power it is as easy to cut steel as for you to cut an apple; and not only to cut it into strips but to roll it out thin enough for pens.

And that isn't all steam does. It makes all the rollers and stamps and presses and grind stones and chisels that I am going to tell you about.

To go back to our pens. When the steel is rolled thin enough, the pens are cut out just as you've seen cook cut biscuits, only the girl who uses the cutter holds the sheet of steel, and the cutter goes by steam. The cutter is made of hard steel, and works all the time up and down like a stamp. The girl moves the steel around, and every time the stamp comes down it bites out a pen, or the outside shape of a pen.

As it is cut it falls into a box, and from that goes to another girl at another stamping machine. One by one the girl puts the flat bits of steel under the stamp which comes down and cuts the hole at the top of the split—or where the split will be. Then thousands of them together go into a muffle.

That has a mysterious sound, and somehow suggests smothering, but it really is merely an innocent earthern box, which goes into a furnace for the purpose of annealing the pens. I needn't tell you again that annealing is only softening.

When they are cool they go to another girl, with another stamp, and this, coming down in its irresistible way, prints in the maker's name.

Have you a pen you can look at? Let me see—I have one. The stamp says, "Joseph Gillott's Pen," and there's a swan and the number 332 on it. Perhaps your pen, if you find one, is number 303, as that is a favorite school pen.

When the name is on they are ready to be rounded up; for till now, you know, they have been only flat pieces of steel. Another girl, with another stamp, presses them into their half-round shape in an instant, and then they are hardened again,

Do you know how they harden steel? I told you how they soften it. Well, it seems rather odd, but they go to work in exactly the same way that they do to soften it: they heat the pens again, in another muffle, red-hot. But instead of letting them cool slowly, as they do to soften them, the workmen plunge the hot pens into oil. A greasy bath, it's true; but it cools them suddenly, and makes them hard yet elastic, so they will bend as you write. They're dreadfully sticky and unpleasant to handle, however; so thousands of them are put into a tin barrel (did you ever hear of a tin barrel?) and shaken violently for a long time by the same steam-power that drives the stamps.

All this snapping of stamps and rattling of tin barrels full of pens make a horrid noise, I can tell you. You need to leave your nerves at home when you go to a steel-pen factory—that is if you have any nerves.

The mad dance of the pens is not yet over. They come out of a barrel into a box with sand and other scouring things, and there they have another horrible shaking,

This leaves them clean and bright and ready for another lot of girls. The first one takes a pen in a pair of pliers, holds it an instant to the emery-wheel—which does nothing but fly around all day—that grinds off the point.

The next girl takes it, lays it in a groove made exactly to fit it, and down comes a sharp chisel that cuts the split in a second. That's the last stamp and the last cut for the little pen.

Now it must be colored. Perhaps you don't know your pens are colored, but if you look at one you'll see it isn't the color of your knife-blade. It is blue or brown, and it got its color not in a dye tub, but by being heated in a metal box over a charcoal fire.

The workman—not a girl this time—watches them very carefully, and when they are exactly right snatches them off. They now have their color, but they must have a luster, a "shine," before they're nice enough to live in your desk. For this they go into a bath of some liquids, and are dried again before being shut up in little boxes, I don't know how many dozens together. You've seen them many a time.

There are some funny pens in Gillott's show room, some so large as to need both hands to hold one, and others so small you need a microscope to see the split—regular fairie's pens. Why, a gross of them will go into a nut shell—not a cocoa-nut either, but a Barcelona nut shell.

The first steel pens sold for one dollar apiece; now you can buy them at the factory for one cent a gross!

Don't tell me you don't know that a gross is twelve dozen!

I want to tell you something very wonderful that the iron and steel workers have done of late. It is almost too wonderful to be true.

They have with their immense rollers, made iron into sheets thinner than the thinnest tissue-paper you ever saw—of which sheets it would take forty-eight hundred in a pile to be an inch thick. Why, two hundred and forty sheets of ordinary note paper make an inch. Think of taking twenty of the marvelous iron sheets to be as thick as one of paper!

And this wonderful paper, as it is called, can be written on and sent as a letter.

I must tell you the story of the iron cob-webb.

To the World's Fair, in 1851, an American in Pittsburg sent a sheet of iron paper a good deal thinner than letter-paper, but not so thin as tissue. The English iron-rollers did not like to be outdone by an American, of course, so they set their wits and their rollers to work to beat this. Gillott, the steel pen man, rolled one very thin. It took eighteen hundred to make an inch,—but another English factory—a tin factory—made the very thin one I told you of.

So far in the contest England is ahead. Whether that Pittsburgh man will allow himself to be beaten by an English workman we shall see. I shouldn't wonder if he was rolling away now night and day to beat that Englishman. Should you?—*Morning Star.*

Commencement at Wheaton.

The exercises of the fourteenth anniversary of Wheaton College began on Thursday evening, June 25th, with an address before the Society of Inquiry by Dr. Lyman Whiting, of Janesville, Wis.

On the Sabbath following the Baccalaureate sermon was preached by Pres. Blanchard from Matthew xxvii. 22: "What shall I do then with Jesus which is called Christ?" This question of Pilate was applied to the relation of civil governments to the Christian religion. In the evening he preached a companion discourse on the relation of education and public schools to Christianity.

The annual exhibition of the Literary Union on Monday evening was considered one of the best of its kind.

Tuesday was Alumni day and was conducted as usual with a social reunion in the afternoon and literary exercises in the evening. The latter were an essay by Miss L. A. Wheaton, Lady Principal of Hedding College, Ill., and an address by L. N. Stratton, editor of the *American Wesleyan*, Syracuse, N. Y., on "Mastering the Situation." The essay described the progress of modern thought the growth of ideas and ultimate triumph of right principles and was followed very appropriately by the song, "Men of Thought and Men of Action, Clear the Way," by the well-known singer, Geo. W. Clark, of Rochester, N. Y. The address was a masterly one delivered in Mr. Stratton's enthusiastic style; full of earnest thought and apt illustrations, not among the least of which was a brief history of his own experience as a student working his way through difficulties and poverty.

Commencement followed on Wednesday. The day was cool and beautifully bright, in pleasing contrast with the fierce heat which so often prevails on such occasions. The spacious chapel was early filled with a fine audience in which were numerous visitors and friends from Chicago and the towns in northern Illinois. The walls, rostrum and chandeliers were tastefully decorated with flowers, evergreen and oak leaves.

The exercises commenced with good old "Cornation," in which all joined, and prayer by Rev. Lucien Farnham, of Newark, Ill. The exercises of the graduating class were introduced by Miss Mercy G. Bailey with a Salutatory and essay on "To-day." Commencement day was hailed as a glorious one not on acccount of the achievements of the class, but because of the possibilities it revealed. The influence of men and principles form a great part of the living present; and the evils in government, religion and society were pictured. The present was a glorious day because it would usher in an era of justice in governments, and of revival in the church. The spirit of great events walks before the body, to-morrow.

Miss Maud L. Bereman, of St. Louis, Mo., followed, after a finely rendered anthem by the college choir under the lead of Prof. Baker, with an essay on "Liberty in the Last Decade." The aspirations of the human soul, as each advancing step opened new vistas of knowledge, and its progress toward liberty in our own emancipation of the slave, in the unification of the German States, the unshackling of Italy, Spain and France were well described. But the direst bondage, of sin, must yet be shaken off ere the conscience is free. Men must learn that the great Liberator is Christ.

Miss Mary E. Nash, of Belvidere, Ill., read a poem on the "Ideal and the Real." The work of the imaginative faculty in leading to great discoveries, well as in forming individual character were displayed. All toilers for the good of their kind have a lofty purpose in their souls of whose great worth they are assured

"In the sweet dawn of liberty and truth."

Mr. F. J. T. Fischer, of Oberlin, O., pronounced an oration on "The Franco-Prussian War:—A Conflict of Principles, in a manner to interest the audience. The conflicting principles were Christianity and French atheism. Napoleon said he could by a single bulletin change his army into Mohammedans. The mind of the French people was blinded and corrupted by atheistic principles. Germany, immediately adjoining, was a Christian nation, and viewed with horror the position of France. Conflict was inevitable, nor can there be harmony until Christian principles prevail in both nations.

The Valedictory with an oration on the "Philosophy of Plant Life" was pronounced by Royal F. Morgan, of Aurora, Ill.. The subject was made interesting by a consideration of the place of vegetable life in the economy of nature, in providing such elements as supported animal life, and by a wise distribution gave rise to many-winged commerce and its multiform relations.

The Master's Oration by W. B. Lloyd, of St. Charles, Ill., on "The Dignity of Labor" was a worthy theme, well handled and appreciated. Rev. R. B. Howard, of Princeton, Ill., gave the address to the Literary Societies on "Manners." He deprecated thecoarseness and ribaldry of the press and of our legislative bodies, and related a conversation with Thaddeus Stevens on his death-bed. Mr. Stevens said to him (the speaker) "Pray for me!" "Why do you wish me to pray for you?" was asked. "That God may give me a new heart," he replied. The Catholics crowded around the dying man and performed their idle ceremonies and claimed the "Great Commoner"as their prey, but they could not change the honest purpose of his soul.

Pres. Blanchard conferred the usual degree, upon the graduating class, and also that of A. M. on W. B. Lloyd and E. H. Killmer of '71, also on Mrs. M. E. Cook, of Chicago, Mrs. Jennie Caldwell, of Shanahan, Ill., and Miss Read, Lady Principal, the degree of "Artium Magistra."

The music was of an excellent character. Several anthems were sung in an inspiring manner by the college choir led by Prof. Baker, and two violin solos by Mr. Lewis, of Chicago, were exquisitely performed.

An effort to secure funds for the College Building fund, seconded by a song by Geo. W. Clark, of Rochester, N. Y., resulted in subscriptions amounting to $850.

The customary social reunion of students and friends of the college was held in the college parlors in the evening and was an occasion enjoyed by all present. Mr. Clark and daughter added to the pleasure of the evening by their powers of song.

Correspondence.

[CONCLUDED.]

friends in that town. Two years ago we formed an association opposed to secret societies in this place, but from what we could learn it was as good as dead.

We had hoped to bring it to life again, but Satan hindered. All that we did here was to sell a few books and speak to a few of the townsmen from the platform in front of the store and post-office, and sold a Morgan book to a Freemason. This circumstance, with an other fact, that he wished to have the reading of the "Broken Seal," if any one would bring one and lend it to him, that he will find his way out of the lodge, and as I understood, he came out quite bright in religion last winter. One thing is very evident, if he continues to cling to the lodge, he will make shipwreck of faith.

I am more and more convinced of the need of our publications being spread broad cast all over our land. Their tendency is remarkable in unstopping deaf ears, and opening of blind eyes, and thus paving the way for the lecturer. Like our holy Christianity, there must be "line upon line, here a little, and there a little,' and with the blessing of Him who said, "in secret have I said nothing," may expect to see this whole continent redeemed from under this reign of terror. We must admit one fact, that this curse entailed must be overcome or removed, or civil war is inevitable.

The church as well as the state, must be relieved from having any complicity with dramshops and secret fraternities, or both will go to ruin.

It has been said that every dog must have his day. I think that these two dogs have been allowed to run till both are rabid, and now for the safety of the country, let them both be killed buried in the same dishonored grave by the side of that other bad dog, that had to be dispatched more than ten years ago, and then let Heaven and earth rejoice.

J. B. NESSELL.

Corner-Stone Letters.

CHICAGO, June 24th, 1874.

Eds. Cynosure:—The big jack-daws are here and with their sole stock of capital of brass and impudence have vanquished the citizens and learned them to keep down in their places when the most worshipful Masons are about, who own the mud sills and their Freemason Hessians, and who are entitled to a royal court circle and to rule the nations. They have supplanted the citizen, in what was his right and forced themselves upon the public, creating a stench in the nostrils of every honest citizen. The craft came well nigh being defeated by the bold discussion and opposition they met here, and were compelled to have resource to strategy, brazen impudence and unblushing falsehood. They chuckled much at their assertion that they would get a District Court Judge to do their job. The time having come Judge Blodgett proceded to execute the task assigned him—the Grand Worshipful Master Mason, in the most dictorial and usurping manner moved the Judge unceremoniously away. To conciliate the outraged public they appointed one of the outsiders. If they were appointed to do the work why did they make this dodge and concession. Our Republic must organize its scattered members opposed to secret societies and their dupes whom they plunder. Let them be styled Patriots or American Patriots, for upon them devolves to sustain this free government and common schools and Christianity. You have a prevaricating, wily foe to grapple with, but united effort will rend them as lightning rends the gnarled oak. Organize to give them no votes, no patronage and to give aid to obtain a fair trial by jury. Remember it is almost impossible to get a trial by jury in Chicago courts by one not belonging to a nest of secret societies—if the opponent is a Mason, a wink sends the case to the dogs, irrespective of merit. The Masons here who invited the old imbecile (Richardson) at Washington to invite them to lay the stone, must be informed that intelligence is too general here for importing the despotism of foreign countries.

O. S. O.

WELLINGTON, Ill.,
June 30th, 1874.

Editor Cynosure:

We specially call your attention to the coolness and effrontery with which the lodge, through its representatives, replied to our protest from Syracuse to he President. Our protest should have been put in the corner stone together with as much more as we could have got in there including all our tracts, "Morgan's Illustrations" and a short statement of the murder of Morgan, and the "cheek" the fraternity exhibited after having murdered Morgan in offering to support Mrs. Morgan and her children! This same clan with their death penalties unchanged, with their "cut-throat" oaths and degrading initiations have, with all their modesty and disposition "not to appear in public," just been coaxed and induced to lay our corner-stone for a great building in the chief city of the north-west.

J. S. HICKMAN.

Excelsior Marriage Certificate.

It is decidedly the most BEAUTIFUL, TASTEFUL and SENSIBLE thing of the kind I have ever 'seen."—*Rev. F. G. Hibbard, D. D.*

"The most SCRIPTURAL, BEAUTIFUL and APPROPRIATE Marriage Certificate I have ever seen."—*Late Rev. H. Mattison, D. D.*

"SOMETHING NEW AND BEAUTIFUL, which we pronounce the handsomest thing of the kind we ever laid eyes on."—*Meth. Home Journal, Phila. Contains two Ornamental Ovals, for Photographs.*

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Religious Intelligence.

—The Reformed Episcopal church established by Bishop Cummins last winter, now numbers about twenty ministers and thirteen hundred members.

—In 1873 there were registered in England and Wales, the names of 2,317 Baptist ministers. The list for London and vicinity numbers 419 names.

—As an instance of the retrenchment in mission boards the Baptist Home Mission Board have dismissed its three secretaries and chosen one in their place, Dr. E. E. L. Taylor. This saves office expense to the amount of $5,400.

—The Congregational church of Henniker, N. H., which lately celebrated its 104th anniversary, has sent out from its little band eighteen ministers and missionaries, or one for every thirty of the whole number of its members since its foundation.

—The amount raised for foreign missions in the Presbyterian church the past year exceeded that of the previous year $5,000, making an aggregate of over $653,000. Of this amount, over $87,000 were raised by the Woman's Missionary Associations, and over $27, 000 by the children. There has been an ddition of about 1,400 members to the mission hurches, making an increase of about 25 per cent. on he previous membership,

—The Episcopal Convention of the diocese of Virginia, at its late session, had a warm discussion on the subject of temperance. The report offered by the minority of the committee on that subject was adopted by a vote of 385 to 38. It provides as an amendment to the general rules, that any person making, buying, selling, or using as a beverage, intoxicating liquor, shall be, upon conviction, debarred from membership in the church.

—The New York *Mail*, in commenting on the late ecclesiastical trial of this city, says forcibly: "The clergy of any denomination are bound by its canons and doctrines. If any doctrine is too harshly expressed, or seems in the way of Christian growth, let its amendment or ejection be discussed and agitated until the written creed corresponds with the actual belief of communicants. But it is demoralizing for preachers who nominally assent to a creed to treat any part of it as obsolete and of no effect. If any one of them feels the bonds of this creed are too close or irksome, let him exercise the American right of bolting and select more congenial company."

—The work of Christianizing India has not been undertaken in vain. A late writer says of its prospects: "Statistical facts can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous, where there has not been a single avowed conversion, and is manifested in very different ways, according to the nationality, the creed, and even the professions in life, and place of residence, urban or rural, of the native community." And another says: "A revolutionary change is in progress, and it seems not improbable that this generation will not pass away before the Christian churches of India will have gathered in many millions of the population to the one fold and the one Shepherd."

—With the close of March, the Secretary and General Agent of the Massschusetts Sabbath-school Society, Dr. Bullard, completed forty years of labor in that office. During this period, in his work as General Agent, he made 2,933 visits in nearly 800 *different* towns and parishes, preached or gave addresses 5,915 times, and travelled about 230,000 miles. He has probably addressed between a million and a half and two millions of persons, perhaps more than five hundred thousand *different* persons, and a large portion of them many times. For ten years, at the commencement of his labors, he edited "The Sabbath-school Visitor," and for three years assisted in editing "The Congregational Visitor," both monthly periodicals of the Society; and for the past thirty years he has edited "The Well-Spring," which is published weekly.

—Mrs. Ingalls, a Baptist missionary, in a recent letter giving an account of her visit to Upper Burmah, says that they have there one or two laws which Christians might do well to follow. The "first crime of drunkenness is punished by the offender being paraded through the streets by a procession of State ministers, under golden umbrellas, who strike a golden gong, and read the crime at the corner of all the streets, and lash him with thongs. He is then taken to the high court, where he has more severe blows, and then sent to his home. If he is found guilty the second time, he is taken out in the same way and then banished from the country. We saw such a procession with a man guilty for the first time. We were in the golden city six weeks, and this was the only drunken man we saw. They are forbidden to use opium or to gamble." And we presume they have no laws licensing a class of men to make drunkards, for a consideration. This is left for civilized communities.

—While a great revival has been and is still going on under the labors of brethren Moody and Sankey, in Scotland, a similar work has been undertaken in Russia by an English Lord Radstock. Several years ago, literally obeying the word of Jesus, he gave away his personal fortune and devoted his life to the work of an evangelist. His labors in St. Petersburg have been among the aristocratic classes, mainly with the women. A St. Petersburg journal, while with an effort to ridicule this revival, states several interesting facts. It says: "Balls are forgotten, and fine dresses discarded; the fair owners having taken to loving Christ and receiving instructions from a modern English apostle. Even the male portion of our fashionable society is beginning to be affected with a predilection for Protestantism." It also mentions remarks lately made by some of the noble ladies about Lord Radstock and his doctrines. Princess G—— exclaimed: "I only now know what the religion of Christ really is. It is Protestantism." Princess P—— declared: "Protestantism is the only religion I ever understood. It is based upon love; not upon rite and ceremony, as is ours." The religion of sacraments is the only religion these people have hitherto known. The religion of personal communion with a living Saviour, is a new revelation to them.

News of the Week.

The City.

—Chicago is enjoying warm weather, at the rate of 102 to 104 degrees in the shade. A kind Providence gives a cool lake breeze every evening, however, which maintains the equilibrium.

—An attempt was made to fire and blow up a building on Lake street adjoining a small hotel, Sunday morning. The fire was discovered in time to prevent serious damage.

—The new water tunnel under the bed of Lake Michigan was formally opened on Tuesday.

The Capitol.

—A fearful wind storm swept over Washington on Saturday evening, unroofing houses, prostrating trees, telegraph poles, etc. The damage to property is estimated from $250,000 to $500,000.

—Gen. Howard has been ordered to duty on the Pacific coast.

—Gen. Bristow, the new Secretary of the Treasury, is cleaning the Augean stables of his predecessor. He has ordered the private equippages of the Treasury stables. He has discharged several hundred needless employees, and ordered home others who are enjoying themselves in Europe.

—Marshall Jewell, minister to Russia, has been appointed Post-master General, and accepts, Mr. Hale, the first appointee having declined.

The Country.

—The great railroad bridge over the Mississippi at St. Louis has been tested and was formally opened for travel July 4th.

—In large portions of Minnesota it is believed the grasshoppers will destroy all the crops.

—The coroner's jury on the Mill River disaster has rendered a verdict censuring the Legislature of the State, the mill owners, the engineers, the contractors and the county commissioners.

—Theodore Tilton has resigned the editorial chair of the *Golden Age*, but remains a contributor.

—The decision of Judge Drummond, of the United States Court, to grant an injunction to the Chicago & Northwestern railroad, against the actions of the State authorities of Wisconsin in enforcing the new railroad law, was adverse to the road, and has caused something of a panic in the roads operating in that State and Iowa. The latter has just passed a stringent law, and the companies aver they cannot operate without loss. Two have, however, agreed to abide by the law, but under strong protest.

—Hon. Z. Eastman, of this city, delivered an address at Elgin on July 4th, in which he advocated a new declaration of independence from party bonds, and an era of bolters, in which men should vote independently and honestly.

—A passenger train was thrown from a trestle near Stony Creek, Conn., Monday morning, killing the Superintendent of the road and injuring a large number of passengers.

Foreign.

—Count Chambord has issued a manifesto to the French, stating that he only wants a limited Christian monarchy.

—The Carlists are following up their recent success in Spain vigorously. Several important points are beseiged, and reinforcements have been sent from Madrid.

The Galaxy for July along with several comparatively worthless stories has some papers of interest on Voltaire, the Poles, Rochefort, and vocal investments, and a good scientific miscellany. $4.00. Sheldon & Co., New York.

The Midland Monthly is a new journal which has reached the third number. Its articles are generally interesting and some written with ability. W. D. Pratt, publisher, Monmouth, Ill.

Kindergarten Toys, a pamphlet published by E. Steiger, 22 Frankfort St., N. Y., gives an explanation of these useful devices for the amusement and instruction of young children, long so deservedly popular in Germany.

The American Independent Quarterly has reached its fourth number closing the first volume. It contains several readable communications on secret societies, and is printed in good style. $2.00 a year; Bureau Publishing Co., New Berne, N. C.

The Wonderous Name, a sermon upon the power of Christ unto salvation, preached at a camp-meeting at Milford, Conn., by Rev. S. H. Platt, will be sent to all who apply, inclosing a 3-cent stamp, to S. Harrison & Co., Brooklyn, N. Y.

The Sanitarian for July is chiefly occupied with reports and papers, of special interest to the profession, from Medical and Public Health Associations. $3.00 a year; published at 234 Broadway, New York.

PROCEEDINGS

OF THE

SIXTH ANNIVERSARY

OF THE

NATIONAL CHRISTIAN ASSOCIATION.

HELD AT

SYRACUSE, NEW YORK,

June 2d, 3d and 4th, 1874.

Containing Addresses by Rev. B. T. Roberts, Chas. D. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. J. Gage, Elder J. R. Baird and others,—

Unpublished

Reminiscences of the Morgan times, by Elder David Bernard, Recollections of the Morgan trials, as related by Victory Birdseye, Esq. and presented by his daughter, Mrs. C. B. Miller, Secretary's Report, Roll of Delegates, Songs of Mr. G. A. Clark, Paper by Enoch Honeywell—Constitution N. C. A., Reports of Committees, and a Report of the Political Meeting.

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ODD FELLOWSHIP ILLUSTRATED.

REGULATIONS FOR OPENING, CONDUCTING AND CLOSING A LODGE.

NOTE.—This illustrated exposition of Odd-fellowship will be published in book form before Sept, 1st, 1874. (See Advertisement.)

INVITATION ODE.

[The following words are sung in some lodges as the candidate goes to the chair of the Noble Grand.]

Stranger(s) amid a band of Brothers,
Here you stand,
Firm, tried and true;
Here Friendship's power is shown;
Here Love and Truth are known;
And here before the throne
We welcome you

Stranger(s), you've nought to fear,
For honor's court is here;
Love, Peace and Joy.
Here in good faith we meet;
Here friends and brother's greet;
And in communion sweet,
The hours employ.

(Arriving at the Noble Grand's chair, he will arise and give one rap with his gavel, when the members will be seated and lay off their disguise. In some lodges there is a curtain in front of the Noble Grand, which is drawn aside by the supporters, as they approach him.)

Conductor to Noble Grand. By direction of the Vice Grand, I present to you a stranger to be instructed in the mysteries of our order.

NOBLE GRAND'S CHARGE.

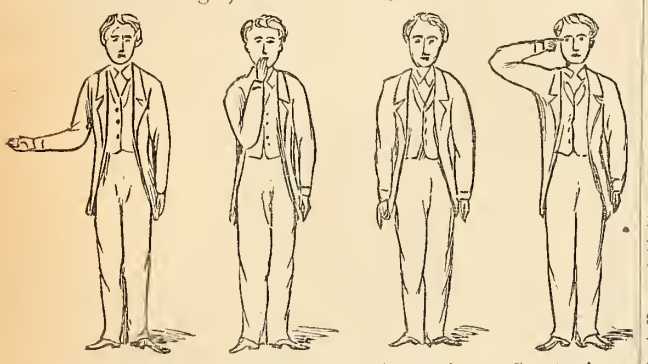
My friend: I welcome you among the fraternity of Odd Fellows, with whose customs I trust you will become better acquainted. Under our disguise, I have no doubt you took us for odd fellows indeed. Learn from this that men are not always to be taken for what they appear. Some may have a rough and unseemly exterior, but a good, true heart within, while others possessing a captivating person and manners, may be destitute of all genuine principles. I hope you will pardon us the innocent deception, and make a proper application of the moral it is designed to convey.

We will now proceed to instruct you in the signs peculiar to a Working Lodge of this order. There are four of them:

1. ENTERSIGN.—One rap on the Ante-Room or outside door —three raps on the Lodge Room door.

2. COUNTERSIGN.—Drop right arm obliquely by the side, extending the fingers in a straight line with the elbow, close thumb in palm of hand.

(In some lodges the three raps on the lodge room door are called the countersign.)



Countersign. 1st Position. Countersign. 2d Position. Countersign. 3d Position. Countersign. 4th Position

2D POSITION.—Raise the hand in front, keeping the fingers in same position, pass them over the mouth, elbow resting on stomach, or nearly so.

3D POSITION.–Immediately drop hand from mouth to side, while doing so close all except the fore finger over the thumb keeping fore finger extended.

4TH POSITION.—Raise hand again and bring end of fore finger to outer corner of right eye, nail in front, with the elbow extending horizontally therefrom. Then let the arm fall, opening the hand with the palm to the front.

(This is explained as follows: The fingers covering the lips indicate that we must keep secret all that transpires in the Lodge Room. The finger applied to the eye, reminds us that the all-seeing eye is ever upon us. The last motion shows that our hand is always open to the wants of a brother Odd Fellow.)

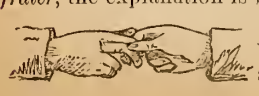
This sign is given to salute both of the principal officers immediately after entering the lodge, when the lodge is open for business. First to the Noble Grand; then to the Vice Grand.

3. PASS WORD *Jonathan*:—Which is given to the Ontside Guardian in a whisper, (after the entersign) who then admits to the ante-room

EXPLANATION, *Odd Fellow*, which is given at the Lodge Room door to the Inside Guardian, through a wicket or slide in the door.

QUARTERLY PASS WORD:—This with its explanation is given the candidate privately, during the evening, by the Noble Grand, who alone is authorized to give it, or cause it to be given to members.

This pass word is changed every three months. Should it be *frater*, the explanation is brother.



GRIP.—Two fore fingers in connection with thumb, advancing right foot at same time, with inside of knees together in form of knee lock.

Without these signs you cannot gain admittance into this or any other Lodge of the Independent Order of Odd Fellows. Be observant therefore, that you may acquire them, and be careful that you do not improperly reveal them. Remember also, that you have given us your pledge of honor—a pledge which is the most binding of any that can be given or received. We feel confident that you will keep it inviolate. You have been admitted by certain forms of initiation, in which there is deep significance. You were blindfolded, to represent the darkness and doubt through which man gropes his way to a knowledge of himself, his duty, and his destiny: a darkness not only of reason, but of the moral nature. And you were encompassed with chains, to illustrate that slavery of soul to sense—that subjection to things outward and perishable, into which man is brought by his own passions. You were then led to a scene where an emblem of mortality was exhibited, to represent to you the end of this servitude, to remind you of the insignificant and perishable nature of all these outward objects which so often excite men's passionate ambitions. After this representation, intended to reach your conscience and touch your heart you have been restored to light and liberty. One of these acts is emblematical of that liberty which the virtuous enjoy when conscious of being disenthralled from sensuality and passion; the other is emblematical of the light of that truth which reveals to us Love as the grand remedy for all social evils as it is indeed the foundation of all good towards God and man. In this light we trust you will ever walk; this liberty we hope you will ever maintain. It will be our duty, it is one of the great ends of our institution, to aid you in so doing. We claim the privilege, therefore, of watching over your conduct, not only in the lodge-room, but in your intercourse with the world at large.

Introduce our friend to the Past Grand.

PAST GRAND'S CHARGE.

My friend: You are now initiated into and made acquainted with the organization and works of a Lodge of the Independent Order of Odd-fellows, and are recognized as a member. The institution of Odd-fellowship is progressive in its character. You have passed its threshold, and, after a reasonable probation, may advance, step by step, through all its gradations until you shall have fully obtained a knowledge of its intrinsic excellencies,—its adaptations for the promotion of good will among men, and its fitness as a minister to the trials and adversities which are inseparable from human life.

We have at this time a few general lessons to inculcate, which, in addition to those you have received in your progress to this chair, will serve to give you proper views as to the character and true objects of Odd-fellowship.

Odd-fellowship is founded upon that eternal principle which recognizes man as a constituent of one universal brotherhood—teaches him that as he came from the hands of a common parent, he is bound to cherish and protect his fellow men. It thus presents a broad platform upon which mankind may unite in offices of human benefaction. Under comprehensive influences, all the nations of the earth may concentrate their energies for the good of the common race. Based upon certain truths which are like axioms among all nations, tongues and creeds, its sacred tolerance presents a nucleus which, by its gentle influence, gathers within its orbit antagonistic natures; controls the elements of discord, stills the storm and soothes the spirit of passion, and directs in harmony man's united efforts to fraternize the world. This is the great first principle of our fellowship, which we denominate fraternity: a universal fraternity in the family of man. Our forefathers have wisely made this principle the corner-stone of Odd-fellowship. Upon its solid basis the whole superstructure has securely rested and, as we believe, is destined immovably to repose till time shall be no more.

From this principle we learn to regard the Great Author of our existence as our Father, "in whom alone we live and move and have our being,"—to recognize each other as alike the offspring of the same parent, as the master-piece of his handywork, and designed as such to reflect in our nature and relations the image of him after whose likeness man was formed. We are, therefore, brothers, and in all our intercourse we illustrate the truthfulness of this profession by reciprocal relief and kindly offices to one another in the day of trial. With the divisions and classifications of human society our order holds no fellowship. While it inculcates a veneration for religion and subordination to civil government and its laws, it studiously avoids affinity with systems of faith or sect, whether religious or political.

In becoming an Odd-fellow no sacrifice of your opinion—no change of your relations to the State—no loosening of the obligations which, as a good citizen, you owe to the laws and institutions under which you live, is required.

On the contrary, learn now and forever, that you cannot become an Odd-fellow, in spirit and in truth, unless you are grateful to your Creator, faithful to your country, and fraternal to your fellow man. Within the walls of a Lodge room we meet for mutual counsel, the relief of distress, and the elevation of human character. With pure hearts and clean hands must we come to such offices. Strife and discord, party and sect, which create heart-burnings and divisions among men, are banished by our laws without this counsel; and if, perchance, some thoughtless brother should so far wander from this injunction as to permit evil influences to control his actions, he must atone to the offended laws. We war against vice in all its forms. Friendship towards man prompts the contest—the gentle influences of Love supplies the weapons—Faith consecrates the effort and leads to victory.

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The Minutes of the Syracuse Convention are now out in pamphlet form. They possess more than usual interest to the general reader. They contain the paper presented by Elder David Bernard, author of light on Masonry, concerning which Mr. Ellsworth of Connecticut writes: "I have just finished reading Elder Bernard's expose before the Syracuse Convention. Its enough to make one's blood boil! And my mind is that it should be put in tract form and scattered like autumn leaves from one end of the continent to the other. Let the cost be what it may." They also contain the speech of Charles W. Greene on the grange, showing its evils. These two papers alone are worth the whole cost of the Minutes, but they contain others which are very valuable, besides a full report of the Convention.

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MARKET REPORTS

CHICAGO, July 8, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$ 1 16	
" No. 2	1 11¾	1 13
" No. 3	1 04	1 05
" Rejected	95	
Corn—No. 2	60	60½
Rejected	57	57½
Oats—No. 2	44¼	45
Rejected	42½	
Rye—No. 2	83	84
Flour, Winter	5 25	7 75
Spring extra	4 87	5 50
Superfine	3 50	4 62
Hay—Timothy, pressed	10 00	14 50
" loose	8 00	12 00
Prairie, "	6 00	8 00
Lard	11⅛	
Mess pork, per bbl		17 75
Butter	16	25
Cheese	10½	12
Eggs	12	12½
Beans	1 75	2 10
Potatoes, per bu	1 10	1 50
Broom corn	04	09
HIDES—Green and green cured	07	09¼
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	32
Unwashed	27	33
LIVE STOCK. Cattle, extra	6 10	6 30
Good to choice	5 40	6 00
Medium	4 75	5 25
Common	3 25	4 50
Hogs,	5 30	6 00
Sheep	2 00	4 50

New York Market.

Flour	$ 5 00	6 90
Wheat	1 29	1 70
Corn	78	87
Oats	59	65
Rye	1 14	
Lard		11½
Mess pork	18 75	
Butter	15	26
Cheese	10	15½
Eggs	20	21

SUBSCRIPTION LETTERS for week ending July 4th.

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CHICAGO, THURSDAY, JULY 16, 1874.

VOL. VI., NO. 40.—WHOLE NO 223. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

FOUR DAYS DEAD ALREADY.—The political parties of the country have been four days dead already. The Democratic party is buried, but the Republican has been hitherto denied the rights of sepulture and yet lies on the surface offending the nostrils of both enemies and friends. Gen. Logan, in alluding to this state of things, lately asked, of what persons could a new party be composed if the old parties, including all the voters of the country, were so hopelessly corrupt. The answer is this: the word *party* does not at present denote the men who vote a certain ticket, but the office holders and office beggars who get it up. The vast mass of voters in this country are busy attending to their farms, stores and offices, and vote for candidates they may happen to prefer. There is no issue on which men vote at all. Slavery is gone and if it were here, nobody would vote for the author of the black laws of Illinois because he loved the slave. When we say that both parties are hopelessly rotten we mean that such men as Butler, Logan, Salsbury, Wood, Carpenter, Cameron, *et id omne genus*, are men who have only one care and that to retain their places. They go into power on a hard money platform and inflate the currency fifty-six millions of dollars. They promise civil service reform and make every appointment to accomplish a political end. They talk country, and mean self. This is the trouble with existing parties, i. e., with office holders and office beggars. Now the change desired is this: To send almost every present incumbent of high office to private life and then let the people bring to the front men like Charles Francis Adams, who have self respect enough to keep them from the low arts of demagoguery by which perhaps two-thirds the present Senate and House have attained their power. When once offices seek men, and men who seek office cease to obtain it, a vast gain will have been made.

AS RESPECTS COWS.—The papers of the country have lately been full of the Misses Smith's cows, that is, of remarks concerning them. The case stands thus: Some maiden ladies in Massachusetts believe that taxation without representation is tyranny. They hence refuse to pay taxes on their property until they are permitted to vote. The authorities believing it is right to tax women, whether they are represented or not, have sold the cows belonging to these ladies. Hence these cows are in all the papers. It is interesting to note, however, that a large majority of the editorial comments are simply funnyisms. No attempt is made to discuss the issue raised whether or not taxation without representation is unjust. A plea for personal liberty is dismissed with a joke about Massachusetts spinsters. It is useless to dismiss a real, vital question in this way. In Boston property worth more than fifty millions is taxed in the names of women. If a like amount belonging to men should be taxed and its owners be deprived of a vote in the distribution of the tax it would cause a rebellion. We have yet to see any rational objection to woman suffrage. Is it said than many women are physically incapable of exercising the right? So are many men. Is it asserted that large numbers of women do not want to vote, and would not if they were allowed to do so? So many men do not vote, and by reason of this fact we have seen New York under the rule of the ring; Pittsburgh locking up praying women; Cleveland knocking them down in the street and Chicago mob hissing them from the council chamber to the church. Is it said that women can't go to war? Hundreds of them did go to the front and do service that saved the lives of thousands of soldiers, while multitudes of blood-sucking officials were drinking, smoking and saving the country at home. It is about time to have a reason for selling the Misses Smith's cows. If it is just and right to tax women and then let men who do not pay taxes expend the money, all right; only let us have a definite understanding of the matter. A good solid reason we want and no coarse joke or silly moonshine talk about the bloom of the lily and blush of the peach. If men are the God-ordained rulers of women, all's well. If not, all's wrong. And wrongs cannot be perpetual. They contain in themselves the seeds of their own dissolution.

THE RAIL-ROAD WAR.—The late decision of a United States Circuit Court respecting the railroads of Wisconsin is attracting universal attention and various opinions. The state of the case is this. The legislature of Wisconsin passed a law reducing the passenger and freight tariffs of the railroads of the State. The companies refused to obey this law. Its agents were prosecuted for violating it, convicted and fined. Certain stockholders appealed to the United States court for an injunction to restrain the State courts from enforcing the law. The argument for the injunction was that the law, if enforced would prevent the railroads from paying interest on their bonds, *i. e*, was a law impairing the obligations of contracts. The argument against it was that by a clause in the constitution of the State the charters of the roads could be altered or repealed by the Legislature. The attorney-general said that the State could compel the roads to pay over their entire gross receipts as taxes, if it was so disposed. The decision was that the injunction could not issue, and that the State courts might enforce the law.

In this controversy, as in every other, there are two sides. The rail-roads have unquestionably been guilty of extortion and injustice in many cases. They have received aid from towns and then built up other stations so near by as to rival and destroy them. They have by brutal employees assaulted and injured passengers; refusing to make the wrong right until compelled by the courts to do so. On the other hand they have run risks themselves. They have aided in national defense and development. The movement against them arises primarily from the injustice which they have practiced. It is now engineered by political schemers who take advantage of a just popular indignation to preserve or procure political power. The roads should be compelled to respect the laws and in cases where they are guilty of extortion they should be punished. On the other hand the average legislator of Illinois, Iowa or Wisconsin is just about as well qualified to arrange a rail-road tariff as Matt. H. Carpenter or John A. Logan are to lecture on political morals. The whole question of rail-road management is a vast one, one that can only be comprehended after long study. To elect a parcel of men to regulate rail-roads, is to elect a parcel of demagogues. The State has the same right to confiscate farms that it has rail-roads It has a right to do neither, and if it is attempted only evil can result.

One Hundred Years Hence.

AS SUNG BY GEO. W. CLARK IN THE SYRACUSE CONVENTION.

One hundred years hence, what a change will be made
In morals, in Masonry, religion and trade—
In men who now falter and ride on the fence;
These things will be altered a hundred years hence.
A hundred years hence!

Lying, cheating, and fraud will be laid on the shelf,
Men will neither sell "Rum," nor be wrapped up in self—
But all live together as neighbors and friends,
Just as good people ought to—a hundred years hence.
A hundred years hence!

Instead of speech-making to justify wrong,
All will join in the chorus, swelling freedom's glad song;
The Maine law shall then be a temperance defence—
We'll keep time to that music a hundred years hence.
A hundred years hence!

Our laws then will be just and equitous rules,
Our prisons converted to National schools;
The pleasures of sinning—'tis all a pretense,
And the people will find it so, a hundred years hence.
A hundred years hence!

Then woman, man's equal, a voter shall stand,
While beauty and harmony govern the land;
To think for one's self shall not be an offense,
For the world will be thinking a hundred years hence.
A hundred years hence!

The reign of the demon shall crush us no more.
Nor the foot of a slave leave its print on our shore;
To "Rush to the battle," be a needless expense,
For mankind will be BROTHERS, A HUNDRED YEARS HENCE,
A HUNDRED YEARS HENCE!

Rochester, N. Y.

Charles Sumner's Father.

The father of the great Senator, lately deceased, was a conspicuous Anti-mason during the struggle that took place from 1828 to 1832; not that he was especially active as a partizan; butbecause at an early date he publicly renounced his Masonic obligations, and withdrew from all connection with the institution. This was at that time a very brave act for Masonry was powerful in Massachusetts, and Mr. Sumner held the important office of Sheriff of Suffolk county; was a man of high standing, and had much to lose from persecution.

Nevertheless, he gave his views in a frank manner, and in such a spirit of candor and kindness, that his testimony had great weight.

This course on the part of Sheriff Sumner, drew upon him the hostility of the fraternity, but his character and position were such that he was able to stand firm, and passed safely through the storm.

We have not seen this fact alluded to in any of the eulogies that have been passed upon his illustrious son; but those who were well acquainted with the facts regard it as a striking evidence that the generous, self-sacrificing spirit that characterized the latter, had been manifested in a scarcely less striking manner, by his father.

Charles Sumner came honestly by his love of freedom and justice, and his hatred of all oppression and wrong. His mother was a noble woman, and Charles inherited many of her characteristics. In size, for she was a stately person, in features, he greatly resembled her; and it is gratifying to know that she lived to see her son the most conspicuous statesman in the nation.

W.

Forty Miles in a "Smoking Car."

BY REV. N. CALLENDER.

A smoking car! And what is that? No one would guess it to be a place where men (not women, thank God!), but males of the human race, made in the likeness of God, "a little lower than the angels," congregate to suck the smoke of a deadly poison weed, right into their mouths! To an eye unaccustomed to the sight, what a strange scene! But to us, cigars, huge pipes, called by pet names, spittoons, smoking cars, and smoking caps and suits, are as common as yellow bugs and apple-tree worms in summer.

Let us then, dear reader, go into that *smoking car*, and while there reflect—if we can in such a place. Come we first, then to the two who smoked incessantly through the whole forty miles of our smoking-car experience. One of these we must call the little pale man—not pail though his pipe was in size a pail; not so very small, with a huge horizontal bail stuck in the side, the other end of which the pale man held in his teeth. Whether this man was so very small or pale, could not be so easily settled in a cloud of smoke, and in juxtaposition with a black pipe so large as to render things around, in appearance, small. This man, we take it, was the most devout and self-sacrificing worshipper of the tobacco god in the car, as he burned more incense, in a larger censer, than any other one and seemed himself to be gradually going into the incense of devotion to this tobacco god. The other one which smoked perpetually, was the engine; but for this there seemed to be an adequate reason.

We will next look at a genteel man two seats in front, with a short cigar, whose devotion was nearly ended, judging by the length of his ritual. He was so near us we longed to see him through, that we might catch a breath of pure air. Soon a halt is made, when out goes the man with the short ritual, and there comes another to the same seat with one of full length just lighted. When we saw that the number of worshippers was kept good, though continually changing, our hopes of a respite from the sickening fumes gave out and we left the car, feeling sad and nearly sick.

From the facts which struck our senses while in that smoking car, we took the following conclusions:

1. The average number of worshippers in the car through the forty miles, amounted to about ten. Ten men continually burning incense in every such car, to the tobacco god! What a host of these worshippers there must be! What a sacrifice of money and life, mental and moral!

2. These tobacco devotees are drawn from the widest range of social, moral, and religious standing and life. Men of high and classic brow, clad in finest of suits, mixed up with the most brutish of men, squinting far down toward a Darwinian ancestry. Men high in the churches, of lofty religious training and views, wearing titles too lofty for fallen man, "meeting on the level" of a smoking car with infidels and libertines in common devotion to the filthy tobacco deity, and, seeming at least, to "part on the square" of equal debauchery and degradation. Where, save in the smoking car and in the lodge, do men so wide apart in every social, intellectual, and religious quality, "meet on the level and part on the square?"

3. The uncleanly character of tobacco-using struck our senses. See that fine looking young man, with a very costly suit of broad-cloth, all new, with his arm on the window-sill. He spits through the window. Now a large mass of ashes falls from the cigar on the window-sill, into which he drops his arm with the fine coat. But what of that? Only soiling fine cloth. Look at the manhood,—soiled inside and all over!

4. What vile and idolatrous practices are fostered in Christendom—in so-called Christian churches! Men in their sacred offices, wearing high titles, talk of the coming millenium in words of eloquence almost seraphic, while in the pulpit, having just left their tobacco quid or cigar-stump in the basement of the church to be swept up by the poor sexton. Such was the case in a late anniversary of one of our missionary societies! Men high in the church, devising ways and means, by self-sacrificing efforts, to convert the poor heathen from sinful, sensual habits to a holy life!

Could we imagine the millenium, with the elect gathered from the east and the west, the north and the south, in grand convocation with "palms in their hands," crowns on their heads, and—and—tell it not in Zion—quids pipes and cigars in their mouths! This the millenium? Not yet. The day is postponed by consent of the church and the clergy. "The King of Glory would come in," but the gates are held down by tobacco, and the everlasting doors blockaded by the tobacco divines. Will not the temperate outside ones, and even the intemperate, say to these tobacco-smitten D. D's, "Physician, heal thyself?" Talk ye of the conversion of the world? Were the world converted to the level of the churches as they now stand out to human view, it would be less than half converted. "A pure Christianity is the world's only hope." Our churches have embraced only a weak dilution of the "glorious gospel of the blessed God."

Covetousness, secretism and intemperance, now constitute a triune devil, who has joined the church and now carries letters of commendation from thousands of church dignitaries. "Lord, save, for the godly man ceaseth."

Origin and Design of the Grange.

Having been in the West for several years, we have seen almost every phase of the "farmers' movement," from the first organization of the "farmers' clubs," to the "Patrons of Husbandry" or grange.

We have tried since the organization of the grange, to find out, if possible, its real origin and design.

The deputies, who organized the granges in the West, held out the idea to the farmers that the grange was an investment that would yield them large returns for capital and labor expended; in securing to them "cheap transportation of their products East;" "in buying supplies at wholesale prices; in advancing their knowledge of the science of agriculture, and in increasing their social enjoyment." These were some of the advantages that were claimed to be afforded by the grange.

If the first of these advantages has, to any considerable extent, been realized, we are not aware of it. If the second has been realized to any greater extent, we would ask any candid business man, whether the same could not have been accomplished without the grange? That it has been done in many parts of the country, is a fact that cannot be set aside. We claim that the farmers' clubs deserve the credit of "bringing down prices," about which the grangers prate so much and so loud. That the third advantage could be as well secured by any other organization as the grange, appears to us an indisputable fact; for what advantage can secrecy be to the advancement of agricultural knowledge? As to sociability, we think every one must admit that a secret organization of any kind cannot claim the advantages in this respect that could be afforded by an open society. And especially is this the case where the masses are to be reached with this sociability.

Having shown that the grange has not, and can not accomplish its pretended objects, we ask *what then is the real object of Patrons of Husbandry?* Like Herschel, who, after finding so many hypotheses false, at last discovered the truth, so we have thought of one which, so far as we have examined, promises to solve the problem and show the real origin and design; not only of the grange, but of many other secret societies.

The grange appears to have originated in the orders of the Freemasons and Odd-fellows, and to contribute directly and indirectly to their support and existence. It may be asked, "Why suppose this its origin? How does it support these orders; either directly or indirectly? How does the grange perpetuate Masonry or Odd-fellowship?" These questions we have presupposed, and purpose giving them a reasonable, and to us, a very satisfactory answer. It has been admitted by some of the learned members of the Masonic fraternity, that the only object of that order at present, is to perpetuate itself. We are also told by Masons, that the rights and ceremonies of the grange have been taken from the Masonic and Odd-fellow rituals. It is also held by Masons and Odd-fellows, that many will eventually join their orders through the influence thrown around them in the grange, and the curiosity excited by its ridiculous ceremonies. It is also a noticeable fact that those who have opposed the grange have been treated by Masons and Odd-fellows as their common enemies. It is upon these facts, and the observation of several years, that we have based our hypothesis, and founded the theory now under consideration. And here allow us to remark that our information has been gained through legitimate sources, and generally unsolicited by us.

THE ORIGIN OF THE GRANGE

is shown to be in Odd-fellwship and Masonry, from the fact that a large proportion of the lecturers, State and National deputies were either Masons or Odd-fellows; and from the fact that but few members of these orders belong to these subordinate granges. It is also noticeable that the political papers (and local) edited by Masons and Odd-fellows, have, from the first, used every measure in their reach, to render the grange popular with the farmers. The advantages of using

MASONIC AND ODD-FELLOWS CEREMONIES

are, that they are more easily understood by those of these orders who should join the grange, and consequently would be more likely to be elected to the highest offices of the grange, especially "masters." The way this is usually managed, is for some one (the deputy or some other Mason) to suggest that the ceremonies are somewhat like those of Masonry, and of course if an influential Mason is present, he is elected "master" of the grange.

There are (as stated above) usually but few Masons or Odd-fellows who are members of the subordinate granges, and these are members who are thought to exert the greatest influence with grangers who are not Masons or Odd-fellows. These manage to control the votes of the grange so that, in case of an election in the township or county, Masons are elected to the most important offices, purporting, of course, to be grangers. In case a Mason or Odd-fellow outside the grange is a candidate for office, then Masons in the grange raise the demagogue howl that "the grange is not a political institution, and we must elect the best men to office, regardless of party affiliation."

The "county council's" meet once a month or oftener, and are composod of "masters and past-masters" of the subordinate granges (Masons of course.) They plan the political campaign, and arrange with the "State Agent" (a Mason or Odd-fellow) to purchase supplies for the county and subordinate granges. The "State Grange" is composed of delegates from the subordinate granges, masters, past-masters (Masons usually), and their wives. These make laws for the subordinate granges, and elect officers for the "State Grange," and delegates to the "National Grange," from their own ranks; appoint the "State Agent," who arranges with Masonic and Odd-fellow firms to furnish supplies for the granges of his State. The officers of the National Grange, State granges, State and county agents, get large salaries, and these, together with "mileage and per diem paid delegates to State and National grange and other contingent expenses," absorb all the funds. So here is where that Iowa twenty-cent corn went to. Just behold that magnificent "Masonic Temple" in Philadelphia, that cost $1,500,000, and others in Boston and Chicago. This is what these Masons and Odd-fellows want with the money of Good Templars', granges, land leagues, Sovereigns of Industry, besides the uses of these orders cited above.

Farmers of the grange, do not be discouraged,—the Centennial celebration of these United States will be held in Philadelphia in 1876, and we want something that will interest those monarchial Europeans who cross the briny deep to get an idea of the political importance and state of civilization to which this "glorious Republic" has attained. The grange

PERPETUATES MASONRY AND ODD-FELLOWSHIP,

by introducing a secret society which pretends to meet the wants of the farmers, and thus breaks down the already strong sentiment against secrecy. At the same time it awakens in the youth of our land, a curiosity to go further into secret societies and tempts them to join the Odd-fellows or Masons, being told it is "much better than the grange."

It also prepares the way for other secret societies controlled by Masons and Odd-fellows, which contribute in the same way to the perpetuation and support of these societies. Some of these have already been introduced in the West; such as "Farmers Protective Associations" (land leagues), "Sovereigns of Industry," and many others. It is through this vast system of secret societies, that Masonry wields its political influence and accumulates vast sums of money, on which to carry on its work of darkness. The Odd-fellows are among its first emissaries. We have conversed with Odd-fellows, Good Templars and grangers, who have had ample opportunity of knowing persons who can be relied on, and such are their views. Our own observations and experience for several years, abundantly proves the same facts.

What then is to be done in order to stay this great maelstrom of corruption, and save the country from anarchy, and the church from infidelity and paganism? We know of but one course to pursue, and that is to raise the standard of the Cross against all secret societies, of whatever name or pretention; and to go forward in the strength of the Lord against the hosts of Satan, until his kingdom shall have been subdued and the kingdom of Christ shall have overcome all opposition, and He be acknowledged the only Lord and Master of earth, and the Supreme Ruler of the Universe. This then, is our only hope. "We must fight if we would reign," and our prayer should be,

"Increase our courage, Lord,
We'll bear the toil, endure the pain,
Supported by thy word."

An Unwilling Initiate.

EDITOR CYNOSURE:—Agreeably to your request, I forward a statement of an incident that transpired in the Masonic lodge in Strafford, Vermont, some sixty or seventy years ago, as they were related to me by some of the members of the lodge, who were then present, and witnessed the circumstances.

A certain wealthy farmer built a large dwelling house, and constructed a large hall in it, for the accommodation of the lodge of Freemasons in the town of Strafford, Vt. A certain young lady who worked as a house-maid in the family of the landlord, having occasion to sweep the hall, discovered a small hole in the plastering overhead, and, putting up her broom stick, made the apperture a little larger, and when the lodge met again she went up garret, and as there was no floor in the garret she crept over the hall on a wide collar-beam, and looked down through the hole to see them initiate a candidate. She saw on the altar three lighted candles, and saw the candidate led round the room with a rope round his neck, hoodwinked with a bandage over his eyes, "neither naked nor clad, bare-footed nor shod;" having one arm out of his shirt sleeve; his pants stripped above his knees; a shoe on one foot without any stocking, and a stocking on the other foot without any shoe. They then ordered him to kneel at the altar, and placed his hands on the square and compass lying on the Bible, to receive the oath of an Entered Apprentice Mason.

The Worshipful Master then administered the oath to him, and then called upon the brethren to reach forth a helping hand, and assist him in bringing this poor blind candidate from darkness to light. All the members of the lodge then stood in a circle around the candidate at the altar, and one stood behind him untieing the hoodwink. When the Master said, "Brethren, as I do, so do ye," then made two noiseless motions with his hands and foot, all the brethren imitating his motions; and at the third motion they all clapped their hands and stamped their feet on the floor, making such a loud noise that the poor girl was so frightened that she suddenly jumped off from the beam on to the lathing, which gave way, and down she fell among them; and instead of bringing the candidate from darkness to light, he and all the lodge were in total darkness; for the falling plaster had put out the candles on the altar, and screams of the girl, together with the dust of the plaster, frightened them all, and some choked, and others fainted, and before they could get light by opening the windows, they began to think that the old grand master of the fraternity had come for them, and the smoke of the bottomless pit filling the hall was suffocating them.

After they were all brought from Masonic darkness to the light of day, and those who had fainted were revived by being held with their heads out of the windows, and the free circulation of the air of heaven had relieved those who were choking, the Worshipful Master ordered them to seize the eves-dropping girl, and never to let her go out of the lodge alive! She screamed and begged them to spare her life, and at the intercession of her friends, who were present, he revoked his order, and proposed that she should take an oath to keep secret and never reveal anything she had seen or heard in the lodge-room, with which she complied, and kept the secret till she read Morgan's book, and then she concluded she was under no obligation to keep it any longer.

QUERY.—Can this be the circumstance on which the new degree was founded for the admission of women to Masonic lodges? Or was that degree instituted for the purpose of imposing upon the ladies by making them believe they know the secrets of Masonry, when they don't know a syllable of them? Wonder if Freemasons remember their oath never to be present in any lodge at the initiation of a woman?

E. B. ROLLINS.

Castes in Society.

Caste is a particular grade of society produced by hereditary distinctions, attainments, profession, or occupation. These castes are elevated or depressed according to popular opinion. In some communities, that which would produce nobility and honor, in another community would produce ignominy and disgrace. Human scales which profess to give us the relative value of the character of different classes of men vary, according to the rules by which those values are determined. The divine scales never vary, but give us exactly the same decision at all times and with all classes. It presents but two castes—the righteous and the wicked. Its decisions are not varied by hereditary distinctions, worldly attainments, profession, or occupation; but are governed entirely by the purity or impurity of the heart. The human standard of valuation of the castes never recognizes the spiritual status, but the worldly—the external.

The Gospel allows no distinctions or castes among its adherents. No one is allowed to say to his fellow, "master," or "father"; for they are all one—brethren or equals—in Christ Jesus. When any member of Christ's church allows himself to be elevated above his brethren by title, or in spirit, by consenting to receive honors of superiority, or coveting the applause of men, he is drinking in the spirit of the world, and will lose his first love. A church governed by such an influence will be divided into high and low castes, just like the world.

The advancement of true Christianity and real civilization in a community may be known by the equalization of society. The exalted will be brought down, and the abased will be elevated. But when society is by any means made more unequal in its advantages and enjoyments, it is receding from Christianity and drifting into heathenism. With God there is no partiality in the government of his creatures, therefore, the nearer men get to him, the less partiality there will be with them.

When a nation is drifting into a position of inequality among its citizens, as to profit, privileges and honor, it is going down in civilization, and tending to revolution and destruction. A government that will enact laws tending to elevate the higher and oppress the lower classes, is committing suicide. When a nation elevates as rulers scheming speculators and grasping misers, it is weaving its own shroud, and digging its own grave.

According to these principles—the truthfulness of which we think but few will dispute—the world to-day is rapidly drifting to the vortex of ruin. Why is there such a universal cry of oppression among the lower classes? Why such convulsive throes among the hundreds of millions for more equality? It is because the gulf between the higher and lower classes is becoming wider and more impassable every day. The higher caste have more than heart could wish, and their eyes stand out with fatness, while the lower grade are lean with hunger, and starving where there is fulness of bread. A few, comparatively, are hoarding up the bounties of Providence, which were given, not for the few, but for all.—*Crisis.*

A Hindrance to Temperance Reform.

The following testimonial is from an oration delivered in the chapel of the University of Rochester, N. Y., May, 1873, by E. G. Paine:

Another great reason of this apathy, is the inefficiency of existing temperance organizations. This inefficiency proceeds from two causes—one radical, the other adventitious. When Father Matthew came to this country, after reforming drunken Ireland, and found secret societies supplanting the Washingtonian movement, he said: "What do we want of secret temperance societies? We want all the world to know about temperance, and to have it." Gerrit Smith, in his appeal to the anti-dram-shop party, dates the decline of the temperance reform from the organization of such societies, and says that it was due principally to their influence. For purposes both of prevention and reform, the principle of secrecy is radically defective. It encourages a man to lean upon others, and thus weakens his self-control, which is his only hope. "If you want to reform a man," says Senator Pomeroy, "do not ask him out of sight of the world, but commit him before men. Put his arm in yours and walk with him before the world, and let him feel the honor and dignity of the new position."

A natural outgrowth of this principle is the idolatrous feeling manifested by members of these orders, which leads them to sacrifice the interest of the cause to the prosperity of their society. This feeling is evinced by their political wire-pulling, and by their opposition to the formation of open societies, and indeed, to every form of temperance work which does not expend its money and energies under the direction of the lodge.

In proof that they are not working for the temperance cause, but against it, let me cite a comparison of votes and voters instituted by a Good Templar. According to his showing, there are 75,000 Good Templars in the State of New York, and the temperance candidate for governor in the last election received, in all, only 1,489 votes. He admitted, also, that these could not all have been cast by Good Templars. Allowing them one thousand of those votes, and that two-thirds of those seventy-five thousand members were not voters, still, only one out of twenty-five thought enough of the cause to vote for it.

"Nothing is more clearly inculcated in the Scriptures than that if we are not advancing we are retrograding. 'From him that hath not shall be taken away even that which he hath,' figuratively expresses that what we do not use for advantage shall be to us a loss. If a man has attended to religious observances, without having become stronger in faith, and more ready for self-sacrifice in the performance of duty, he has, in fact, been growing Pharisaic, and under an exterior of piety, will become selfish and callous; but this change may be so gradual as to be unobserved by himself. He may be self-deceived—perhaps will rest in the belief that the external form has intrinsic merit, perhaps be satisfied with the estimate in which others hold him, which estimate is based on his exterior life—but, by the judgment of God, as predetermined in the Scriptures, he will be pronounced a *hypocrite.*"—*Dana.*

Notices of Meetings.

Hamilton County Association, Ind., July 22. (No place given.)

Ohio State meeting, at Darby Chapel, Union Co., O., Tuesday, August 4th, 1874.

Annual Meeting N. E. Pa. Association, Nov. 31, in Free Methodist Hall, Wilkesbarre, Pa.,

Address by Rev L. N. Stratton, in the Chapel of Wheaton College, Friday evening, July 17th.

Secretaries of auxiliary associations, and other friends arranging for meetings, will do well to send notices two or three weeks before hand. Notices received up to Monday night will be inserted in the next paper.

The National Christian Association.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo. Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

Life membership, $10.00; annual do, 25 cts. Orders for memberships and general correspondence of the association should be sent to the Corresponding Secretary. All donations or bequests, to the Treasurer.

—The *Christian Worker*, of New Vienna, O., organ of the Friends, speaks of Bro. McCormick, of Princeton, Ind., with whom our readers are acquainted as "a Congregational minister of Princeton, Ind., who, during the agitation of the slavery question, had to leave his home because he espoused the cause of the slave, is preaching every Sunday in destitute places, and lecturing during the week against secret societies."

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.

State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.

State Lecturer for Ohio, D. Caldwell, Carey, O.

State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 48 Chestnut St., both Syracuse, N. Y.

I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Eizea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
B. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Seneca Falls, N. Y.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.

Reform News.

—Workers in New York will notice that Elder J. L. Barlow has changed his residence to better accomodate himself to his field. His address is now 48 Chestnut St., Syracuse, N. Y. Let him have plenty of work and encouragement.

—Friend A. M. Durfee, of Sherman, N. Y., wishes Bro. Stoddard to know that his lectures at Findley's Lake, N. Y., had the right effect. The lodge, like Bunyan's giant, Pope, gnashes her teeth, but the brethren who oppose are clad in truth's panoply, and fear not. Bro. Durfee says he will give the Masons tracts, etc., till they have enough, if it takes $100.

—Elder Dempsey lectured June 19th at Altay, N. Y. A brief report says it was well appreciated by those who liked its doctrine. Probably lodge men had some appreciation also, though of an unwilling kind.

—A convention was appointed to meet in the court-house in Marion, Grant Co., Ind., on the last Wednesday in June (24th), to consider political action and nominate county officers. Friends outside Grant Co. want to know what has been done. Any report, brethren?

—Bro. L. N. Stratton spoke in Tiskilwa last week, and has an appointment in Wheaton on Friday evening.

Masonic Cowardice—From the Ohio Agent.

BRO. KELLOGG:—I returned last night from Sandusky county, where I lectured and preached eight times from Sabbath morning until Thursday evening; three times on Sabbath, twice on Monday, once on Tuesday, Wednesday and Thursday each. My labors were somewhat scattered, so that I spoke at five different points in the time; three times at South Riley, twice at North Riley, once at East Riley, and twice in Townsend. My last lecture on Thursday night was at North Riley, where it seems the Masons or their "Jacks" were determined to wreak vengeance upon me; but not having courage sufficient to inaugurate a contest openly, in which I could act a part in the drama, they made use of their characteristic expedient, and preferred darkness and secrecy, "because (of course) their deeds were evil." So while I was lecturing they had the magnanimity (?) to employ some one of their serfs sworn to obey every sign, summons, nod, or beck that their masters might communicate, to turn my horse loose.

Well, finding my horse gone, and it being a borrowed one, and I being some six or seven miles from the depot where I intended to take the train next morning, of course my cogitations were anything but the most pleasant, and I was not sparing in my denunciations of the man who was either the originator or the perpetrator of so base and cowardly an act. However, a good young brother soon had a horse and conveyance ready and took me to Mr. Miller's, from whom I had borrowed the horse. After some search the horse was found on the premises about midnight, minus the saddle-blanket and the bridle. Well, upon the whole, our friends are hopeful, and feel sanguine that the leaven is working, and that our cause is progressing and destined to ultimate success, in despite of the rage of the open enemies, and the under-tone croaking of sycophants. I promised to give another series of lectures in other parts of the county after the busy time of harvest is past, when I hope we shall be able to organize the county, and get it in a position to do more aggressive and efficient work. The Rev's C. Hepler and S. H. Ridebaugh, were with us, and they are both wide-awake, active co-workers with us in the cause of truth and righteousness, in opposition to the works of darkness.

The only draw-back, is the difficulty in getting our friends to see that the cause can only be prosecuted to a successful issue by all giving it a hearty financial endorsement. There certainly is no class of men any where to be found, who are making greater sacrifices, and brooking more formidable opposition, and unrelenting hate, from unprincipled demagogues, and their allied slaves, than those men who have thrown themselves into the yawning chasm, that threatens the demolition both of church and state. But for this rather dark feature in the work, I could say that it is most pleasureable to me to be thought worthy to take a part in this most magnanimous and commendable work in conjunction with my worthy co-laborers. May Heaven interpose to so overrule, as to avert this ominous cloud, and let gleams of light and sure presage of immediate relief in this, as well as in all other departments of our reform, dawn upon us.

Yours uncompromisingly,
D. S. CALDWELL.

Carey, O., July 4, '74.

Shut out of Church.—From the Illinois Agent.

FARM RIDGE, Ill., July 8, 1874.

DEAR BRO. K:—I do not know that any village in Illinois has grown so rapidly, and considering its age, is a place of so much importance as Streator, La Salle Co. As might be expected the secret orders are numerous and powerful, the Masons holding the first rank. There is, however, quite a strong Anti-masonic sentiment and it is growing. The United Brethren, the Evangelical Association (Albrechts) are each building a house of worship, and the Free Methodists are, I learn, preparing to build. Through the assistance of Rev. Wm. Bridgeman I had obtained the consent of three out of five of the trustees of the Park Presbyterian church to lecture in their house on the evening of July 2d. The lecture was announced by the paster, and bills were posted. I went to fulfill my appointment and found the house locked against me. It seems that one of the trustees —who is a Mason—was absent when the consent was given, and on his return protested against it. Without giving us any notice, and too late to get another place the order of the trustees was revoked. I lectured on the steps to a fair audience, who did not fail to see that the despotism of this lodge respects no one's rights, and that if Masonry is tolerated in any church it will *rule* or *ruin*. Since then I have lectured twice in the vicinity, and obtained some fourteen subscribers for the *Cynosure*, which is pretty well for this sultry weather.

Yours for Christ,
H. H. HINMAN.

Opposition to the Grange in Kansas.

CLIFTON, Washington Co., Kas.

I will give you a brief account of my labors and experience in the cause of reform on secrecy. I am traveling on the north-west district of the Kansas Conference of the United Brethren in Christ, and in view the strenuous efforts of lecturers and deputies of the grange, to extend their order, without regard to the feeling or interests of members, or the division of churches, I have felt it my duty as a "watchman on the walls of Zion," to give warning to the people. Hence I have spoken or lectured on the subject of secrecy, chiefly on the principles of the "Patrons of Husbandry," twenty-one times since our Conference last fall; besides assisting Rev. J. Dodds, of Winchester, in the discussion of the secrecy question, with two Masons of Leavenworth, last January, a brief notice of which was published in the *Cynosure*.

At some points where I spoke on the subject, before the grange secured an organization, though many of the people were intending to join, the influence has turned against them, and they have utterly failed to secure an organization. In other places where they had granges, it has silenced the boastings of the order; stopped their increase; and caused some to openly renounce them. I verily believe that a fair expose of their organization and constitution in each neighborhood, before they organized, would have effectually hindered them from getting more than one-half the number of organizations which they have.

I find that a large majority of the members are almost utterly ignorant of their constitution, i. e., of the National Grange; although they are sworn to conform to, and abide by it. Many have said they had not seen a constitution, except the one the deputy had when he organized their grange. A circumstance or two, illustrating this, may not be uninteresting to the readers of the *Cynosure*.

Last winter, after preaching one Monday night at Cedarville, in Smith county, a number requested I should talk to them a while on the principles of the grange. The question being submitted to the audience whether they wished to hear, all voted for me to proceed, except the chaplain of the grange. I then proceeded to speak on the subject, and gave opportunity for any one to make remarks, or to ask for explanations. One man rose and said he had been much interested in hearing the remarks; but he liked fair play, and would like to hear from the grange side, and therefore he called on Mr. Clark (the chaplain.) Mr. Clark arose and remarked (I believe the words following are those he said): "I differ with the gentleman, and think his arguments can easily be overthrown; and, if the people will come out," (naming a night) "next week, I will knock them higher than a kite;" and he sat down. His closing remark caused a smile. I arose and remarked that if the gentleman succeeded in overthrowing my arguments, or knocking them higher than a kite, he would

have to buy or borrow a constitution; for he told me yesterday he had never seen one; but he expected they would get one in the grange soon. This brought the audience down on him with stamping and laughter; and he had no more to say.

Another circumstance, showing that they are afraid to have their constitution investigated; although it is not claimed to be required to be kept secret. Last spring, in consequence of a snow-storm, I failed to get to a quarterly appointment, and in company with a Bro. Bowers, stopped for the night with a master of a grange. He was in great glee over the order, having had a county council meeting in their school-house the fore part of the week. After listening to his boastings for some time, I ventured to quote a little from the constitution; not being prepared to defend it, he said he thought I had not got that correct. I told him I had read it, and from my observation they did not circulate the constitution so that the people might know what their principles were. He remarked, "O, yes, everybody could have it—it was not secret; he had four or five laying around loose." In the course of conversation, I quoted again, and he said I was mistaken; that the one I quoted from was not genuine. I then drew the constitution from my pocket and asked him to get one of his and compare them. He withdrew and looked this way and that, and finally said he had given them all away. So I could not get a comparison. Thus we see, the spirit of dissimulation is fostered by secret obligations.

Permit me to give another, and a lamentable evidence of the corrupting influence of the secret obligations. At the close of my remarks at the Ballard school-house, in Washington Co., an officer of a grange in Marshall Co., who came to speak for the grange, after talking quite confusedly for some time, and meeting none of the objections I had presented, finally said the constitution from which I read was not genuine, but gotten up for the purpose for which I was using it. Immediately his backers commenced a heavy stamping in confirmation of what he had said. I arose and remarked that I understood such argument as the stamping of their feet, and I proposed to settle that question by comparing my constitution with theirs; but they would not do it. It was the first the people in that community had heard against the grange, and persons in and out of the church were shocked at the combined manifestation of falsehood by the grange. The language of inspiration came forcibly to my mind, and I felt as I suppose Jeremiah did when he said, "Oh! that my head were waters, and mine eyes a fountain of tears." Some of them were professors of religion.

At another place, the Ontario schoolhouse, Nemeha Co., having traced the ancestry of the grange through Masonry, the secret order of the middle or dark ages, and the Eleuysinian and Dyonisian mysteries, back to the mysteries of Isis and Osiris in Egypt; and shown some of the doings of Masonry in the last century, as quoted from "Robinson's Proofs of a Conspiracy," in "Levington's Key to Masonry," some Masons being present became very angry, and one rose and asked if I intended to insult Masonry. I answered that I did not think that any person could reasonably consider it an insult to read from well authenticated history, facts set forth therein. He said that Masonry and Odd-fellowship were above suspicion, and did not need defense. I spoke of the Masonic authorities which I had. He said they never wrote anything they wished kept secret.

When the meeting was closed a strange lady, who with her husband had moved into the neighborhood, remarked to sister Wilson that she would like to relate a circumstance to me. Sister Wilson introduced me to her, and she related the following: When she was about fifteen years old, she worked awhile in the family of an Odd-fellow. At one time he left one of his books out. She got the book and read it. As soon as he found she had read it, he sent for four of his brethren and they compelled her to take a terrible oath with the penalty of death, if she ever revealed anything that was in the book. Before the congregation went out I called their attention, and told the circumstance without giving her name. It seemed to make impression.

Last week I loaned the grange ritual, for subordinate granges, containing the form and arrangement of a lodge or grange; the initiatory ceremonies and oaths in the four degrees; installation of officers, and burial services; also their toast song, harvest dance, etc. I copied it entire.

I did not intend to write so much when I began; but permit me to add a part of "the Patron's toast" at the "harvest feast:"

"Here's to the grange! O brothers true,
And sisters fair and sweet;
Fill up, and pledge yourselves anew
As round the board we meet.
We've Flora crowned with fragrant flowers,
To Ceres brought the corn;
Pomona's fruits from garden-bowers,
Our table's to adorn.

"Here's to the grange, the dearest place,
For us, save Heaven and home;
We greet with joy each well-known face,
And friends we all become;
We link our hands the altar round,
With emblematic chain,
The solemn oath by which we're bound,
Was taken not in vain."

R. Loggan.

Meetings at Howell, Mich.

Bro. L. N. Stratton writes to the *Wesleyan* of the meetings at this place as follows:

"We found found Howell over-run with a circus. The meeting for the evening had been insufficiently advertised, as, for the last two weeks, including this, the notice had been omitted from the village papers. The posters had not been seen by even half the friends, and a part of the one hundred they had were thrown loosely into the wagons of farmers. Numbers of friends did not know, or had forgotten there was to be a meeting. But by the kindness and assistance of the brethren, we went around the streets and announced a meeting for Wednesday afternoon and evening, and Thursday afternoon and evening. We had good meetings, though not large.

On Thursday we were gladdened by the coming of Rev. J. H. Canfield, whom though not having see we loved. On one evening of our meeting as advertised, was the circus continued; on the second a well advertised strawberry festival. On the last evening the large Union School held an exhibition. We had all these to contend against. But the battle of life is always fought up hill, and to know defeat is not within the power of God's truth, nor should be of his servants. This is a locality where Bro. John Levington's influence is very much felt, as his last charge before he became "insane" (!) is the next station below. The brethren of the M. E. church here in Howell and down at Brighton, are daily praying that more of the ministers may become crazy in the same way. And their prayers are being answered. Rev. Mr. Springstein, an able and useful pastor has renounced Masonry, is being persecuted, and is on the high road to increased usefulness and heaven. Another minister of the same kind whose name is forgotten, adds one more to the list. The brethren here at Howell have their private prayer-meetings refusing to favor Masonry any farther in the M. E. church. They are very anxious to be organized into a Wesleyan or Free Methodist church if they can get a pastor. We understood that they preferred the Wesleyans on the whole. Certainly some one should seek to save them, as there is a large company that soon will scatter as sheep having no shepherd. They are sighing for Bro. Rathbun still, who lectured and preached here, and whom they had strongly hoped would come. Brother Canfield, who organized at Brighton and Pleasant Valley, has now a charge of near one hundred members, has built with the brethren a church at Pleasant Valley, which will be dedicated soon. Another at Brighton is contemplated this autumn."

Correspondence.

From Southern Kansas.

Coffeyville, Kans., June 18, '74.

Editor Cynosure:

While the Masons of southern Kansas—and I presume nearly everywhere else in the United States—are preparing a big advertisement for themselves on the 24th of this month, and the grange and the lesser orders of darkness are preparing for a grand display, their doings being puffed gratis by nearly every paper, and endorsed by nearly all the ministers,—I say while all this is being done, the agitation against secret orders is steadily going on, and there is no power on earth that can stop it.

The *South Kansian*, published at Independence, reports among other outrages at that place that an old man, named Perkins, was knocked down for saying that a Mason was no better than a horse-thief. If friend Perkins had said that a *good* Mason was no better than a horse thief he would have been about right, for it takes a very bad man to make a good Mason. I learn from a man just from Independence, that Mr. Perkins went to Justice Scott of that place, and tried to get out a warrant for the arrest of the man who knocked him down; that Scott told him that he was a Mason and that he must mind how he talks hereafter, and then told him that he must go somewhere else for a warrant. That is Masonic justice.

A stranger, a little intoxicated on the street a few days ago, said that he would not believe a Mason on oath where another Mason was interested, and said that Masons commit nearly all the crimes and all get clear. Another man that I had heretofore thought a Mason said, "When I make up my mind to be a rascal and a thief then I will fortify myself so as to be successful by joining the Masons, Odd-fellows, grangers and the M. E. church; then they can never get a jury to convict me."*

We have a little lodge of Masons in this city, organized last fall. They have been busy ever since roping in "green horns;" so this little flock of goats have not had any chance to advertise themselves and make a display of regalia until the recent death of one of their members, Esq. Hazard. This occurrence allowed them for the first time to my knowledge to show off; and a very poor show it was. The most sensible of the Masons did not turn out. The procession was composed of old men that looked as if they ought to have better sense, a few simpletons, and a few nice young men who might have made brilliant men had they not enslaved their souls to the dictate of a secret order. The ceremonies at the grave were about equally divided between the pagans and Christians, only the pagans got the Rev. Hedges, an Odd-fellow, Masonic M. E. minister to conduct the Christian part and seemed to make the two religions harmonize by leaving out Christ in the hymn and prayer. They went through with the usual amount of blasphemy by calling God a Grand Master and heaven a Grand Lodge. Rev. Hedges tells me that he is a Mason and an Odd-fellow, and that he never has seen anything wrong in either. I pity him, as being very dishonest, or very ignorant; and fear he is both.

The Masons are to have a grand time at Independence (in this county) on the 24th inst. (St. John's day so-called). Invitations are sent to all the lodges near here. In view of so much grand display I sent a short article to the *South Kansas Tribune* last week, calling on the Masons to turn out in mass; that I wanted to see them all and to hear their speaker tell which St. John was a Mason and how he could be a Mason when Masonry is only 157 years old. I also called on the grange to turn out and try and learn something from its parent, Masonry, and requested "Anties" to turn out and see the heathens, and closed with the following lines:

"Don't get frightened nor surprised,
At pagans dressed to advertise;
For its only Satan's brigade
Going out on dress parade."

[continued on 12th page.]

OUR MAIL.

J. Lautz, Burlington, Mich., writes:

"I will try and raise some subscribers for the *Cynosure*, hoping you may soon have the required number. May God add his blessing to your labors of love."

Philip Bacon, Wheatogue, Conn., writes:

"Since I have been reading the *Cynosure* (three months) I have become very much interested in the subject, and feel a strong desire to be more enlightened in regard to Masonry, as I am satisfied that it is the cause of much that is evil in our community. There has not been within my remembrance any public opposition to the craft, and they have had it much their own way both in church and state. I became acquainted with Mr. J. A. Conant, of Willmantic, last winter, and through him my attention has been called to the subject. There are none in this section who interest themselves in your work except Mr. Reid and myself; . . . but we mean to do all that we can. When we have read the papers we give them a circulation, and hope that an interest may be aroused and that many more will become subscribers. . . We hope to be able soon to send you a list of twenty-five cent members."

He also sends for extra papers and tracts.

Dustin Reed, Seneca Castle, N. Y., writes:

"I have fought the enemy almost forty-eight years. I can last but a little longer. I was born in June, 1789. I can do but little, but I'll keep trying. I think I shall get some more subscribers in the course of this season."

Seward Robson, Italy Hollow, N. Y., writes:

"I have uses enough for my money but cannot do without your paper. Prof. Blanchard made music for the secretists at Hamilton when he lectured there."

Aaron Phipps, Eagle Harbor, N. Y., writes of a conversation he had with an old sick man at Lawton who said he had been a Mason forty years, and that living up to the first three degrees of Masonry will carry any man to heaven.

W. Banks, Phœnixville, Pa., writes:

The *Christian Cynosure* has a great work before it. . . I had become afraid to distribute tracts till last Sunday afternoon, I went out and found I gathered strength as I proceeded, thanks be unto God."

Wm. A. Bartlett, El Paso, Ill., writes:

"I want you to continue the paper until notified to stop it."

He says that he has been working for this reform for over forty years as a seceding Mason.

Edward Brown, Medford, Minn., writes:

"I do not agree with you on the Constitutional Amendment question; but I am with you heart and hand on the anti-secret order question, in all its forms."

A subscriber at La Grange, O., asks:

"How is it that Elder Bernard should become a Royal Arch Mason and be but twice in the lodge-room;" and also, "does tract number seven give the Master Mason's oath which is now used by Freemasons?"

By referring to the *Cynosure* of June 11th, page 12, he will see that it is stated that it was old Mr. Rollns from Vermont, not Elder Bernard, that was in a lodge-room but twice. He says the first time he was in, he took the first three degrees; and the second time, he took the *Chapter degrees* and was made a Royal Arch Mason. Tract number seven (Satan's Cable Tow) gives the Master Mason's oath as it is now administered in Masonic lodges. Masons now make (we have heard) some verbal alterations in it, but it is *in substance* the same thing.

Rev. A. W. Paul, Summer Hill, N. Y., writes:

"The *Cynosure* is always welcome, and since its enlargement is is more welcome, if possible, than ever. Ever since I have been a subscriber I have made it a rule to not allow it to be used as waste paper, but scatter them as tracts among the people with whom I labor. When I am riding to my different appointments I hand out the papers to the people I meet with on the road, and sometimes send one to a friend through the mail, when I think of one who has never read a copy. Sometimes I have the satisfaction afterwards of seeing their names in the letter list."

I. W. Lowman, Auburn, Ind., writes:

"I expect to do more for the paper. I love it and the cause it advocates. It meets with many sympathizing friends and will do great good."

David J. Ellsworth, Windsor, Conn., writes:

"I have been in receipt of your paper, the *Cynosure*, the past three months, and have got much interested in the work and object. I will remit the subscription price ($2.) for a year. I have kept clear of secret societies, but wish to aid in enlightening others and warning them against this foul and loathsome carcass, "Freemasonry." I have just finished reading Elder Bernard's expose before the Syracuse Convention. Its enough to make one's blood boil! And my mind is, that it should be put in tract form, and scattered like autumn leaves from one end of the continent to the other, let the cost be what it may. The *Cynosure* is my style. I am a free man in Christ, and will not be brought under the power of any. Am decided and outspoken, and love the truth. I feel like enlisting in this warfare, to fight while life shall last, not fearing what man may say or do unto me. There are two important items Elder Bernard does not mention in his paper, viz: the time, and money, worse than thrown away. My next neighbor is a Mason, and he declared to me the other day that Masonry had never been revealed; that no true Mason had ever uttered any of its secrets to the world, etc., etc. There is a lodge in this town; and three ministers (?) in it."

Bennet Chalfant, Mt. Vernon, Iowa, writes:

"I prize this paper so that I cannot afford to miss one number. You may count on me for a life subscriber."

T. F. Hallowell, Haldane, Ill., writes:

"I like your paper well, too well to do without it."

P. W. Taintor, writes from Chapin, Ill:

"I think that you soon will get some more subscribers from about Springfield. It is a stronghold of Freemasonry. Many men about there are strongly opposed to it, but are not well enough posted on the disclosures to feel independent enough to take a decided stand."

Jas. Springer, Springerton, Ill., writes:

"We intend to make a stir against secretism in this corner. We are not organized, however, and hence cannot work as effectually as we could wish. Yet we mean business just now."

Dr. L. C. Cook, Albion, Ind., writes:

"Please call the attention of Rev. J. P. Stoddard to Mr. C. W. Reeves, Plymouth, Ind., who may be a valuable accession as a political help in our cause. He is a lawyer, and shocked the fraternity here on the Fourth by hitting them hard in the face on the secrecy question in a public speech."

As we all wish to know our friends we quote this here. There are no *Cynosures* taken at Plymouth. Cannot some one commence a club there with Mr. Reeves name?

J. Fink, Mt. Vernon, Iowa, writes:

"Please put me down as a life member. I will do all I can for you."

H. H. Lingo, Bealsville, O., writes:

"When I wrote you a month ago, sending you three new subscribers, I was hurried, and did not tell you about the petitions you sent me. A delay in the mail caused them to be late reaching me. I only had one day to operate in, but I got on my horse and started out in the morning, and at night I had sixty-seven names to the petition, three subscribers for the *Cynosure* which I sent you. Yesterday I rode all day to see our three month's men whose time is out and to get new subscribers, but had bad luck; the times are so hard here money is almost out of the question; we have had no rain here to amount to anything since the first week in May. Consequently, our grass and oat crop is a failure. The farmers cannot sell their cattle, from the fact that the pastures are so burned out they cannot get them fat, and you can't give thin stock away here now. J. M. renews for three months more. He is an Odd-fellow and says you do know something about secret societies, but he won't tell what it is."

We are glad you have called on the three month's subscribers. During these months while hundreds of such subscriptions are expiring, we hope so far as convenient, those who sent them in, will obtain, if possible, renewals, if not new subscriptions to take their places. This is a good time also for those who have not commenced to work to begin.

Forty Years Ago.

The Influence of a Paper.

In an open letter published in August, 1828 from Henry Jones, pastor in Cabot, Vt, is the following paragraph:

"Considering Masonry as I have for several years, it has been my endeavor to occupy the position of neutrality respecting it, not encouraging its celebrations, funeral formalities, etc., until perhaps the fore part of April last; when, receiving something of an Anti-masonic lecture from a Christian friend, not a member of our religious society, I soon consented to take up, as I called in at a neighbors, the *North Star*, which represented the Masonic institution to be immoral and corrupt; and on being told that one of the editors, who had formerly been a Mason, had now renounced it, and declared its secrets to be out, on obtaining satisfaction with regard to the credibility of the man, my mind was at once attracted to see what reasons he had assigned for such a course. From this time, being out of the society of the fraternity and alone, as it were. I continued to borrow and read that paper, and examined that subject until I became satisfied that the time had come when it was my duty, at least, to withdraw my connection from the lodge."

He accordingly sent a letter to that effect to the lodge with which he had been connected, which published in the Vermont papers, that King Hiram Lodge of Waitsfield had "voted unanimously that Henry Jones, now residing in Cabot, a Master Mason, and a member of said lodge, be expelled therefrom for unworthy and unmasonic conduct. Printers in the United States, friends to the cause of Masonry, are requested to insert this in their papers."

No man is answerable for having in years past, been a Freemason. But the time has arrived that has produced a new era in the affairs of the institution. The people are determined to put it down and they will never desist till the object is accomplished. Yet Masons who conscientiously and honestly renounce their idol, are everywhere joyfully received by the good and the virtuous with open arms.—*Seneca Farmer.*

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11. Beginning of the Gospel.
"	12.	i. 16-27. The Authority of Jesus.
"	19.	i. 45-48. The Leper Healed.
"	26.	ii. 14-17. The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5. Jesus and Sabbath.
"	9.	iv. 35-41. Power over Nature.
"	16.	v. 1-15 Power over Demons.
"	23.	v. 14-24. Power over Disease.
"	30.	v. 22-23, 35-43. Power over Death.
Sept.	6.	vi. 20-23. Martyrdom of the Baptist.
"	13.	vi. 34-44. Five Thousand Fed.
"	20.	vii. 24-30. The Phœnician Mother.
"	27.	Review.

LESSON XXX.—JULY 26, 1874.—THE PUBLICAN CALLED.

SCRIPTURE LESSON.—MARK ii. 13-17. Commit 13-17; Primary Verse 17.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners!

17 When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

GOLDEN TEXT.—"For they have wholly followed the Lord.—NUM. xxxii. 12.

TOPIC.—He came to call sinners.

HOME READINGS.

M.	Judg.	vi.	6-24—Gideon the Farmer.
T.	1 Saml.	xvi.	1-13—David the Shepherd.
W.	Luke	xix.	1-10—Zaccheus the Publican.
Th.	Acts	ix.	1-20—Saul the Persecutor.
F.	Luke	vii.	36-50—The Pharisee's Supper.
S.	Luke	xiv.	1-24—The Two Feasts.
S.	Mark	ii.	1-17—Eating with Sinners.

TOPICAL ANALYSIS.

Jesus by the Sea Side,	verse	13.
The Call of Matthew,	"	14.
Eating with Sinners	verses	15, 16.
The Great Physician,	verse	17.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

At the beginning of this chapter, Jesus has returned from his first preaching tour of Galilee. If you have a map, by drawing a line around the outer towns and cities you can tell nearly where he went. As he came back, many scribes and Pharisees came to hear and see. We have next "the healing of the sick of the palsy." Find out who the helpers and who the hinderers were, who was the healer, and who was healed. Are you helpless or healed, a helper or hinderer?

What is the first topic? What sea was this? Who followed him? Why? (Mark iii. 8.) Did all that follow him believe on him? Will following save if we do not believe? Really, we cannot follow if we do not believe!

What is the second topic? What name is given him in Luke v. 27? What in Matthew ix. 9? The publicans were tax-gatherers for the Romans, and were very much disliked by the Jews. They often oppressed the people, and extorted money from them. What did Jesus say to him? What does Luke say, chapter v. 28? Did he wait, or bargain, or ask questions? Does Jesus call individuals now? Did he ever call you?

What is the third topic? Probably this was some little time after the call. What happened? Whose house was the feast in? Who were called? The publicans and sinners were old friends of Matthew. Why do you think he invited them to eat with Jesus? Is that a good way to bring sinners? Who do you think were pleased? Was Jesus pleased? Who were displeased? Did they wish to go to the feast? (I think not.) Did they wish others to go? No. Do you think Jesus ever eats with people now? Does your papa or mamma ask "a blessing?" Ask them to invite Jesus. Do you think he boarded with the widow in 1 Kings xvii. 9-16? Has he made any feasts? Will you be there?

What is the fourth topic? Who heard what the grumblers said? Does he always hear? (Do you ever find fault?) Did he answer? Repeat his answer. Who is the physician for? Who is the sick man for? Who is Jesus for? Are you for Jesus? We find Jesus when we believe that we are sinners.

LESSONS. Christ calling sinners by name. The way to follow. The feast a sinner made for Jesus. Asking other sinners to meet him. The people who found fault. The feast Jesus spreads for sinners. —*National Sunday-School Teacher.*

The Social Nature of the Sabbath-School.

The Sunday-school can be a success, only where all elements of strength are duly worked. Its social spirit must be warm and cheerful, yet thoughtful and reverent.

It is not the *awfully* good people, who win the young to Christ, nor the light, trivial people, but the true, genuine, earnest people.

The Sabbath-school should be like a home. We do not enjoy visiting, where a frozen respectability stiffens every moment, nor where a course,

rollicking familiarity disgusts us, but where an easy refinement makes a genial atmosphere of kindness. The Sabbath-school ought not to be conducted like a state funeral. Neither ought it to be kept in a perpetual titter; —the Superintendent telling stories with far more fun than piety in them, and all the exercises carried on upon the "high pressure" principle of excitement and hilarity.

There is an atmosphere of home-like cheerfulness in the school where the social element is properly used; officers and teachers greet each other, and the scholars, warmly, cordially, heartily. Differences of social standing that, elsewhere, keep the poor reminded of the shabbiness of their clothing, and the coarseness of their manners, are entirely ignored here.

In the model Sabbath school, everybody is kind to everybody, because everybody loves everybody, for Jesus' sake, who cares for us all with such an infinite tenderness. Everybody's face reflects the beaming of his kindness, in a way that is altogether good and pleasant; "like the dew of Heaven, when the Lord commanded his blessing, even life forever more."

Children are specially susceptable to these influences. They attract them as certainly as do pretty clothes, dainty food, bright flowers, or sweet music. They know intuitively whether your cordiality is sincere, or whether you are condescending and kind, from a sense of duty. Only the plenitude of the love of Jesus, can make Sabbath-shool workers genuinely social.—*Natl. S. S. Teacher.*

Now prayer is always appropriate, but it is not the only thing to be thought of. We may cry to God till our voices fail. He will not do for us, what we ought to do for ourselves. Such efforts remind one of a priest who was walking over the fields of his peasant parishoners, blessing them, and praying for good crops. "No use in praying here," he said, when he came to the land of an indolent farmer; "This ground must be worked better."

A Sabbath-school scholar who does not study, goes to school at a great disadvantage. There are many children who think the lesson paper is so easy and so handy, that it needs no study. All they want to do is to look over it for five minutes, and then run away to school, thinking they know something about it. If these children would catch their teachers at this sort of work, they would raise a great commotion about it. If it is the duty of the teacher to know the lesson when he comes to the class, it is as much so of the child. A studious child makes a studious teacher; for if the child knows something about the lesson he compels the teacher to keep up at least even with him. If there are four or five children in the house, it is pleasant to study the lesson together; and if father and mother will help them, and do it pleasantly, it will be all the better.

Home and Health Hints.

A Timely Topic.

What is true with regard to the necessity of adapting one's regimen to a change of country has its application also to variations in the weather at home. The diet of summer should vary from that of winter, and the instincts of many persons direct them rightly. They are careful to modify their food as well as their clothing when warm weather comes on. Others, however are no so careful and sensible. The substances that develop carbon, such as fat meat, are eaten as largely in June as in December, and the fruits, which are in a double sense seasonable, are neglected. Hence many of the cases of diseases of the digestive organs, so common in summer are produced, while persons of more than ordinary strong constitutions are far more warm and feverish than they need be.

It is not our purpose to dilate on facts which may be found in any popular work on sanitary science.

We have merely glanced at a few points as a reminder of the truth that people can so adapt themselves to extreme heat as to be measurably comfortable with the mercury at above ninety in the shade. It is scarcely necessary to add that exposure to the sun and excessive muscular exertion are to be avoided. Drinking profusely of iced beverages by persons in a heated state, the danger has been so plainly shown by repeated instances of sudden death, that no warning ought to be required. Yet it is only a few days since a St. Louis barkeeper sought to check his perspiration and cool his blood by getting into a large ice-chest. He succeeded in effecting his object, but the artificial chill thus superinduced was soon followed by the coldness of death. To wind up, we would advise all sufferers from the "heated term" to keep cool, if they can, and, at all events, to be careful not to fall into such mistakes in diet, drink, or exposure as to help the weather in making them uncomfortable.—*Cincinnati Gazette.*

If your child is naturally feverish and restless at night, let its diet through the day be principally oat-meal. This affects the kidneys most decidedly, and will be far better than a dose of nitre that physicians so frequently prescribe for this trouble. If this feverish state be from worms, which you can soon find out by observing if the upper lip is swollen or blue, the nose pinched or white, if the child rubs the nose, especially at about sun down; the child getting more irritable at that time, freakish at the table and perhaps vomiting its food, with or without a pendulous stomach, some or all of these characteristics being present, a glass of sweetened milk will seem to quiet the worms and allow a restful night for the little one. If you are sure it may be from this parasite, drinking freely three or four times of summer savory tea, if the child will take it, or the same quantity of the herb, dried, stirred into syrup, may be received by the child satisfactorily. If this is not effectual, santonin, six powders in one-eighth grain doses, four hours apart, should be sufficient for any child between ten months and four years of age.

For the Sydenham Scarlet Fever.—This, in its incipiency, generally requires nothing but a nice pack in tepid water, or a bath is better, if the child will take it. Putting several compresses upon the back, changing as frequently as they get heated, plenty of gruel, corn meal is best, without milk, well salted. If the child should be delirious, as is usual at night, one or two drop doses of belladonna may be given, if you give the attenuations give them in water as they will give a more satisfactory result. If the child is of a restless, irritable habit and will not keep still from habit as well as from this trouble, rub the spine well with lard or bacon oil.

For inflamed eyelids, pulverize starch finely, put into a little thin muslin sack and place over the lids at night. this has been useful when cerates and lotions have irritated.

Farm and Garden.

Under-Drainng.

Abstract of the address of Dr. Geo. C. Heckman, President of Hanover College, to the Farmers' Club of Hanover Township:

UNDER-DRAINING, THE POOR FARMER'S MINE.

All lands do not need artificial draining to produce fair crops; but there is very little land that would not be improved by under-draining. All high lands that contain too much water at any season require drainage, if the water injures the particular crop, or prevents the ground being prepared in time for the crop. Such land may be used permanently for grass, with top dressing, and occasional plowing and seeding, but even for this use it would pay to under-drain. Careful attention to the color of crops will show where draining is especially needed. Their yellow spots and slow growths are nature's prayer for tiles; they do not show bad soil as often as watered soil.

DOES UNDER-DRAINING PAY?

"How much its cost per acre" depends on circumstances, and will vary therefore according to locality and the amount of labor that could be done by permanent hands on the farm. The elements of the estimate are these:

The cost of engineering and superintendence, and excavation, depending on price of labor, nature of soil, and depth of drains; cost of tiles, determined by size and frieght; and the laying and filling. If laid in stone it is easy to determine the comparitive cost. Stone only to be preferred when on the ground, and tile too expensive on account of distance.

Where the work is well done, it is a permanent work, there being reason for thinking it may last a hundred years. Will it pay? So far as I know, I never knew of a case wherein it did not? The increase of one-sixth average productiveness has been the lowest report I have heard. In many cases twenty-five per cent. on the investment, is reported. In a heavy clay soil one reports from six to ten bushels of wheat extra. A farmer near Indianapolis tells me all his farm has been under-drained but what was naturally the best, and now that is the least productive.

There are other valuable ways in which it pays. It makes farming more regular as to seasons because less dependent on weather. It makes farming easier, because it gives more time, from four to six weeks annually, for work. The soil is dryer, more friable and therefore, more easily worked. There are no spots to work around, or to be worked over without return, but the plow has a straight stretch. Any practical farmer can take the above facts and cipher out for himself how —not only are there far larger returns for the labor and expense of working the farm—but how the labor and expense are visibly reduced.

CLAY SOILS,

especially, invite under-draining. They need it more; it can be done cheaper than in any other soils—the drains are far more permanent—and the land generally provides the kind of clay needed for tile making.

To sum up—other things being equal, a well under-drained farm may be regarded as the poor farmer's mine, and the rich farmer's bank.

Fattening Cattle.—The editor of the *Cultivator and Country Gentleman* says: Bousingalt estimates that an ox weighing 748 pounds, fed on 40 pounds per diem, will increase in weight about 2 pounds daily. According to Mr. Low, an ox weighing 770 pounds and consuming 2, 223 pounds of turnips per week, if he thrives, will gain in the same time nearly a stone, 14 pounds in weight. Allowing 100 pounds of hay to be worth 676 pounds of turnips, the increase is still about 2 pounds a day. Mr Dubois says the quantity of green fodder consumed by an ox during the eight months when he is fattening is equivalent to 6,600 pounds of dry hay. The average ration of green forage per diem he calculates, therefore, as equivalent to about twenty-seven pounds of hay. But this average is evidently too small, particularly for cold weather, which was proven in the valley of Auge in Normandy. Mr. Stephenson estimates that 57 per cent. of the whole animal will be butcher's meat; 8 per cent. tallow; 6 per cent. hide; and 29 per cent. entrails. This of course depends upon the condition of the beef—a fat one will yield a greater per cent. than a lean one. Others give the per cent. of meat at 53 to 62 per cent.

Grain for Poultry.—There is no other grain that is relished so well by fowls as Indian corn. It must always continue to be, as now, the American poulterer's main reliance, for, although for fattening to use in certain cases, it possesses more nutriment for the price than any other grain, and is always to be obtained. Corn can be given ground and unground, raw and cooked. Oats we prefer ground fine, as otherwise the hulls are too harsh and bulky. With wheat-bran and middlings, wheat in the kernel, barley and buckwheat, there need be no difficulty in avoiding monotony. Rye, though the poorest grain of all, may be given occasionally, and brewers' grain if convenient.—*The Poultry World.*

The Christian Cynosure.

Chicago, Thursday, July 16, 1874.

EDITORIAL CORRESPONDENCE.

PRINCETON, Ill., July 8, 1874.

Dear Cynosure:

Freemasonry is struggling for the control of this country by controlling its centers of influence: town, county and State. Every minister, and especially every Congregational minister, who will not bow the knee to its idolatries in the lodge, or make himself an outside supporter of it, is marked and quietly slandered down; his congregation is thinned by an invisible hand; his excellence ignored; his faults and frailties magnified, and himself put at a discount.

Since I left home I stopped with a minister, who has given little attention to and taken no part in the lodge-discussion, but who is an honest man. An old college comrade called on him, who is a Knight Templar. He was rejoiced to see him; told him he "had not been in a lodge for three years," and the minister thought his friend cared little for Masonry. I asked him if he had not been in a "commandery" within three years? He blushed and stammered out, "I have been in a commandery once in three years." But mark, he did not say he had not been in more than once,—he has probably been a constant attendant. Thus this old college friend was deceiving the man whose bread he was eating, and whose hospitality he enjoyed!

The moment a young man sets his face to seek success in life by secret advantages, he is a dishonest man entering on the pathway of dishonesty.

I learned from this Knight Templar that Mr. Powell, of Aurora, nominated as State Superintendant of our schools, is also a Knight Templar. Of course he has drunk the fifth libation from a human skull, invoked a double damnation on his soul, if he violates any one of the seventy-two oaths which he has taken, which oaths bind him in confederacy with the worst of mankind. Are the schools of the State of Illinois to be guided, and our boys influenced by such an example as this? If our schools and youth are to be corrupted by such examples, we are certain to follow the lost nations.

I hope measures will be taken to question Mr. Powell, and unless he will leave so wicked and corrupt a combination, he should be opposed as vigorously as we opposed the desecration of the Chicago Custom-House. The school lost, all's lost. As I write, word has come by the paper that the savage pursuit of Gen. O. O. Howard still continues. President Grant has given him, however, the important department of Oregon. Yours truly, J. B.

THE UNITED CHURCHES OF CHRIST.

The lodge is a confederacy; not a brotherhood. By no explanation, physical or moral, can that name be anything but an assumed one. Sworn allies, offensive and defensive, the supreme principles of love and law have no recognition in their union. The oath makes the bond, and pride, fear and selfishness rivet it. The cunning and deceit of the devil in giving the name "brother" to the dupes of the lodge had its purpose—to carry out the false and soul-destroying system in every particular. Christ applied the word to his followers in the new and glorious relation perfected by the Cross and the Resurrection; but the race in general are "neighbors" by his uniform use of the word. What then must complete the lodge system, after a substitution for the death, burial and resurrection of Jesus, the new birth, the allegiance of the soul to God as the highest authority, and his Word as supreme law, but to steal and misuse that name, which, aside from the limited natural relation, belongs solely to the family of saints.

So, as the conscience of the churches is awakened to the dark system, and Christians become separate from it by disfellowship, must we expect the true idea of brotherhood to prevail? The soul struggles that go before such separation from sinful fellowship; prepare the way for that which is true and holy. The churches and denominations which have reached this ground, must feel a union with each other, a mutual reliance, which the progress of our cause will develop and strengthen; in denominations that foster independence, individual churches, as they put away the lodge will be drawn to each other, spite of doctrinal lines, and in the more centralized systems churches will become independent, or take themselves by independent action from the tainted pastures of one denomination to the pure fields of another. And in proportion as the lodge system is seen to be the darkest and most opposed to the kingdom of our Lord and Saviour Jesus Christ, will the fellowship of those churches and Christians who thus recognize and oppose it, be confirmed and blessed of God. The *brethren* who lately dedicated a house to the unmixed worship of Jehovah in Marengo, those whom Bro. Travis assisted in a like joyful occasion in Ohio, the praying bands Bro. Stratton found in Michigan, all feel a quickening of their love toward those who by God's help, will not countenance this conspiracy of Satan.

And this brotherly affection should be cherished and strengthened. It should be felt year by year more strongly in our annual meetings. For its growth and perfection let us pray and work until all who are in Christ, "called to be saints" and brethren of our Lord Jesus Christ, see eye to eye on this question.

THE FIRST ILLINOIS DISTRICT.—This district is composed of seven wards in Chicago, fourteen towns in Cook county and the county of Du Page. Its present representative in Congress is a gentleman by the name of Rice. He has thus far attained to fame in but a single instance. A post-master in his district, a maimed man, was turned out and a Freemason put in his place. For this courageous, high-toned act he will doubtless expect to receive the votes of the inferior class of Freemasons in Du Page county. The better members of the fraternity, however, will despise the author of such a meanness as others will, and if a decent man is nominated a heavy vote can be polled against him; enough at least to throw the election into the hands of another candidate. The question is not whether it was a manly thing to do, not whether Freemasons are proper persons to hold office, but whether Mr. Rice owns the post-offices in Du Page county and can use them for his own individual aggrandizement or not. The detestable doctrine, that men whom we elect to serve us are to be our "Right Worshipful Masters" and distribute offices around among those who will work to re-elect them, has gone about far enough. There are a hundred men in Du Page county who are superior to Mr. Rice in ability and incapable of the mean act by which he has gained the only laurels he wears—turning out a man who uses a crutch to put in a personal retainer, against the will of the people of the town. Let every American citizen in the first district who loves fair play look around for some fair man to fill this Congressman's place.

TWENTY THOUSAND DOLLARS.—A paragraph has been going the rounds, stating that the congregation of Prof. Swing had lately raised twenty thousand dollars to discharge a debt resting on the Fourth Presbyterian Church of Chicago. The impression created was that the money was given under the inference to be drawn was as any one pleased. If a man chose to say, "What a great man Prof. Swing is!" no one would probably object. It seems, however, that the money was not given. A set of ten per cent bonds were issued and these bonds were *sold* on the Sabbath. In other words the church became for the moment a Chamber of Commerce, and the congregation a Board of Trade. "How long, O Lord, how long!" Is this the Christianity of to-day. God in his great mercy give us humility for our sin and grant his spirit to lead us nearer to himself!

NOTES.

—The Masons of Philadelphia are more modest than their allies of Chicago. The latter, after securing an invitation from the government authorities to lay the Custom-House corner-stone some months ago, put off their ceremony to June 24th, their fabled saint's day, thus to inspire the gaping crowds more fully with their supreme dignity, and fix in their minds the anniversary of their order. In Philadelphia the corner-stone of the public buildings of the city were to be laid. It was an event of public interest and a public day, July 4th, was chosen; but the Grand Lodge of Pennsylvania were at length called in to parade their rites, so loathsome to every American heart. The "order," as usual, faced out their assumption of superiority in the procession and exercises. But it must have sounded strangely on a freeman's ears to hear, after the Masons were through, the words of the Declaration of Independence recited, and the orator of the day say: "One hundred and eighty years ago, when this city and this province was a wilderness, William Penn, then the proprietor, dedicated this very spot of ground as the suitable site for the Public Buildings of his projected city." That was before the birth of Masonry, but had the revered Quaker surmised the desecration of the time and place he would no doubt have made his gift a provisional one, and the transactions of Independence day would have been the forfeit.

—On corner-stones, a correspondent in Kansas City, Mo., writes: "We have just had another Chicago case of corner-stone laying here. The State is building an orphanage, and the Masons were called upon to perform their ungodly ceremonies on the occasion of laying the corner-stone, one of our leading ministers performing the high office of orator. There were on the platform to my own knowledge, preachers of all denominations (for all the preachers in this city I believe are Masons) infidels, Mormons, Jews, and a goodly array of saloon keepers."

—A very remarked feature of the Chicago procession was the contrast in the physical and intellectual appearance of the various bodies. The more dignity, the more titles, degrees, badges, plumes, crosses and lodge fustian, the lower seemed the individual in the moral scale. Deacon T. T. Gurney, 33d deg., who marshalled the "Oriental Consistory" (32d and 33d deg. Masons) might not unjustly have been charged with disgracing his 'order" by putting at their head those whose countenances and persons showed most beastiality. The Odd fellows were much better looking men than the Masons, and the Knights of Pythias excelled either.

—Bro. Travis reports to the *Free Methodist* the dedication of a new house of worship in Summerfield, O., by the brethren who refusing to fellowship the lodge formed a Free Methodist church in that place a year ago. The church was dedicated June 21st. It is of convenient size, tasteful in appearance and well constructed. Bro. J. M. Rownds acted as building Committee and pushed forward the work to a completion in two months. Of the dedication Bro. Travis writes:

We preached on the occasion from Psalms xciii., final clause of 5th verse,—"Holiness becometh thy house, O Lord, forever." God, who by his blessed Spirit had visited us in the love-feast, owned the word; but it was at the sacramental board, after the 4 o'clock preaching, that the richer anointing was given;

"When heaven came down our souls to greet,
And glory crowned the mercy seat."

The prayer of our people is earnestly requested for the dear brethren and sisters in that locality, who in their isolation from any other society, and without knowing us except as set forth in our Discipline—not having met any of our preachers, except the writer—have from principle, and with desire to glorify God, thus come out to be a separate people; and this in the face of bitter opposition, in the very midst of tobacco-raising portion of the State.

—We call attention to the letter from the wife of a respected Baptist minister of New York and co-laborer in the reform on Rev. E. M. Spencer. The conversation related by Elder Bernard will be recol-

lected. If the lodge can exercise such stultifying power over such men how must it doubly harden the heart untouched with the love of God!

—The late annual meeting of the German Baptists, commonly known as Dunkards, held in this State, discussed at some length one of their customs regarding the private examination of those seeking admission to their denomination. Many argued that it should be public to prevent the accusations of secretists that they were a secret society. On every hand, during the discussion, the principles of the body in opposition to the lodge were shown.

—S. A. Hurlbut, of Belvidere, Ill., a prominent defender of Masonry in the Ellen Slade murder case, is now working up a convention in the fourth congressional district of this State for a renomination to Congress. Honest men of that district will be recreant to duty if he is allowed to return to Congress.

National Christian Association.—Some good friends of our cause in remitting the fee for annual membership, enclose it in business letters to the editor or publisher of the *Cynosure*. Will not all remember that such letters should be addressed to C. A. Blanchard, 11 Wabash Ave., Chicago. It saves trouble to have such letters go to the place at once. Let every *Cynosure* subscriber collect twenty-five cents from all the Anti-masons in his neighborhood. Let fathers and mothers send the fee for their children. Then put the amount raised into a draft, postal order, or registered letter. Write down the name, age and address of each person, and send to the Corresponding Secretary, C. A. Blanchard, as above stated. Don't wait for cool weather to begin. Now is always the best time to do good. Two life memberships came in last month, and a large number of annuals, while nearly five thousand members tickets are now in the hands of devoted laborers in this cause. Send in the names and fees at once; we cannot afford to delay.

The Vail Removed is the title of a new book by a classmate of H. W. Beecher, being a review of the council which sat not long since in Brooklyn, and of the public utterances and writings of Mr. Beecher. Though not written in connected style, on nearly every page it brings Bible truth to bear in an impressive way upon the doctrines and known practices of the Brooklyn pastor. No one can read it without feeling conscience quickened and spiritual life deepened. Thousands of such volumes should be circulated to stay the churches from lapsing into liberalism and infidelity. Single copies 50 cts.; per dozen, $5.00. Address D. F. Newton, 303 West 20th St., New York.

ANOTHER GREAT CHICAGO FIRE.

OVER FOUR MILLION DOLLARS LOSS!

The "Cynosure" Office Safe.

Chicago, Wednesday, July 15th.

Just as the *Cynosure* was being prepared for the press (a little before 5 P. M.) last night, a fire broke out among a lot of wooden buildings near Twelfth street, and soon assumed the magnitude of a great fire, but few who laughed at the calamity to "Niger-dom," as that part of the town was familiarly called, had any idea that those flames would devour the great buildings on Clark, State street, Wabash and Michigan avenues, with one of the finest churches in the city, and the post-office building, and terrify the whole town.

By eight o'clock *horror* filled every breast as the fire swept on in the majestic, incontrollable avalanche of flame which marked the 9th of October, 1871. Wagons, omnibuses, hacks, even, were chartered by the merchants to take their goods to a place of safety, and millions of dollars' worth of property was soon "*on wheels.*" All around the *Cynosure* office merchants were removing their goods, and our faithful horse, *Idaho*, took away three loads of our most valuable stock to a place of safety.

On swept the flames with unabated fury, sweeping away some of the finest blocks on this continent. About midnight the wind turned from south-west to west, blowing the fire into the lake, and hoped dawned on the terrible scene. An hour more, and all began to feel that God had graciously interposed to save the remainder of the city. Glory be to his holy name!

Religious Intelligence.

—The Presbyterian church raised $618,000 for foreign missions last year, being the largest sum ever raised for in one year for this purpose by any single denomination.

—Rev. E. P. Hammond, the revivalist, after conducting a series of meetings in Macomb, Ill., in which 300 persons were converted, has returned to his home in Vernon, Conn.

—The stated circulation of all the Methodist Episcopal weeklies, official and unofficial, is 219,700; of which the *Christian Advocate*, of New York, has the largest share of any, being 42,000.

—It is said that an effort is being made to have the evangelists, Moody and Sankey, return from their work in Scotland and begin a series of meetings in Chicago, for the evangelization of the city.

—The Presbyterian church at Lambertsville, N. J., (the Rev. P. A. Studdford, pastor) has been blessed with a copious outpouring of the Holy Spirit during the past few months. One hundred and seventy-three have united with the church since January.

—It was stated in a recent meeting of the German Lutheran churches of New York, that the number of German Lutheran churches in the United States is 4,450, the number of communicants, 550,000, and the number of ministers 6,000.

—The Moravians must be considered the leading missionary denomination in the world. One out of every fifty of its members is engaged in the mission service, and there are three members in the mission fields to one at home.

—The Inter-national convention of the Young Men's Christian Associations, lately met in Dayton, O.; though not so full as usual, the meeting was a good one. Richmond, Va., is selected for the next place of meeting, and after 1875 the conventions will be held only once in two years.

—On the decline of doctrine in England, the *Congregationalist* says there is a good deal of drifting among Congregationalists of England, and hints that many of the most prominent teachers of its theology are leaning strongly towards universal salvation. Some affirm that there is but an inconsiderable percentage of the London Congregational pastors who would be willing to preach anything resembling the old theology on that subject.

—The statistics of the United Presbyterian church for the year ending May, 1874, are thus reported: Synods, 8; presbyteries, 56; ministers, 595; licentiates, 53; congregations, 776; members, 74,833; Sabbath-schools, 625; scholars, 49,086; total contributions, $863,293; contributions per member, $11.40; five theological seminaries with 86 students, two colleges with 521 students; and property in seminaries, colleges, churches and parsonages, valued at $5,675,000.

—A Methodist missionary in Lucknow, India, writes as follows of some of the difficulties yet to be overcome in that country: "In Lucknow there are no less than seventeen printing establishments. One boasts of selling twenty thousand Korans in a year. All are engaged throwing out abominable trash, antagonistic to the Christian religion and good morals. Amid this work of death we must act our part well, and throw off our sheets of life faster than we have done in the past. The demand is large, and as we have the opportunity we must meet it. The government is not neutral, as it professes to be, but in the use of text-books and employment of teachers, lends its influence to Mohammedans and Hindus.

—A new style of free sittings has been introduced by the Harvard Congregational church of Brooklyn, Mass. It is substantially this: All who had previously purchased pews have relinquished them to the society, which now owns the whole without incumbrance; but these original pew owners are to have the right to lease them as long as they or any of their descendants continue to worship with the society, and pay such assessments as are necessary to meet any deficiency in the current expenses, for defraying which a collection is to be taken up on the fourth Sunday of every month. Three ushers are to be annually appointed, who must keep a record of all pews and sittings not leased, and shall direct to them persons desiring seats. It would appear that the leases are not to be paid for, but that they simply secure permanent seats to those wishing them; so that the church substantially adopts the free seats plan without giving up the reserved seat system.

News of the Week.

The City.

—A number of the prominent business men of Chicago are taking measures to provide picnic excursions for the poor children of the city.

—The communists of this city, who attempted to secure a fitting, under the title of the Workingman's Party of Illinois, in the Independent Political Convention held at Springfield last month, met on Sunday last and ungratefully resolved to abandon the farmers to political destruction.

The Capitol

—Under the new press-gag law, the notorious ex-Gov. Shepherd has brought two suits for libel against the New York *Sun*.

—The new government is making a clean sweep in the badly-managed affairs of the district, in reduction of laboring force, horses, carriages, rents, etc.

The Country.

—The city of Bloomington, Ill., is enforcing its ordinances against liquor-selling, with success.

—There is no longer any doubt that the Indians are on the war-path in considerable bodies. News from Ft. Sill, in the western part of Indian Territory, and from points in south-western Kansas and Wyoming Territory, tells of depradations and the slaughter of detached parties of whites. The settlers are preparing to defend themselves in towns, or are fleeing to the rail-road stations. Gov. Osborn and Gen. Pope are active in meeting the emergency and protecting the settlements. No doubt the occasion of the uprising may be found in depredations from the whites.

Country.

—Ground was broken for the Centennial buildings in Philadelphia, on July 4th. Mayor Stokley formally inaugurated the work by throwing three shovelsful of dirt into a cart.

—The *Scientific American* estimates the annual losses from fire in New York city, including the cost of maintaining the fire department, at $6,000,000.

—Several of the largest printing houses in New York have discharged all their compositors belonging to the secret union, and have employed non-union men.

—The country was surprised to learn last Saturday that Mr. H. W. Beecher had addressed a letter to the Examinating Committee of his church, asking for an investigation, and enclosing another letter dated June 27th (the day on which Tilton's charges appeared in the *Golden Age*.) The latter was addressed to six gentlemen in his church and society, whom he named as an investigating committee. These are persons of standing in New York and Brooklyn, and were immediately authorized to act by the Examining Committee. A careful and fair statement of the whole case is promised. On Monday Mr. Tilton published a letter promising to present the matter from his standpoint in full, supported by affidavits.

—On Sunday afternoon two more rotten dams gave way in Massachusetts, twenty-five miles west of Springfield. No lives were lost this time, owing to the slower motion of the flood and due alarm given, but about $350,000 worth of property is destroyed, of which the Boston and Albany railroad loses $175,000 by destruction of bridges and road.

—The prospect of abundant crops throughout the northwest is generally very good. Heavy rains last week turned the apprehensions of the drought. The wheat harvests of Michigan are reported as hardly excelled, and from Ohio, Indiana, Illinois, Wisconsin and Iowa, comes a generally favorable report. South-western Minnesota is being severely ravaged by grasshoppers and crops destroyed. Gov. Davis is using every effort to supply the people, many of whom are in great destitution.

Foreign.

—In London on the 9th, Minister Schenck laid the corner-stone of Lincoln Tower, which is to be erected in commemoration of the emancipation of the negro slaves in the United States. Speeches and friendly interchange of sentiment in the presence of a large gathering, were features of the occasion. The structure will stand in a prominent position in South London.

—The affairs of the French government remain in a very unsettled condition. MacMahon has sent a message to the Assembly, in which he announces his intention to retain his office for the full term of seven years by all the powers conferred on him by the laws.

The Home Circle.

One by One.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going;
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee;
Do not fear an armed band;
One will fade as others greet thee;
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
So each day begin again.

Every hour that flects so slowly
Has its task to do or bear:
Luminous the crown, and holy,
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

A. A. Proctor.

Elijah Hedding.

In a sermon preached at Sea Cliff, Dr. Armitage of N. Y., related the following touching story:

One of the most lovely beings on earth, a man enthroned in my memory as no other is—there is no man, living or dead, that has done so much for me, except my old father—was a poor Methodist bishop. As I see him now, O how beautiful his face! how beautiful his life! I mean the venerable Elijah Hedding. What marvelous power he exerted over the young men who were entering the ministry.

I want to tell you one incident. When I was a young man I was attending the Conference at Schenectady, and Bishop Hedding presided; he stayed with a friend of mine, next door to the church. It was very hot weather in summer, and a brother was preaching who spoke quite loud. The Bishop could not go out, but remained in his room. After meeting we went to his room to see if he wanted anything, and we found him sitting by the open window, where he had been listening to the sermon. And, as one of our number said to him,

"Can we do anything for you?"

He replied with a tremulous voice, "Nothing, my son."

"Are you sick?"

"No, dear child, no, no."

"Can we do anything for you?" Tears were falling, and his breast was heaving and shaking, and he seemed bowed down with agitation. We were alarmed, and anxiously inquired:

"What is amiss, Bishop?"

"O," said he, "I will tell you. I have been sitting here listening to that brother while he was preaching. I could hear every word, and I have been examining my poor old heart to see whether I loved the Lord Jesus as much now as I did I was of your age, my boys."

As he spoke, his lips quivered, and tears ran. I said,—

"And what, Bishop, is the result of the hour's investigation?"

"O, my child, the result is written in the word; I can, with Peter, say, 'Thou knowest that I love thee!'"

I had rather have such wealth as that than all the wealth of the world. —*Selected.*

Sit Down for Jesus.

"Stand up for Jesus" has often been quoted by the professed followers of the Lamb, both in the ministry and in the membership of the Church of Christ, and we have the brief and pungent words freighted as they are with so much of feeling and meaning. They have proved a rallying cry to the Christian host in past ages; so may they continue.

But may not a thought be submitted here conversely? Does not evil arise from too much standing—from standing up too long and too frequently? Not long since we listened to a long drawn-out pulpit effort, in which there was much beating of the air and the Bible, but with no indications of milk for babes or of strong meat for men—and with but little appearance of thought, save of a failure on the part of the speaker. We secretly wished some one of his church or deacons would whisper in his ear, "Sit down for Jesus"; and I have no doubt but the Saviour would have been more efficiently and acceptably served at that time, than by his standing up in the pulpit any longer. I must say, if I was not edified it was instructive to me to be on my guard, when called to stand up for Jesus before the people, not to "beat the air, or the Bible," for the want of matured thoughts on the words of God. For more than forty years I have tried to stand up for Jesus and his word, and now I have more sense than to think that noise, and stamping, whirling, and violent demonstrations, are sure evidences of grace; or when seeing and hearing such discordant sights and sounds, I would say, Brother (or sister), sit down for Jesus. Or, when in prayer meeting a brother prays, "standing up," for the space of twenty minutes, bewailing his "coldness, and indifference, and ingratitude, and want of faith, and doubts of his acceptance, and informing God what a great sinner he is, and that he cannot speak one word or think one good thought," I would say, Sit down (or get down) for Jesus. Another repeats for the hundredth time his or her experience—that even the children have gotten by heart. Let such an one sit down in the closet and commune with the Father, through Jesus Christ, till he shall recieve some fresh and rich gems of Christian experience. Then may we expect God will be glorified in us and we in him.

Once more, when we sing, we may "Stand up for Jesus," by singing in the Spirit and understanding also. But when a brother or sister "breaks forth singing" the longest hymn, and in a tone unknown to all, or nearly so, the thought will come and struggle for utterance, Sit down for Jesus.

It is a difficult point to know just how long one should stand up for Jesus, but as a general rule, we think the gate should be shut, when the tide is out—in which case it is safe to "Sit down for Jesus."—*Free Methodist.*

"Is That the Way You Pray?"

The worst man in the village was Jack Ranney. He has a comfortable home, but it was not a happy one. As soon as the big gate opened, his two children, Nilly and Bob, ran into the house, exclaiming, "Father has come," and into the corner they crouched, and there they stayed until ordered to bed. There was no clapping of hands, no ruby lips turned up to receive father's evening kiss in Jack's home. No, his children stood in terror of him, for often after his day's work was done did he go home drunk, and then he was cross and would strike the first one who came in his way.

One day Jack was driving his cart and the harness broke, and his cart was backed into a ditch. Jack sprang from his seat and began to beat his horses most unmercifully with his whip handle, while oath after oath rolled from his tongue, calling on God "to damn his soul." A little boy had been rolling his heop up and down the pavement; but, when he heard the awful words, he caught his hoop in his hand, and stopped, saying, in a trembling voice,

"Is that the way you pray, Mr. Ranney?"

Jack turned in perfect astonishment, but said nothing.

The words of the boy set him to thinking and so troubled his conscience that in a little while he became a changed man. No swearing is heard now from his lips, and his home is no longer a home of drunkenness. Who will doubt that in his own way God will reward that littleboy for his brave yet gentle and considerate words?—*Maryland Republican.*

Judge Not.

Beware, says John Wesley, of forming a hasty judgment concerning the fortunes of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since I told a gentleman, "Sir, I am afraid you are covetous." He asked me, "What is the reason of your fears?" I answered, "A year ago, when I made a collection for the expense of repairing the Foundry, you subscribed five guineas. At the subscription made this year you subscribed only half a guinea."

He made no reply, but after a time asked, "Pray, sir, answer me a question: Why do you live upon potatoes?" (I did so between three and four years.) I replied, "It has much conduced to my health." He answered, "I believe it has." "But did you not do it likewise to save money?" I said I did, "for what I save from my own meat, will feed another, that else would have none." "But, sir," said he, "if this be your motive, you may save more. I know a man who goes to market at the beginning of every week; there he buys a pennyworth of parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink, during the ensuing week, so that his meat and drink together cost him only a penny a week. This he constantly did, though he had two hundred pounds a year, to pay the debts he had contracted before he knew God!" And this is he whom I set down to be a covetous man!

Keep up Family Attachments.

One of the saddest things about a large family who have lived happily together for years under the old roof-tree, is the scattering to distant homes, which takes place as they grow up, one by one, to years of maturity. It is often the case that, in the cares and bustle of business, letters grow more and more infrequent, and finally brothers and sisters will sometimes entirely lose sight of each other.

These kindred ties are much too sacred to be thus lightly severed. It takes such a little while to write a letter, and the expense is so trifling, that there can hardly be an excuse for the neglect.

A loving family circle, thus widely severed, adopted a curious but beautiful plan for keeping informed of each other's welfare. The two most remote, on the first of each month, write a part of a page on a large sheet containing the principal news of the month, and this is sealed and forwarded to the family next in order. Some member of the household adds a little contribution, and sends it on to the next, and so on till the circle is complete. Thus the family letter goes its rounds twelve times a year, and each one is kept well informed of the joys, sorrows, plans and pursuits of the others. Family gatherings are frequent in such households, and the old ome attachments never grow cold.

Sons in particular, away from home, are apt to grow neglectful of letter-writing. O if they knew how many heart-aches such neglect often causes to the loving breast that pillowed their tired heads in childhood, they would not be so thoughtless. If they knew the joy that a letter brought, and could see how its lightest words were dwelt over, and talked over by the fireside, they would not be so sparing of those messages.

Are not some of us sadly in arrears in this particular?—*Star in the West.*

Aversion to Manual Labor.

The practice of educating boys for the professions, which are already overstocked, or for the mercantile business, in which statistics show that ninety-five in a hundred fail of success, is fearfully on the increase in this country. Americans are annually becoming more and more averse to manual labor; and to get a living by one's wits, even at the cost of independence and self-respect, and a fearful wear and tear of conscience, is the ambition of a large proportion of our young men. The result is that the mechanical professions are becoming a monopoly of foreigners, and the ownership of the finest farms,

even in New England, is passing from Americans to Irishmen and Germans. Fifty years ago a father was not ashamed to put his children to the plow or to a mechanical trade; but now they are "too feeble" for bodily labor; one has a pain in his side, another, a slight cough, another "a very delicate constitution," another is nervous; and so poor Bobby or Billy or Tommy is sent off to the city to measure tape, weigh coffee or draw molasses.

It seems never to occur to their foolish parents that moderate manual labor in the pure and bracing air of the country is just what these puny, wasp-waisted lads need, and that to send them to the crowded and unhealthy city is to send them to their graves. Let them follow the plow, swing the sledge, or shove the foreplane, and their pinched chests will be expanded, their sunken cheeks plumped out, and their lungs, now "cabined, cribbed, and confined," will have room to play. Their nerves will be invigorated with their muscles; and when they shall have cast off their jackets, instead of being thin, pale, vapid coxcombs, they shall have spread out to the size and configuration of men. A lawyer's office, a counting room, or a grocery is about the last place to which a sickly youth should be sent. The ruin of health is as sure there as in the mines of England. Even of those men in the city who have constitutions of iron, only five per cent succeed, and they only by "living like hermits, and working like horses"; the rest, after years of toil and anxiety, become bankrupt or retire: and having meanwhile acquired a thorough disgust and unfitness for manual labor, bitterly bemoan the day when they forsook the peaceful pursuits of the country for the excitement, care, and sharp competition of city life.

— *What Next.*

Games of Chance.

The "passion for play" is fatal. Yet there is no end to the number of games that are nothing without dice. But the antidote is not always found in indiscriminate and wholesale condemnation. When Talleyrand wished to bring the Cross of the Legion of Honor into contempt he had it conferred right and left on whoever did any act in the least degree meritorious. The consequence was that this badge, once so highly prized, speedily sunk into contempt.

Cards are the resource of soldiers whose time hangs heavy on their hands, of sailors becalmed in mid-ocean, of frivolous girls, who have no ideas in their heads, of heterogeneous social gatherings. For an intelligent, rational being to waste time in throwing dice, shuffling cards, oh, it makes life seem such a farce. Is there nothing nobler to occupy this immortal being?"

An occasional like dose of moralizing always administered with wisdom and discretion, will take the undue fascination out of these games, if in connection with this another course is pursued. Boys and girls must have amusement, and that parent who is part and parcel of the jolly circle of which his children form a segment, will control the hearts of those children as by enchantment. We all remember the story of that lame Athenian poet who was chosen to lead the army of the Spartans to victory, and did it by the inspiration of the songs he composed for them to sing as they marched against the enemy.

In administering moral antidotes we need constantly to remember the parable of the tares and the wheat, and take care that in rooting out the tares we do not uproot the wheat also. | *Ex.*

A Good Reputation.

John Quincy Adams was noted for his habit of punctuality. Every duty was performed promptly, at its proper time, and his vast knowledge, and his success in many and various offices, was due largely to this habit. His reputation at Washington was so well established that, if he failed to be in his seat at the proper hour, it was at once supposed he must be unwell or out of the city. On one occasion when the Representatives were assembling in the capitol, the clock struck twelve, the hour for business.

One of the members said to the Speaker, "It is time to call this house to order."

"No," said the Speaker, "Mr. Adams is not yet in his seat."

The next moment Mr. Adams entered, and the house was called to order. Mr. Adams was a better regulator than the clock, for the latter proved to be three minutes too fast.

MEN have an idea that a clever woman must be disputable and dictatorial, not considering that it is only pretenders who are either, and that this applies as much to one sex as the other.

—*Byron.*

Children's Corner.

The Life of a Factory Boy.

A STORY FOR THE CHILDREN.

It was about the year 1823, that a little boy was asked if he would not like to go to work, and learn the way to earn his own living.

"Yes," said the boy; for he was always ready for anything, and he was especially fond of work. And yet, even at that time, it seemed as if he had quite enough to do. Boys are not very big at ten years old, and he had to grow. Neither are they wise, so he had to study. Neither do they know how to guide themselves, so he had to obey. Boys, too, are fond of playing, walking, and climbing, and there were plenty of beautiful hills not far from his home. But though he was so much engaged, he was quite ready to go to work. In the place where he lived there were large cotton factories.

"You can go as a piecer, David."

"Yes, I should like to do that."

So every morning when the sun was up, and sometimes perhaps before it was light, this little boy went to his work, and tried to do it as well as the bigger boys did, so that his master was quite satisfied, and his parents pleased.

But because he had some new work to do he did not mean to neglect the old work. If he had to be a factory boy, he was not obliged to remain an ignorant one. He had to leave the day-school, but he could go to a night-school, and so he did.

Was he not tired?

Yes; but he worked all the same.

How could he do both things?

Well, boys and girls, I am not surprised that you should ask this question, for no doubt you feel that you could not work hard all day in a factory, and then work hard all the evening at school. But this boy did so, and you will see that he must have loved work.

He learnt Latin and Greek, so he passed far beyond many children who have nothing to do but learn through all the year.

He grew up as boys will, and every year added to his knowledge. But he did not want to be in a cotton factory all his life; and often while he was at work, or when he had time for a walk on the banks of the beautiful river Clyde, his thoughts were busy about the future life which he hoped to live, and the good work which he hoped to do.

But he was not yet satisfied with his knowledge. He wanted to know something about medicine and many other things. So he made up his mind to go to college.

"College!" do you say? "How could a poor factory lad go to college?"

Well, many factory lads have done so, and some of them became, as this one did, very clever and industrious men.

He went to college, though his going was no expense to his parents; and there is a simple rule which will enable almost any one to get to college if he wishes it. Shall I tell you the rule? "Earn as much money and spend as little as possible." David knew how to go without many things which he wanted, and the knowledge was of great service to him in after life.

You see that he was industrious, self-denying and persevering, but he was something more—he was a Christian. He loved the Lord Jesus Christ, and he wanted other people to love him too. "I will be a missionary." So when he left college he said "good-bye" to Blantyre, the place where he lived, and Scotland, which he never ceased to love, and he went to the London Missionary Society.

"I would like to be a medical missionary," he said. "I have learned how to cure people's bodies, and I want to go and tell those who have never heard of the Saviour, of One who can cure their souls."

So the London Missionary Society said they were glad to have the young man, and he should go away to work for Jesus in Africa.

So away he went, and nobody knew, not even himself, of the good, great work which he was going to perform; but I will tell you what you will notice as you grow older. When a person is very willing and glad to work, when he does the little tasks as well as they can possibly be done, then God trusts him to do great things.

David Livingstone—for it is of him I am telling you—went away to Africa with an earnest face and resolute heart. He asked God to bless him and make him a blessing, to teach him the best ways of winning the love and confidence of the poor negroes among whom he was going to live, and to give him the joy of doing his work well and successfully.

He was very happy in Africa. He married the daughter of Dr. Moffit, the venerable missionary, and he lived on terms of great intimacy with the black people, for he wanted them to feel that he was their friend and brother as well as their teacher. For sixteen years he worked as a missionary, and during this time he made some very important geographical discoveries. In 1856 he came back to England, to tell what he had done. He was able to teach his country more than they had ever known before about South Africa, and he wrote a book which is invaluable. He went back again, and became even yet more famous as an explorer and discoverer. Then, when years had passed, he paid another visit to England, and again returned to Africa. He went up the country, finding out about fresh places, endeavoring to civilize the people, teaching them to love his Saviour by his own gentleness and kindness, and longing to see all the slaves set free. There are no roads or post-offices where he was, and we heard nothing about him for many years, until Mr. Stanley went over and sought and found him. He was the last white man who saw him alive. Livingstone would not return with him, for he had not done all the work that he hoped to do, and stayed to finish it. But God took him away from his labors and travels to rest in heaven with him.

He was, as you know, brought over to England, though it could not be accomplished until a year after his death, and was buried in Westminister Abbey on April 18th.

And then it was proved how much he, who had been a poor factory boy, was beloved. For many thousands of miles his remains were brought safely through Africa. Then they were met at Southampton by many great and learned men, while the mayor and town people showed in many ways how they esteemed the memory of him who had lived so nobly, and died so bravely among the people of Africa. And when the day of his funeral came, Westminister Abbey was filled with crowds of those who mourned his death, and admired and loved him for what he had done.

Oh, boys, do not some of you wish to be like Dr. Livingstone? Surely you would be glad to live as grandly, and accomplish as much good? Do you know the way? It is to love God, and for his sake to love work, and to pity and long to bless the down-trodden and oppressed.—*London Christian World.*

Correspondence.

[CONTINUED FROM 5TH HAOE.]

The editor refused to publish this article and I ordered him to stop my paper at once. I have now made the same rule with newspapers that I did with Masonic ministers. I take a half dozen papers and intend to give each an opportunity to publish a communication against secret societies, and as fast as they refuse to publish they shall be stopped. As to ministers I will not give a nickel to one that belongs to a secret order, nor go to hear such preach. When a new preacher comes around, I go and hear him and I ask him if he is a member of any secret order. If he says yes, I do not go any more to hear him. So it is seldom now that I attend church.

Yours truly,

N. B. BLANTON.

[*This remark is inserted as the mere opinion of the speaker. The *Cynosure* does not endorse such allusions to churches of Christ.—ED.]

Civilization among the Indians.

OSAGE AGENCY, Indian Territory, 7th Mo. 5th, 1874.

Editor of the Cynosure: I am still a reader of the *Cynosure* and feel an earnest interest in the cause, although situated where I cannot do much for its advancement. There are not many adhering Masons in the employ of the Agency, but there are a great many freighters and Texas cattle drovers who wear a Masonic badge and generally accompanied by one or more revolvers and bowie-knives; and as a general thing it would be like casting "pearls before swine" to attempt to reform them, if it did not prove to be dangerous, for I fear their vengeance much more than I do the Indians. I am located about sixteen miles south of the Agency as manager of one of the out-posts to teach the Indians farming and other work, which I think they are making as much progress in as could be expected under the circumstances. There are about 3,500 of the Osages scattered over their Reservation, which contains about 2,500 square miles. There are 400 or 500 in the band that I have charge of, and most of them are trying to have a little breaking done so they can raise something to live on without depending on the hunt. I have been here about fourteen months and they have just commenced breaking, and now there are over thirty small fields within three miles of me varying from three to sixteen acres each; some of them fenced with good rails, making an aggregate of over 21,000 rails made and laid up in fence since I came here. There are three other posts besides the main Agency which are doing a much larger business than we have here, as they commenced from one to two years sooner. We started a school at the Agency last winter about New Year's which is doing a good business with about fifty scholars. The Catholics have done their best to break it up so they can get full possession, but the reappointment of the present agent, Isaac T. Gibson for the next four years has cooled their zeal so I think they will be more quiet in future.

I did not commence this with a view of its publication but wanted to let you see that the peace policy (which I know you advocate) is not a failure when accompanied by practical work; and if a majority of the press who are condemning that policy as a failure would take as much pains to publish the good results of the labors of peace news as they do to herald the news of the taking of a white man's scalp, who perhaps deserved to be in the penitentiary for stealing horses or some other crime, (not that I doubt that there have been a great many innocent white people murdered, for the guilty and innocent are all alike to the savage when once on the war path), there would be a very different public sentiment. Yours truly,

MOSES VARNEY.

The Fearful Power of the Lodge—Rev. E. M. Spencer.

Editor of the Cynosure:

In looking over the columns of a late issue of the *Cynosure*, I notice in "Reminiscences of the Morgan Times," mention is made of Rev. E. M. Spencer, a prominent Baptist minister of those days. This E. M. Spencer was a near relative of mine—my mother's brother, a dear uncle. I do not doubt what Elder Bernard says of him, but it seems to me the more startling because I knew him to be a man who was not only kind-hearted, but *tender*-hearted.

I never knew him personally, till the summer of 1841, many years after the Morgan excitement. He had then recently recovered from an attack of insanity of six years duration. His wife, to whom he was tenderly attached, had just died, and as he was in no condition to take the pastorial charge of a church, he came to board in my father's family, so that I knew him intimately. He seemed to be a man of fervent piety, and so amiable in his deportment—always treating everybody, no matter what their age or condition, or standing in life, with the most perfect civility—that he was beloved by all who knew him. He very strictly and conscientiously adhered to the precept, "Speak evil of no man," never allowing himself to utter a syllable against *any* individual, whatever his character. I knew him once to administer reproof to my mother, than whom very few could be found who were more careful of the reputation of their fellow-men under all circumstances, because she in conversation alluded to some well-known fact (I think it was) that reflected dishonor upon the individual of whom she was speaking.*

Now that *such* a man could, under the blinding, infatuating influence of Masonry, become a murderer and not know it; be conscientious in it; even go so far as to suppose that God himself would interfere in the interests of the system by screening the murderers, is one of the most astonishing and revolting things that can be conceived of! That a Christian minister of his standing and reputed piety and knowledge of divine things could under this terrible influence, come to suppose that wretched, fallen man could concoct a system so supremely excellent that it could invest those who are connected with it with the *moral right* to nullify God's laws at pleasure, in order to sustain it, is perfectly astounding! The laws of Masonry are then paramount in importance and obligation to the laws of God.

In the light of such facts we can scarcely conceive of anything more fearfully demoralizing in its tendency, not even in Mormonism. It seems to so debauch, and benumb, and stultify the conscience, so to blunt the moral perceptions and pervert the understanding, that the individual seems incompetent to judge of the moral quality of actions, if they in any way effect the interests of Masonry. "Wo unto them that call evil good and good evil, that put darkness for light, and light for darkness." (Isa. 5. 20.)

Is it any wonder that men who have their understanding darkened this way, can declare that they have been all through Masonry and see nothing wrong in it?" Alas! that our spiritual guides should become blind leaders of the blind, and thus contribute to the ruin of immortal souls!

E. C. A.

*He was so tender-hearted that he would sometimes take a drowning fly from a dish of milk and place it carefully where it could dry itself and live.

Political Column.

"Mine Opinion."

1. Government, badly demoralized.
2. Cause—Ring and Rum power.
3. Remedy—Political Reformation.
4. Civil reform, a *duty*.
5. All duties are possible.
6. Existing parties ignore them.
7. A new one demanded.
8. Must have a substantial Platform.
9. Platform to have but few Planks.
10. Planks to be of *Lignum Vitæ*.
11. *Vitæ*, from Everlasting Hills.
12. Planks, bound by upright, Metallic center.
13. Center—Righteous CivilPolity.
14. No side-issues, or "deceitful bows."
15. Framers, to work without Brandy.
16. Raisers, hoist without Lager.
17. No lodge or trades union fear.
18. Name, *Civil Reform Party*.

CITIZEN.

WESTFIELD, Ind., 6th month, 24th, 1874.

I was in hopes to have seen our political platform come out all right and square from the Syracuse Convention. As our county convention is to be held on the 22d of next month, we want to be able to tell our citizens what kind of platform we expected them to stand on. I will give in brief the body of a platform which we of Hamilton county, Ind., desire to vote for.

1. Opposition to all secret orders.
2. Opposition to intemperance.
3. For settling all national difficulties by arbitration, or High Court of Nations.
4. Opposition to all monopolies by which the laboring classes are oppressed.

PETER RICH.

DENVER, Col.

I think your platform contains two fatal errors. You propose to give us no opportunity to vote against secrecy unless we indorse free trade and female suffrage. Now every man in the United States might wish to oppose secrecy, and still vote down your platform, simply because they will not swallow the free trade and female suffrage pill, however thickly coated with sugar.

I am certain that more than one half of the enemies of secretism are quite as hostile to free trade and female suffrage, and will always oppose them no matter in what company they are found.

Unless those planks are dropped the cause will fail. Respectfully yours,

EDWARD A. WASHBURN.

[In a subsequent note Bro. M. says that he mistook the platform printed with ours for ours.—ED.]

College Notices.

Catalogues have been received from the following institutions:

MONMOUTH COLLEGE, Monmouth, Ill., has had during the past year in all departments 378 students. Although the faculty has been reduced by the death of Mrs. Smeallie, the esteemed lady principal, and the resignation of Dr. Black of the theological department, the college is in a prosperous condition. A map, showing the railroad connections of Monmouth is contained in the catalogue. Fall term opens Sep. 1st.

SWARTHMORE COLLEGE, Swarthmore, Pa., ten miles from Philadelphia, is a large institution in charge of the Friends. During the past year there have been twenty-six officers of instruction and 269 students in classical, scientific and preparatory departments. The institution was chartered in 1864, and has large new buildings. Fall term opens Sept. 4th.

WESTFIELD COLLEGE, Westfield, Ill., has been attended the past year by 206 students in the classical, scientific and preparatory departments. Its board of trustees is selected from Illinois, Central Illinois and Lower Wabash Conferences of the United Brethren church. This is the centennial year of the denomination and an effort is being made to increase the endowment of the institution. Fall term opens August 26th.

WHEATON COLLEGE, located pleasantly twenty-five miles west of Chicago has enjoyed a good degree of prosperity during the year. There were 288 students in attendance; the new buildings are completed for the accommodation of a large number of female students. An earnest effort is being made to remove the indebtedness of the institution and increase the number of students, of whom four to five hundred are hoped next year. Fall term opens Sep. 10th.

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"'Freemasonry Developed.'—'The Broken Seal: or, Personal Reminiscences of the Morgan Abduction and Murder,' is the title of a volume written and just published by Samuel D. Greene, of Boston. The author belougcd to the same lodge with Morgan, and professes to know all about that event which made such a sensation throughout the country forty years ago. The book contains the confession of Morgan's murderer, and much more enrious and interesting matter, including the ceremony of iuitiation, etc. The author opposes Freemasonry as inimical to good government, to society, and to the Church; and the story that he here tells will make a scusation in the order, if its statements are really what they purport to be. If Freemasonry is what it is supposed by many to he, in its obligations, the author of this book must be a hold man."—*Daily Herald, Boston.*

"We are acquainted with Mr. Greene. and have no doubt that his account is entirely reliahle, and of great historic and moral interest. Capt. Wm. Morgan was Mr. Greene's neighbor in Batavia, N. Y.,, and a member of the same lodge with him at the time of the great excitemcnt in 1826. The titles to these chapters are snfficiently exciting to give the book a large sale:—' The Storm Gathering;" "Abduction of Morgan;" "Attempted Abduction of Miller and his Rescue;" "What became of Morgan;" "What Morgan Actually Revealed;" "Confession of the Murderer;" "Allegations against Freemasonry, etc."—*Boston Daily News.*

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This is a 2-page tract, calling the attention of the public to the despotic and ridiculous titles of Freemasonry. Price 25 cents per 100; $2 00 per 1,000.

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TRACT NO. 8:

Is a 2-page double tract, "ILLUSTRATED." The first page represents a Mason proclaimimg the wonderful wisdom and benevolence of the order, with an article below, entitled "**Freemasonry is only 152 Years Old,**" and gives the time and place of its birth.

The second side is entitled, "**Murder and Treason not Excepted,**" and shows that the Masonic order is treasonable in its constitntion, and is both anti-Republican and anti-Christian. Price 25 cents per 100; $2 per 1000.

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FREEMASONRY IN THE CHURCH.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered hy a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill.

TRACT NO. 10:

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A 2-page tract, (ILLUSTRATED) by its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamh Skin, or white Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority. 25 cents per 100 or $2.00 per 1000.

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TO THE PUBLIC;

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This tract contains a condensed accounnt of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in briuging Samuel L. Keith the murderer of Ellen Slade, aud a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry,

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and

HOWARD CROSBY, D. D.,

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ODD FELLOWSHIP ILLUSTRATED.

REGULATIONS FOR OPENING, CONDUCTING AND CLOSING A LODGE.

NOTE.—This illustrated exposition of Odd-fellowship will be published in book form before Sept. 1st, 1871. (See Advertisement.)

INVITATION ODE.

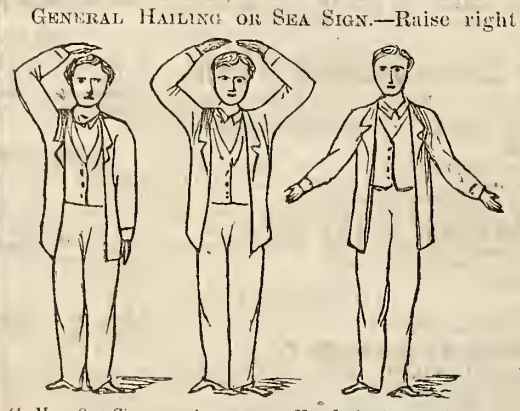
PAST GRAND'S CHARGE CONTINUED.

Such, my friend, are among the first principles of Odd-fellowship; its objects you will more clearly understand as you advance in the order. If you have become initiated into this institution from the influence of a too common error, namely, that Odd-fellowship is a mere beneficial society, having for its single purpose the relief of its members in the struggle incident to human life—if you have united yourself with the great brotherhood from the promptings of idle curiosity, be at once undeceived. Mutual relief, it is true, is a leading office in our affiliations. To visit the sick, relieve the distressed, to bury the dead and educate the orphan, is the command of our laws, and an imperative duty which Odd-fellowship enjoins. But these, although its frequent and almost daily ministrations, are but a tithe of the intrinsic virtues of our beloved order. We seek to improve and elevate the character of man—to imbue him with conceptions of his capabilities for good; to enlighten his mind—to enlarge the sphere of his affections—in a word, our aim is to lead man to the cultivation of the true fraternal relations, designed by the Great Author of his being. Brother, for by that endearing name you are now privileged to be hailed, I greet you as an Odd-fellow of the Independent Order, and welcome you as a member of ——— Lodge No. —, under the jurisdiction of the Grand Lodge of ———. May you ever be animated by the pure principles of Odd-fellowship, and may your life and conduct afford no reproach to the new character which you have this night voluntarily assumed.

Conduct the candidate to the Secretary.

After attending on the Secretary the candidate is conducted to Ante-Room, clothed with an apron, and told to work his way into the Lodge, which is done by giving the entersign, countersign, pass-word and grip, in which he has just been instructed. Arriving in the Lodge room he is greeted as a brother by the Noble Grand, who proceeds to instruct him in the general hailing or sea sign, after which he is introduced to the brethren in the room.

GENERAL HAILING OR SEA SIGN.—Raise right hand above head and drop it three times upon the head.—This is used as a signal at a distance. ANSWER.—Raise both hands up to the head. 2D POSITION. Let hands fall to the side.



G. H. or Sea Sign. Answer. Hands falling to side.

(The regalia of the Initiatory degree is a white apron only.)

The candidate is now an *Initiatory member* of the mystic brotherhood, and having received the quarterly pass-word of the Noble Grand in a whisper during the evening, is supposed to be happy in his newly acquired privileges and knowledge.

Thousands go no further in the order.

CLOSING.

After the business of the evening has been transacted the Lodge is closed with the following ceremonies:

Noble Grand to the Lodge: Officers and Brothers, I will thank you to rise and assist me in closing this Lodge.

CLOSING ODE.

[Other odes are in common use.]

AIR *"Good night, and joy be wi' ye a'."*

"Depart in peace!" ye favor'd few,
For night now calls us to repose:
In pleasant dreams may you renew
The joys that have our evening closed
May *Friendship's* visions round you press,
And *Love's*, more tender, warm each heart,
To make refreshing, sweet, your rest
"Depart in peace!" dear friends, depart!

"Depart in peace!" for knowledge here
Has shed abroad her radiant light,
The heart to warm the mind to cheer,
Through slumbers of the peaceful night.
And when to-morrow's sun shall rise,
Oh, be that *Truth* to practice given,
Till life shall end then hear the voice,
"*Depart in peace, from earth to heaven!*"

CLOSING PRAYER.

[The following or a similar prayer is sometimes used if the chaplain is present.]

Almighty Father! dismiss us, we implore thee, with thy blessing. Let all we have done upon this occasion meet accept-ance and favor in thy sight; and may we still continue, through thy aid and assistance, to increase the usefulness of our institution to ourselves and to all mankind. Amen.

Noble Grand to Vice Grand: Vice Grand, I will thank you to perform the last duty of your station.

Vice Grand to the Lodge: Brethren, we thank you for your attendance this evening, and invite the company of as many of you as can make it convenient to attend at any future meeting.

Noble Grand to Warden; Warden, what is the last duty of your station?

Ans. To collect the regalia and deposit it in its proper place.

Noble Grand to Guardian: Guardian, what is the last duty of your station?

Ans. To open the door and let the brothers depart in peace.

Noble Grand: I will thank you to do that duty as soon as the Lodge is closed.

Guardian: I will.

Noble Grand to Right Supporter: Right Supporter, I will thank you to perform the last duty of your station.

Right Supporter: By the direction of our Noble Grand, I proclaim this Lodge closed until next Lodge night at — o'clock, when it will be reopened for the transaction of such business as may be lawfully brought before the Lodge, and for the diffusion of the principles of Benevolence and Charity.

Noble Grand: I therefore declare this Lodge closed [One rap with gavel repeated by Vice Grand.]

FIRST OR WHITE DEGREE.

[The candidate is received in the ante-room by the Conductor, taken to the Noble Grand's chair and introduced to him.]

Noble Grand to candidate: Brother (s), in presenting yourself for advancement in our order, it becomes my duty to remind you of the importance of the step you propose to take, and to caution you against making engagements that you may be unwilling to fulfill, or for the gratification of idle curiosity, taking upon yourself obligations which may hereafter prove burthensome.

It will be necessary, previous to instructing you in this, or any other degree of Odd-fellowship, for you to take a solemn obligation, pledging yourself not to disclose any of the mysteries to persons whom you do not know to be lawfully in possession of them, and binding yourself to the performance of the duties prescribed in the degrees, so far as it is in your power to perform them. Have you duly considered the subject, and are you now prepared to advance? (If the candidate replies in the affirmative, the Noble Grand continues.) Then place yourself in the attitude in which you were initiated into this order, and repeat after me:

OBLIGATION.

I, ———————, of my own free will and accord, do in the presence of the members of the White Degree of this order now assembled, most solemnly promise, declare and say, that the signs, secrets and mysteries of Odd-fellowship which have been or are about to be entrusted to my keeping, I will conceal and will never reveal them, or any of them, to any person or persons under the high canopy of heaven, unless it be to a just and lawful brother, or in a lawful Lodge of brothers, that I shall find on due trial and examination properly instructed therein, or legally authorized to receive them. I further promise that I will not write, indite, print, stamp or engrave them, or any of them, upon anything movable or immovable, so that the least character or letter may be unlawfully obtained. All this I promise with a fixed determination to perform, and without any hesitation, mental reservation or self evasion of mind in me whatever, under no less a penalty than being held throughout the globe by every good Odd-fellow as a man void of the principles of honor, to the true and faithful peformance of all which I pledge my most sacred honor.

Sign White Degree

PASS WORD.—*Fi-des*, given at door of Lodge Room after entersign, which is *one* rap on the lodge room door when the Lodge is opened on this degree.

SIGN.—Take hold of chin with right hand, thumb under and fingers over the chin.

GRIP.—Same as Initiate Grip.

Noble Grand to candidate: Brother, before entering into an exposition of the principles of the White Degree, a few general remarks in explanation of the objects of Odd-fellowship may not be inappropriate.

We know, in whatever circumstances men may be placed, that there are none so destitute of friends as not sometimes to have their tenderest sympathies called into active exertion in ministering to a limited circle, by merely natural affections; but unhappily in the rugged journey of life it too often occurs that those kindlier sensibilities either become blunted by time, causing the heart to contract as friend after friend is snatched away, or else that selfish pursuits absorb the mind, which, in the mistaken hope of finding solid happiness in them, forget the sufferings, the interests, and sometimes even the rights of others. These things, which are the inevitable lot of human existence, no institution, however admirable its contrivance, can hope to banish from society at large; for the noblest institutions can exert but a circumscribed influence in comparison with the society amidst which it acts; still by habits of closer association in objects of an enlarged and animated philanthropy, much may be done without risk of injury to individual fortunes, to make men more useful to their kind—more helpful to the distressed—more

regularly thoughtful of the happiness of those around them. Such is the aim of Odd-fellowship; and hence by enforcing an observance of social and human duties, we strive to reanimate those purely benevolent faculties which it has pleased an All Wise Providence to confer upon man, and the practice of which contributes so eminently to the elevation and happiness of all.

We now invite your attention to the

LECTURE OF THE FIRST OR WHITE DEGREE.

Question.—What do the laws of Odd-fellowship teach us?

Answer.—they teach us to unite in the bonds of Brotherly Love.

Q.—How are we to show this duty of our Order?

A.—By meeting together as Brothers, and in case of affliction or distress, relieving the wants of each other, and administering all the consolation we can to the afflicted.

Q.—What are our duties as Brothers?

A.—To meet together frequently in our Lodges, as members of one great family, and thus cultivate the principles of friendship and love.

Q.—What do our Lodge rules require of us?

A.—To pay all due respect to our officers—to obey their reasonable injunctions—to *receive* their instructions, and, to the utmost of our power, assist them with our advice and support.

Q.—What do the duties of Odd-fellowship prescribe?

A.—They enjoin a strict observance to temperance, sobriety and chastity.

Q.—In what light do our laws consider drunkenness.

A.—As the vilest and most pernicious of all vices. The drunkard, deprived of the reason given him by God, lowers himself to the condition of brutes. He contracts ruinous engagements, neglects his business, squanders his property, abuses his health, fills his house with trouble, and, if not cut off by a premature death, is doomed to an old age, comfortless and diseased.

Q.—What are the chief attributes of our institution?

A.—Benevolence, brotherly love and charity.

Q.—What are we to understand by benevolence?

A.—Benevolence is the source of all good actions. The man of benevolence feels for the woes of all mankind; his heart is open, tender, sympathetic; he heals the wounds of the afflicted by his kindness, fortifies the minds of the weak by his example and advice, and cheerfully administers the balm of charity to those whose distresses call for assistance.

Q.—How may we promote brotherly love?

A.—By frequently meeting together in friendly association, the members of our fraternity become mutually interested in the welfare of each other. A kindlier sentiment is thus enkindled in the breasts of all, which, expanding into a generous sympathy, is ever ready to relieve a brother when oppressed by affliction. Bound together by the ties of honor and morality as well as humanity, we encourage no secrecy as a cloak for evil, nor do we keep any thing hidden except what is necessary to give efficacy to our works and permanency to our Order by preserving its unity and guarding it against imposition. The moral precepts which govern us, and according to which we would have all regulate their conduct, are the laws of God; these we would solemnly impress upon the minds of all; keeping in view especially that great and universal law, that whatsoever ye would that others should do unto you, do ye even so to them. Acting upon this principle, we cannot be far in error; and experience has demonstrated that a great earthly good, and one among the first objects of our institution, may be thus attained in strengthening the bonds of friendship and laying broad and deep the foundation of brotherly love.

Q.—Whence flows charity, and what are its attributes?

A.—Charity springs from the heart, softens the affections and incites to good actions, It is a generous virtue whose deeds inspire the utmost pleasure. It affords real gratification to its possessor, and delights to dispense its bounties in aid of the needy and distressed. By its acts meritorious men, and sometimes whole families are raised from impending misery and restored to peace, happiness and contentment. True it is, that charity may often be bestowed on undeserving objects, but the worthy should not be confounded with the unworthy, for this would render hopeless indeed the fate of many a poor sufferer.

To derive pleasure from conferring good on our fellow creatures is an exalted attribute of humanity, which can only be manifested in deeds of charity; and in the practice of this moral excellence the charitable man lays up for himself an abundant store of substantial happiness. The objects which have received his assistance, stand as monuments of his goodness, and God blesses him with that peace which the selfish and unfeeling can never enjoy. He lives in the hearts of those who have shared his bounty, and his own conscience assures him that he has discharged the duties of a man. He is respected by all ranks; his humane acts secure him the esteem of the rich, while his charities calls forth the blessings of the poor; his home is the mansion of peace, and his household the subjects of content. He is a tender husband, an affectionate parent, a kind master, a considerate neighbor, living in peace with all mankind and possessing their confidence and regard; his grey hairs are crowned with honor, and he sinks into the grave obedient to the will of God, attended by the prayers of all who knew him under the full hopes of a blessed immortality.

Noble Grand to candidate(s): Brother(s), thus ends the first degree; and, in the name of the Independent Order of Odd-fellows, I declare you duly admitted a member thereof, the emblematic color of which is white.

The regalia of the first degree is a *white collar* trimmed with *white* fringe or ribbon. A *white rosette* may be worn at the point or joining of the collar in front. (Aprons are abolished in this and subsequent degrees (and offices) of Odd-fellowship).

SECOND OR COVENANT DEGREE.

[The candidate having been received in the ante-room, is conducted to the chair of the Noble Grand.]

Noble Grand to candidate(s): What is your errand here?

A.—To obtain the mysteries of the Covenant Degree.

Noble Grand to candidate(s): Previous to receiving that degree, are you willing to enter into a solemn obligation with us?

A.—I am willing to take any obligation within my power to perform.

Noble Grand to candidate(s): Then repeat after me:

OBLIGATION.

I, [name] in the presence of the members of the Covenant Degree of this Order assembled, most solemnly promise, declare and say, that I will never divulge the secrets of the degree about to be entrusted to my keeping, I will not write them, or cause them to be written, printed or engraved in any manner or form whatever; and pledge my sacred honor that I will, to the best of my knowledge and full extent of my power, perform all the duties I am therein instructed to do.

Noble Grand to candidate(s): Brother(s), in the first degree we had the pleasure to discourse of charity; it now becomes our duty in furtherance of the great cause of humanity, to treat of mutual relief, or, in other words, of mutual assistance in times of distress, danger or difficulty. In fulfillment of this purpose, we resume our instructions by reciting from Holy Writ, as aptly illustrative of our present subject, the beautiful story descriptive of the love of Jonathan and David, to which we invite your serious consideration.

THE NARRATIVE.

And the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul. Then Jonathan and David made a Covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow and to his girdle. And Saul spake to Jonathan, his son, and to his servants, that they should kill David; but Jonathan, Saul's son, delighted much in David, and Jonathan told David: Saul, my father, seeketh to kill thee: now, therefore, I pray thee take heed to thyself until the morning and abide in a secret place and hide thyself, and I will go and stand beside my father in the field where thou art, and I will commune with my father of thee, and what I see that will I tell thee. And Jonathan spake good of David unto Saul, his father, and said unto him, Let not the King sin against his servant, against David, because he hath not sinned against thee, and because his works have been to theeward very good; for he did put his life in his hand and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest it and did rejoice, wherefore then wilt thou sin against innocent blood, to slay David without a cause. And Saul hearkened unto the voice of Jonathan, and Saul sware, as the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all these things, and Jonathan brought David to Saul, and he was in his presence as in times past. And David fled from Naioth, in Ramah, and said before Jonathan, What have I done? what is my iniquity? and what is my sin before thy father, that he seeketh my life? And Jonathan said unto him, God forbid, thou shalt not die; behold my father will do nothing either great or small but that he will show it me; and why should my father hide this thing from me? It is not so. And David sware moreover and said, Thy father certainly knoweth that I have found grace in thine eyes, and he saith, Let not Jonathan know this, lest he be grieved; but truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David answered: Thou shalt deal kindly with thy servant, for thou hast brought thy servant into a Covenant of the Lord with thee; notwithstanding, if there be iniquity in me, slay me thyself, for why shouldst thou bring me to thy father? And Jonathan, said, Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me, or what if thy father answer thee roughly? And Jonathan said unto David, Come and let us go into the field. And Jonathan said unto David, O, Lord, God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold if there be good towards David, and I then send not unto thee and show it thee, the Lord do so and much more to Jonathan; but if it please my father to do thee evil, then I will shew it thee and send thee away, that thou mayest go in peace; and the Lord be with thee as he has been with my father; and thou shalt not only while I live show me the kindness of the Lord, that I die not, but thou shalt not cut off thy kindness from my house forever; no, not when the Lord hath cut off the enemies of David, every one from the face of the earth. So Jonathan made a Covenant with the house of David, saying, let the Lord ever require it at the hands of David's enemies; and Jonathan caused David to swear again, because he loved him, for he loved him as he loved his own soul. Then Jonathan said to David, To-morrow is the new moon, and thou shalt be missed because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly and come to the place where thou didst hide thyself when the business was in hand, and shall remain by the stone Ezel, and I will shoot three arrows on the side thereof, as though I shot at a mark. And behold I will send a lad, saying, Go find out the arrows; if I say expressly unto the lad, Behold the arrows are on this side of thee, take them; then come thou, for there is peace to thee and no hurt, as the Lord liveth. But if I

[TO BE CONTINUED.]

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The desire of our friends to know how subscriptions are coming in we suppose to be more than usual since they know that TWELVE HUNDRED SUBSCRIPTIONS expire during July and August.

The promptness with which renewals have come during the last week has been very gratifying and encouraging. Often the renewals are accompanied with one or more recruits to fill up the vacant places which unrenewed subscriptions make.

The promises which come in the letters such as "I will do all I can to increase the circulation," "I think I can send more subscribers soon,' lead us to think that a great enlargement of the mail list may be expected Canvassing for the paper although self denying and laborious (like all work) when vigorously done, yet affords a peculiar satisfaction to those who engage in it. An agent in Indiana who has sent in more subscriptions this year than any one else, perhaps, writes, when he forwards the last five names, that these almost complete the first hundred, and then he says "for another hundred." The wholesouled good will and earnest desire for the overthrow of secret societies is a marked feature in a large proportion of our letters. Some on account of sickness or extreme age cannot do as much as others; yet old people have had a remarkable degree of success in canvassing. One man about eighty-two years old sent in eight dollars from Washington Territory last week and said if he had more strength he might do much more.

We hope those who sent in three months subscriptions will remember them and if possible send in their renewals. We hope that those whose time ends in July will have it in writen to us will do so promptly; and that the six hundred and seventy whose subscriptions end in August at all risks whatever time that they can get, without neglecting other duties, in canvassing their localities for new subscriptions to forward with their renewals next month. We send circulars, subscription papers and copies of the *Cynosure* free, for canvassing purposes

About the middle of September, you know, the exact size of the subscription list is again is be reported so that we can tell what our summer's work amounted to.

With the blessing of God on your persevering efforts you can make that report very encouraging. Then

"Work, for the night is coming;
Work through the sunny noon;
Fill brightest hours with labor;
Rest comes sure and soon.
Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more.

"Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies.
Work, till the last beam fadeth,
Fadeth to shine no more;
Work, while the night is darkening,
When man's work is o'er."

MINUTES OF THE SYRACUSE CONVENTION.

This is a pamphlet of 150 pages, containing matter of very great interest to all friends of the cause. Besides the report of the proceedings with the resolutions and Constitution of the Association, there are the addresses of half a score of our most earnest lecturers, which makes the book of very great value as a campaign document. The address of Elder Bernard is alone worth the price of the book. We have been persuaded to publish this wonderful document of Elder Bernard's in a pamphlet of about 30 pages. It will be ready soon. The minutes of the Syracuse Convention which contain this address cost but $12,00 per 100, by express, $2,00 per doz and 25 cts, each, by mail.

THE FOURTH OF JULY.

We have received one report of work done on the Fourth of July, some subscribers obtained, books ordered and a movement started for obtaining lectures and organizing an auxiliary association opposed to secret societies. Are others yet to come? We also heard of a speech delivered on that day by Mr. Reeves of Plymouth, Indiana, in which secret societies were considered our nation's enemies.

Mr. Eastman in a speech at Elgin, on that day advocated bolting party nominations for a good reason; and showed that slavery to party nominations was a danger that we must fear and avoid. The *Chicago Tribune* justly commended that feature of his address.

CYNOSURE TRACTS.

The demand for *Cynosure* Tracts for gratuitous distribution increases much more rapidly than do the contributions to the Tract Fund, although a friend has pledged a dollar for every other dollar donated. There is now a demand from earnest laborers in the cause for fully One Hundred thousand pages of tracts per month and to satisfy this demand we need in new subscriptions, fifty dollars per month. In many instances a single Anti-masonic tract has saved a young man from the soul slavery of the lodge. It is sad not to be able to supply the demand for these leaflets for want of funds.

Readers has not God blessed you with the ability and desire to contribute something to the cause?

SUBSCRIPTION LETTERS received during the week ending July 11th. 1874.

J A Allen, R E Adams, G Avery, J M Adair, J G Baldwin, Mrs E Biles. S D Cosner, D S Caldwell S L Cook, B Chalfant, L B Collins, O P Chesebro', A M Durfee, J Denny, D J Elsworth, H Elder, L Fowler, W Fenier, S H Fahey, J Fink, S Guinnyder, L Glover, H Hinman (2) P H Hoffman, G W Hall, E E Holmes, W J Higley, O Jennings, H H Lingo, J W Lowman, M F Lauffer, C W Levander, A Lathrop, J W McPherson, E Miller, F Marlow, J L Manley, W P Martin L H Morey, E E Morrison, D McFall, D K McKnight, Jr., J Pike, A W Paul. L Piper, J Reed, Mrs E Reidy, S Rettrem J W Rener, Wm Reed, J Springer, H Smith, M Skinner, H W Stillman, J P Stoddard, O C Stoughton, Wm Saunders, J G Smith, S M Tomlinson, G Taylor, P W Taintor, J Wilkins, A Walker, J S Whitney, S Wright, D Weeks, N Warren, S Wardner. E W D White, J T Walsh, Mrs. M E Wilson, Z Weaver, M Varney.

MARKET REPORTS

CHICAGO, July 13, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1..	$ 1 18	
" No. 2	1 15½	1 16½
" No. 3	1 08	1 10
" Rejected	98	99
Corn—No. 2	61⅝	62¼
Rejected	58½	59¼
Oats—No. 2	48	48½
Rejected	46½	
Rye—No. 2	86	88
Flour, Winter	5 25	7 75
Spring extra	5 00	5 50
Superfine	3 50	4 62
Hay—Timothy, pressed	11 50	16 50
" loose	8 00	15 00
Prairie, "	6 00	9 00
Lard	11⅜	
Mess pork, per bbl		19 40
Butter	16	25
Cheese	10½	12
Eggs	13½	14
Beans	1 85	2 10
Potatoes, per brl, new	4 50	5 50
Broom corn	04	09
HIDES—Green and green cured	07	09¼
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	32
Unwashed	27.	33
LIVE STOCK. Cattle, extra	6 20	6 50
Good to choice	5 40	6 10
Medium	4 75	5 25
Common	3 25	4 50
Hogs,	5 75	6 35
Sheep	2 75	5 25

New York Market.

Flour	$ 4 90	11 00
Wheat	1 30	1 45
Corn	77	87
Oats	60	62
Rye	1 08	1 13
Lard		11⅞
Mess pork	19 50	
Butter	17	27
Cheese	10	15½
Eggs	24	25

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CHICAGO, THURSDAY, JULY 23, 1874.

VOL. VI., NO. 41.—WHOLE NO 224.
WEEKLY, $2 00 A YEAR.

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Topics of the Time.

THE FAWN-SKIN POUCH.—Every good granger has a fawn-skin pouch, and every good granger knows what it is used for. Other parties, however, may be ignorant in this respect, and among those thus deficient we are compelled to reckon Gov. Davis, of Minnesota. The way it came out, was this: The grasshoppers went to work in one corner of the State and devoured almost every green thing. Crops of course were gone and the farmers were in want. Gov. Davis then published an appeal for aid to these starving families, and among the rest asked the grangers to help. He probably supposed that the patrons used their fawn-skin pouches to take up collections for starving farmers. The grange in Hennepin county set him right, told him that he had the State money and ought to help them himself; at all events that helping starving men and women was not their business. The fawn-skin pouches were to carry a pencil, book, and knife in, not to take up collections. Besides that what money grangers can raise is needed to support O. H. Kelly and the other self sacrificing laborious Freemasons and Odd-fellows who manage the Patrons for the glory of Pomona and Flora and the benefit of their pockets. There is one comfort about this grange business. It is a lying fraud, but not so much of a lying fraud as Masonry and Odd-fellowship. The difference is this: The grange admits selfishness as its motive power. It does not profess the selfishness of its managers. There is where lying and fraud come in. The ordinary granger says directly, We run the the grange to get pecuniary benefit. While these wet nurses of the grange profess universal benevolence, and then shut out every unfortunate creature on the face of earth. The grange is bad enough, but the lambskin (?) linen apron is worse. Long live the fawn-skin pouch!

BISMARCK'S BULLET.—On the fourteenth of the present month a second attempt was made to assassinate Prince Bismarck. A Catholic enthusiast, who has often been in close consultation with his priest, fired at him from a crowd at Kissengen and wounded him in the wrist. As the act of a religious lunatic, this act has no significance; as the consistent continuation of religious assassination, and as the logical result of religious teaching, it has an importance far reaching as the influence of the Catholic church. By some means or other, it has happened that the Roman church has freely used fire and sword to enlarge her dominions. Kings and nations have been tolerated only when they submit cheerfully to the power of the pope. The Inquisition, called in horrible irony, "The Holy Office," St. Bartholomew's day, and the eighteen attempts on the life of Henry Quatre, have made this so plain that he may run that readeth. In attempting to kill Bismarck, this young man at Kissengen well understood that he was acting in accord with the history and spirit of his church, and that if he perished, having accomplished his object, masses would be said for the repose of his soul all over the papal world. This consideration alone would prove the necessity and justice of the stand Prussia has taken against the Roman anti-Christ. A church having a single earthly head, believed by the unintelligent majority to be infallible, to whom without exception the membership swear allegiance, is a standing menace to any government, free or despotic, on the face of earth. The attempt is made at first to control by the rulers. Thus for hundreds of years all Europe was under the heel of kings, and all kings were under the heel of the pope. Then was there such a carnival of ignorance, lust and blood as the world had seldom seen. Now that the kings are freed from fear of those curses which an innocent old man chatters in Italy, the people will be free too unless the church can excite the people to resist the monarch. This is the attempt that Rome is now making in Europe. The only thing on which Bismarck insists is that the priests obey the laws, and admit the supremacy of the State in things secular. This they refuse to do, and hence they endeavor to assassinate the representative of a law that they are determined to trample under foot.

IN EVERY CLIME A HOME.—Masons are accustomed to boast of the universal extent of their order, as if that fact proved the good character of the institution was established forever. A slight inspection of the work performed by the secret orders in other lands will perhaps make Masons in the country a little more circumspect in their boastings. An Italian letter, lately printed, contains an account of five robberies and nine murders, and the following sentence: "The secret societies seem again at work, and men have to fear the dagger if they offend against the mysterious sect." We challenge the world to produce a single case where a secret society has been productive of any permanent good. In Egypt they had their mysteries where immoralities not to be named were practiced. So also in India and Greece. The Jesuits, calling themselves "The Society of Jesus," by murders and assassinations proved themselves children of the devil. The Friends of the People, with Freemasons, organized the French Revolution, which was simply a carnival of lust and blood. The Masons, Jesuits, trades unions and other orders of this country are as fast as possible extinguishing the very ideas of manhood and independence. They are training men to delight in aprons, collars, rosettes, little hammers, tin hats, feathered chapeau, rituals, silly enough to make a half-starved dog split with laughter, and prayers impious enough to call down lightning from heaven. Let them work here as long as they have in Italy and any man who offends them will have to fear the dagger. Reader, the fight we wage against these lodges is a fight for national existence. It seems very harmless, the procession of a few men in linen aprons through a village street, and the meeting of these few men over a blacksmith shop, or a grocery store, to kill Hiram Abiff, and sing "Hail Masonry Divine." But when these men can send one of their members, and, without the knowledge or consent of the people, turn out one postmaster and put in another; when they can clear Juniperlz in Chicago and Vanderpool in Michigan by signs unknown to half the people in the court room; when they can tamper with mails and use the machinery of government for the advantage of a clan, your life, property and reputation are in danger. The age of bandits and assassins is coming. It is cheaper and better to wake up than to sleep. How can we overcome these orders? Only by the dissemination of information concerning them. They live in darkness and ignorance. They die in intelligence and light. Circulate the papers opposed to these associations of darkness. Let the young men be warned and they can be saved.

THE DISTANCE TO ROME.—While Austria and Prussia are leaving the porter's lodge of the Catholic church, expelling the Jesuits and setting up for themselves, America is journeying to Rome; has already reached the Three Taverns and will soon be delivered up to the captain of the guard, unless a change of direction is made. While just at this point, it will not be uninteresting to find out who live in these Three Taverns. In one abides Mr. Infidel-school; in the second, Mr. God-hating-nation; and in the third, Mr. Formal-church. Mr. Infidel-school invites us to rest in his lofty temples and dilates on the beauties of a secular education. Leave the Bible, he says, to the church and the women and children at home. You will ruin the common instruction of the masses if you insist on having Scripture and prayer in the class-room. Let the teacher insist upon having the child instructed respecting the fossils that lie deep down between the rocky foundations of the earth. Let the children count the joints in the lobster's tail. Let them learn of vertebrates and invertebrates. Teach them of rhizodonts and rhizopods. Let them read the follies of *De Natura Deorum.* Give them the philosophies of Aristotle and Socrates. Teach them about their minds and their bodies. But don't for the world say anything about their souls. It will be proper for them to understand the major and minor premise and the conclusion so that they may detect a fallacy, but teachers should let their pupils find out about lying some where else. Mr. God-hating-nation cordially endorses all Infidel-school has said and continues that we shall only reach the place we should occupy when religion and government are entirely divorced. Away with this praying in Congress. Kick out the chaplains. Down with your Sabbath laws. Welcome the millenium of secularization, when this God shall no longer interfere with the affairs of men. Mr. Formal-church comes up dressed in irreproachable bread-cloth and kids, rubs the whitest of hands and says: "Gentlemen, I of course cannot assent to all you say, but in the main, no doubt you are right. The fact is religion rests on reason and love, not on law. God of course had to give some laws to the ignorant barbarians of eighteen hundred years ago. At present, however, we need only to appeal to the nobler manhood and say pleasant things to people to make them as good as they need be.

As a nation we are listening to this sort of talk and while we listen Rome laughs. The Jesuits who lay deep down in the ground the foundations of their prisons, know that if our schools are without the Bible, our nation without God, and our Protestantism without the Holy Ghost, we are certain to fall bodily into the arms of the man of sin. Even to-day the pious Pius says that he is really pope nowhere save in the United States. Catholic schools, like that at Notre Dame, where a priest presides over every boating club and ball play, are increasing. More than 350,000 girls are in such schools to-day in this country, and the number grows larger constantly. What is to be done? Something, or we will soon witness the decay of our common schools, the conversion of our churches into priest's houses, the subversion of our government and the celebration of the *Auto da fe.*

The Vision.

BY A. THOMPSON.

The bright stars blossomed in the blue,
The moon was sailing high,
And like a silver ship slid through
The fleecy cloudlets of the sky;
As in the border of a wood,
In rumination deep I stood.

The zephyrs with their drowsy wing
The opening leaflets gently fanned,
And many a queer and humming thing
Flew past me upon either hand,
And I was thinking of the fate
In store for our dear Ship of State.

Within the wood I heard a sound;
And coming from the leafy screen,
With Freedom's gleaming banner wound,
I saw, who might have been a queen,
A maid of more majestic port
Ne'er crowned the splendors of a court.

I looked, and in the flickering light
Her noble features shone severe,
As close she drew her mantle bright,
And mutely motioned me to hear;
Then through the gloom, her order flew—
Attend, 'tis Freedom speaks with you.

Here by the great Almighty's will
His truth I published free and broad,
Its echoes spread to every hill
And hamlet that the Pilgrims trod;
Till every soul was as a fort
Where freedom held her royal court.

Here firm and true the fathers stood
Against oppression's stormy rage,
And in their manly hardihood,
Feared not the tyrant to engage;
Till through the battle's blood and toil
They saw fair Freedom's cheering smile.

But now Corruption, foul and dark;
The plunging Ship of State commands,
And honest Honor crushed and stark
Lies murdered by his slimy hands;
And there is scarce a man to draw
The bow of right and shaft of law.

And would you blame the buzzard crew,
Who hold the place of power to-day?
'Tis you, the people, only you,
And none but you whom they obey;
'Tis with the people Freedom lies,
And with them ever lives or dies.

Who send the villians to the front?
Who keep in power the scum of men,
The base, unblushing knaves who flaunt
In open view their stolen gain?
Who, but the people, by whose will
A Butler rules the nation still.

I know your mind, but deeper far
Than you have thought the evil lies;
'Tis general wrong that is at war
With Freedom's holy harmonics,
And men must teach, and live the right
If they would bask in Freedom's light.

Else in the time that is to come
When down the starry flag is torn
When wild Confusion beats her drum,
Or blows for blood her battle horn;
Away I'll fly, and bare with me
The blessed boon of liberty.

Beware of dogs that scoff at God;
Beware of knaves that prey or steal;
Beware of treason's dark abode,
Where rites deceive and grips conceal;
Beware, or all that blood has cost
Shall be in blood and tumult lost.

Thus spoke the maid and o'er her face
A smile of angel sweetness played,
And all her grave, majestic grace
Was brightly in the beams displayed.
Not all is lost, while some are true,
She smiling said, and then withdrew.

Masonic Vengeance—Experience of Rev. J.

BY REV. J. K. ALWOOD.

I recently obtained several scraps of the experience of Rev. J., a once able and successful revivalist, but now feeble with the weight of years and much affliction. When health is sufficient, he still loves to tell the story of the Cross, and the people of his community love as well to hear him.

The experience which I give below is from his own lips. He would write you himself over his own signature, but fears the consequence in view of his peculiar situation and feeble health. While I was taking items from his lips, he several times exclaimed, "O! brother Alwood, if I had health as you have, I would go out and lecture against secretism." And his deep-blue eye would flash with the fire of an intelligent and once vigorous manhood. He seemed like an eagle accustomed to lofty flights on powerful wing, but caught and cooped in a narrow cage. He is quietly awaiting the crumbling of the cage, and an opportunity for the redeemed and unfettered spirit to take a loftier flight to a fairer clime than mortal man or eagle's eye hath ever seen. He was weary and gave the following in scraps:

He joined the order called Freemasons, about the year A. D., 1834, in a city in the western part of Pennsylvania. (He gave me the name of the city, but wishes me to withhold it, from fear that the sleepless enemy might track him up.) He was then a young man and a member of the Methodist Episcopal church. He was induced to take the awful step by the persuasions of Christian friends, especially a preacher in whom he had great confidence. He was much displeased and dissatisfied, and troubled with remorse at first. But his frinds (?) quieted his conscience with the assurance that all would be satisfactory in the end. They said, "You have not yet learned the nature and character of the institution. It is ancient, honorable and benevolent. It harmonizes beautifully with the Gospel. You will find it so when you come to understand it more fully." Thus he went on until he had taken six degress. But Bro. J. is too conscientious for durable Masonic material. Conscience would awake at the sight and thought of so many young men, the flower of the land, taken by this snare of the enemy of all righteousness. His remorse over what he had done; his grief over the destructive influence and effects of the institution; his love of truth and desire to do good, resulted in a scathing Anti-masonic sermon. This was the signal for Masonic vengeance.

Soon after this, as he was returning from a meeting to Plymouth, Ohio, over a muddy road, he saw a man against the fence by the wayside. He had scarcely passed when the man fired a pistol at him. Said J., "You have missed your aim this time," and putting spurs to his horse he hastened away. Next day it was ascertained that this man was a Freemason. And a Mr. S., a member of the German Reform Church, said to brother J., "I offered twenty dollars last night to have you mobbed on your way home; but they were all too big cowards. But you will catch it yet." "Catch what?" said J. "You know what your broken vow demands," said S.

Brother J. was in Mansfield, Ohio, hearing the trial of Bowland, charged with the murder of Barker, his brother-in-law. Barker had said of Bowland's wife, "If she is received into church, I shall go out." This was his only offense. But Bowland was a Mason. While Barker was standing on the side-walk talking with several gentlemen, Bowland came along and gave him the fatal stab. He was arrested, tried, convicted of murder, imprisoned, and set at liberty in less than twelve months. While in Mansfield, hearing said trial, Bro. J. had a very impressive dream. He dreamt that he received a severe blow on his left arm. He awoke with a sensation of numbness in that arm, which continued all day. Went home that day. That night, while sitting alone in his room, a shot was fired through the window, passed through his clothes, grazing his stomach and wounded his left arm just at the spot where he had dreamt of being struck. (I saw the scar on his arm and the flattened bullet which he carefully preserves.) The villain ran diagonally across the field from the window where he had been standing, and there took his horse, which he had tied by the fence, and rode rapidly away. The nearest neighbor, who was a shoemaker, went with J., and saw the track of the murderous man across the field; saw where he had tied his horse; declared he knew the man, for he had made the boots that made those tracks in the snow. Another neighbor had seen the peculiarly roan-rumped horse, owned by the same man, rapidly pass his door late at night, and queried why the neighbor was out so late, and why he rode so swiftly. This man was a well-known Mason; and doubtless had attempted to fulfill the prophecy uttered by Mr. S., "You'll catch it yet."

Here brother J. paused and said pitifully, "O! brother Alwood, it is a fearful thing, a fearful thing to get into. And if anything tries a man's soul, it is to know how to get out of it. I have been driven from place to place ever since that sermon. They are sworn to follow a man. O! I get so discouraged sometimes. They are sworn to take vengeance. If I should come out, I do not suppose my life would be safe one week—situated as I am—they would have such a good chance."

Reader, I would that you could see as I saw, and as in memory I still can see, that pitiful look of weary despair—weary with suspense, long-lingering, painful suspense, as it lingered on the face of this good man, who, for conscience' sake has suffered frequent losses. As pants the hart for the cooling stream, or the wounded deer before the braying hounds, so pants the soul of this good man for a place of safe repose.

Having returned from the far Northwest several years ago, brother J. found that a box of his most valuable goods had been opened, and goods stolen to a considerable amount. The very Masonic rogue who doubtless took them, came into his room one day and proposed to track up the goods or obtain remuneration from the railroad company. Requested to see the way, bill, snatched it and left the room regardless of repeated and most positive remonstrances on the part of Rev. J. He was arrested for grand larceny, proven guilty and bound over. A brother of the cable-tow bailed him, and he runs at large without a trial at court, although repeated efforts have been made to have his case brought up. Six years have elapsed, and there is no prospect of his case being tried until it comes up before the judgment seat of Christ.

Recently brother J. was called on to officiate at a Masonic burial. He declined, and has since been the object of bitter persecution, slandered and threatened. One of the sworn revengers declares he has already injured him in his business to the extent of a hundred and fifty dollars, and will do as much more. Bro. J. thinks the design in calling on him to officiate at the burial, was simply to induce him to renew his obligations. For it must be remembered that his name does not stand recorded on any lodge roll; the lodge where he joined having burned in a fire which consumed a considerable portion of the city in which it was located. They know not certainly, in his present locality, that he has been a Mason; but, he says, they declare the fact is obvious from his walk and motions.

Surely this and other similar cases which are frequently coming to light, ought to warn young men against leaping before they know certainly where they are agoing to alight.

Just recently the cable-towed gentry have found it expedient to "*shove*" the thief above referred to, for his frequent interference with goods on transit. He gave them too much trouble.

In the town of B——n, several years since, brother J. became so aroused by the sophistry and falsehoods of some twenty Masons, uttered in support of their wicked conspiracy, that he could not refrain from telling them the truth to their teeth, declaring that he knew more about their craft than any of them. This caused several to lose their jewels and equanimity together. And it is probable that brother J. would have lost his life on the spot, had not good brother D., who heard the row, rushed in and forced brother J. from the room. He had become reckless with indignation, and was giving them their change in good style. He says, "I was bound to tell them the truth, if they had killed me." One of them said, "I could see the heart cut out of a man who would reveal Masonry." How "benevolent and honorable!"

Metz, Ind., June 16th, 1874.

The Question for Churches.

SYRACUSE CONVENTION CORRESPONDENCE.

Dear Friends of the National Association of Christians opposed to Secret Societies:—In behalf of the Association of Lowndes county, Miss., I send you greeting in the Lord. We wish to say that we regret not to be able to send a delegate to your meeting, but conclude that we are not able to undertake so much. We have distributed tracts and kept up our testimony in the *Christian Republic*, and in our church, and have the consolation to know that some have been kept out of the lodge by our means.

The question for churches to answer, seems to be, Shall we fellowship the members of secret societies? Shall we admit them to membership in our churches? The practice of our church (Congregational) has been to refuse membership to all members of secret orders. We take the position that secretism is inconsistent with the genius of Christianity; that he that doeth truth cometh to the light; and that it is only the wicked who 'love darkness rather than light because their deeds were evil." For "what fellowship hath light with darkness," "or he that believeth with an infidel." Even if it were a temperance society, or a church as spotless as a secret church could be, it would be rebellion against the Saviour's command, "Let your light so shine that they may see your good works, and glorify your Father which is in heaven."

Let us not give place to them at all, but take a decided stand. What if the secretists should cast out our names as evil. It matters not if we are only doing right. The churches testify against gaming and dancing, but the arguments by which they are condemned (though sound) are not half so clear in our estimation as the arguments that separate the church from secretism.

I would be patient with those who were blinded. I would give them time and space for repentance, but I would also be firm. One who swears or pledges allegiance to a secret clan can never, while that oath or pledge is honored, be properly a voter or a communicant in the church of Christ. Let me digress and say neither can one holding to such obligation be trusted with a vote or office in the State, without doing violence to the mutual confidence implied in republican government. S. C. Feemster.

In behalf of Executive Committee.

From the Rochester Democrat, June 17, '74.

What We Expect to Do.

BY REV. B. T. ROBERTS.

What do you propose to do in your opposition to secret societies, is a question that has been asked us many times since the Syracuse Convention. The question is a proper one. We answer, we propose to rid the land of a great curse which is crippling individual energy, deranging business, perverting our courts of justice, demoralizing the people and corrupting the Christianity of the age. At the bar of public opinion we indict the various secret societies as guilty of these atrocious offences against the public welfare. The indictment is a grave one, but if permitted the space we hold ourself responsible to make it good.

SECRET SOCIETIES CRIPPLE INDIVIDUAL ENERGY.

For men to do their best, they need to be stimulated by the hope of seeing their toil and pains rewarded. If the skillful fare no better than the careless, then few will be at the pains to become skillful. The trades unions demand that all their members receive the same wages. The ambition is to get into the unions and then, as a rule, the effort of the artisan to perfect himself in his trade ceases. Why should he study to improve? Any further improvement will be no benefit to him. Regard for the union supplants the ambition to excel in his calling. Henceforth the study is how to get the largest wages for the least work. The evenings are spent—not in the family—but in the club-room, discussing the all-absorbing question how to bring employers to their terms. A steady pressure is employed to increase wages and diminish work, until the limit of endurance is reached and a collapse takes place. Hence

SECRET SOCIETIES DERANGE THE BUSINESS OF THE COUNTRY.

If the demands of the union are not complied with strike is proclaimed, and work ceases. Men who are disposed to work, dare not work at the risk of their lives. Their families may be starving. Then they must beg or starve. The husband and father must not work for anything less than the lodge has said he might, even to save from starvation those most dear to him. This is a tyrany of the most execrable kind. Let it be exercised by the government, and a rebellion would speedily follow.

Shall secret conclaves be permitted to put chains upon us, which we would not wear for an hour if forged by the authority of the State?

The national anti-secret society association holds that every man has the inalienable right to work where he pleases, for whom he pleases, and for what wages he pleases. In this right he should be protected by the law of the land. Every combination to control the price of labor, or transportation, or produce, or merchandise, should be declared to be a conspiracy against the public welfare, and should be punished by fine and imprisonment.

Of all trades unions Freemasonry is the parent. It was originally nothing more than a trade union, but the organization, being a strong one, was soon employed for other purposes. Manufacturers copied after it to make a monopoly of their goods and extort for them the largest possible price. The workmen soon followed. But whatever Freemasonry is now, more than a trade union, is a sham and a farce. Why call men "Masons" when not one in a thousand can lay a wall or build a chimney or plaster a house? Why call preachers and rum-sellers, and merchants, and lawyers, and black-legs Masons? Then why, after they are bound by the most horrid oaths—bound as no slave was ever bound—do you call them "free?"

Civil Rights Bill and West Point Academy.

LETTER FROM GERRIT SMITH TO FREDERICK DOUGLASS.

Peterboro, June 27th, 1874.

Hon. Frederick Douglass, Washington, D. C:

My Old and Much Esteemed Friend:—So Congress has again adjourned without passing the bill on which our hearts had so long been set!

Much prejudice was wrought up against the bill by persistently declaring it to be a bill for *social* rights. None of its friends regarded it in this light. All they sought in it was the equality of civil rights. Social rights they left to take care of themselves—wisely judging that these do not fall within the scope of legislation.

This prejudice, however, was not the only nor the worst form of opposition to the bill. As is usual in cases where the protection of fundamental human rights is the object, this bill had to encounter the constitution scare-crow. On the surface of the constitution, simple birth in this nation makes a citizen of the nation. But, in the New Orleans Slaughter case, the Supreme Court dug down below the surface and taxed its ingenuity to discover two kinds of citizens—a State kind as well as a national kind. This mischievous discovery, though made by but five of the nine judges, has, in the present instance, furnished the enemies of equal rights with their most effective weapon. But this dual citizenship is fanciful—fanciful, if only because impracticable. I would argue its impracticableness somewhat as I argued it in my letter to Mr. Downing.

Of all the instances in which the court asserts the paramount right of national citizeship, there is not one where this right could not be defeated in a State which is guilty of discriminating between its people. One of these instances is the coming to the seat of government to transact business with it. But how could cultured and self-respecting colored gentlemen and refined colored ladies cross such a State as Georgia on their way to transact business in Washington? Denied its vehicles, save on terms too degrading for them to submit to, instead of riding they must walk: and denied its hotels, save on similarly degrading terms, they must depend upon the bread and cheese in their pockets, and find what sleep they can by the roadside. Is it said that they must be supplied with proofs that they are, at such times, in the capacity of *national* citizens? But the expense of giving effect to such proofs, they might not be able to bear. Moreover, however conclusive the proofs, and however humiliating to exhibit them, there would, probably, be but few persons to give an open eye or a listening ear to them. In spite of these proofs they would find themselves helpless in an enemy's country. Alas, how many a colored brother and colored sister have felt their hearts die within them, whilst traveling, or attempting to travel, through this still caste-cursed and still Satan-swayed land!

My soul is sick of this running to constitutions for authority to outrage man. That one is a man proves that he is entitled to all the rights of a man, whatever constitutions or aught else may say to the contrary. Our courts and Congress have not yet risen up out of the world's atheism. They still war against God by still refusing to accept and protect man as he presents him. Their highest crime was in tolerating the turning of God's man into man's slave: and now, they follow up this crime by still tolerating his partial enslavement. We are to welcome every man because every man comes from God, and, whatever his race or complexion, is the child of his and our Father. Human laws are needed to regulate many of the external relations and interests of men;—but the men themselves we are to accept as they are given to us, and to hold their high being with all its essential rights, to be sacred and unassailable. Come quickly the day when throughout our country and throughout the world, the citing of a law to justify the invasion of fundamental human rights shall be instantly arrested and sternly rebuked as treason against man and contempt of the law of his being and the law of his God!

There are two concessions to our insulted colored countrymen which admit of no delay. One of these is the passage of the Civil Rights Bill, and the other is the breaking up of the Academy at West Point. The great Father in Heaven—the equal Father of his white and colored children—cannot be at peace with our guilty nation, until the abominations against which this bill is aimed, and the kindred abominations which exist at that Academy, are blotted out. To this end the school itself must be blotted out. It cannot be reformed. The pro-slavery spirit, which, in subservience to the wishes and interests of the slave-power, has, for more than fifty years, been fostered and rampant there, will die only with the death of the school. Government is, always, more or less, complained of for its money matters. But these, in their worst aspect, sink out of sight in comparison with its wrongs against man. Money in comparison with man is of no account. Nothing meaner nor more wicked has government ever been guilty of than suffering the numerous white cadets to league themselves for insulting, at every turn and corner and in every possible way, the handful of colored cadets. It is because the government stands back of this league, and suffers it, if indeed it does not positively encourage it, that not one member has had the manliness to break out from it and deal justly with his colored brothers. Surely, a school, pervaded so thoroughly by this mean and cruel spirit, is not the place for training up patriots and Christians. This school, which the whole American people are compelled to support, wars frightfully upon all true sense of justice and fair-dealing. It is an insult to the nation—an insult to the grand old hills which surround it and frown upon it. These sublime highlands, which rank so high amongst the glories of nature, can have no affinity for a thing so violative of nature and so steeped in meanness as the Academy at West Point.

My complaint of the state of things at West Point may, to some minds, appear inconsistent with what I have hitherto and repeatedly said against legislating for social rights. But the insults and abuses at West Point are much more, much worse, than the mere denial of social rights. Moreover, there are no rights, either civil or social, that government should be allowed to trample under foot. A government school must be opened to all—for it represents all, and is supported by all. If Irishmen or Germans are, as such, systematically insulted and outraged in it, then it cannot be said to be open to them. Nor can it be said to be open to persons of African blood unless they can be in it on self respecting terms.

This refusal to pass the Civil Rights Bill and this reigning of the diabolical caste-spirit at West Point are but a poor atonement for our ages of crime against the poor black man, and but a poor recompense for his magnanimous services to our country in the late war. . . .

With great regard, cordially yours,

Gerrit Smith.

Notices of Meetings.

Ohio State meeting, at Darby Chapel, Union Co., O., Tuesday, August 4th, 1874. (See notice below.)

Annual Meeting N. E. Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa.,

Secretaries of auxiliary associations, and other friends arranging for meetings, will do well to send notices two or three weeks before hand. Notices received up to Monday night will be inserted in the next paper.

Niagara County, N. Y.

The second quarterly meeting of the Niagara County Association opposed to secret societies, will be held Aug. 4th and 5th, at Royalton Center, in the M. E. church, commencing Tuesday evening. Bro. Rathbun is to address us on the occasion. T. Corliss, Sec.

Ohio State Meeting.

The Ohio State Anti-secret Convention for the organization of the State will convene at Darby Chapel, Union Co., Ohio, on the evening of Tuesday August 4th, 1874, and continue until Thursday evening. Friends of the cause every where are invited. Come one; come all.

Those coming from the north and west will come by the way of Urbana, Champaign Co, O. Thence east on Broadguage railroad, to North Lewisburg. Those from the east by Maryon on same road to Potter's Station. There will be conveyances at those points on the afternoon of the 4th.

Yours in haste,
James Wilkinson.

Mr. Editor:—Please say to the friends of our reform that the convention held at Flat Rock, May 19, 1874, preliminary to a meeting for permanent organization of the State, adjourned to meet at Darby Chapel, Union Co., O., on Tuesday evening, the 4th of Aug., 1874, and continue until Thursday evening, the 6th. At this meeting a constitution will be submitted to the convention for adoption, from the committee appointed at the previous meeting to draft said instrument, and it is hoped the officers necessary to such an organization will then and there be duly elected, and all other business necessary to place the State in an agressive position against all dark and secret conclaves will be properly provided for. In the meantime, as committees have been previously appointed to prepare what business may be necessary to be submitted and ratified by the convention, this will give us sufficient time for one lecture the first evening and three each on Wednesday and Thursday, making in all seven regular lectures. We expect to be favored with the presence and labors of our old and experienced lecturers. I have just received a promise to that effect from the National Agent, Rev. J. P. Stoddard, also from Bishop Weaver. if it is at all practicable for him to be present. Other particulars will be given over the signature of Rev. J. Wilkison, who will describe the place and line of travel to reach the same. As this is somewhat central, let us have a general rally and a full attendance of all in sympathy with this movement.

D. S. Caldwell,
State Agent and Lecturer.

Carey, O., July 20, 1874.

Reform News.

Rev. L. N. Stratton at Tiskilwa.

L. N. Stratton, of Syracuse, N. Y., has just delivered two lectures in this place against Freemasonry, and some notice respecting them may be of interest to the readers of the *Cynosure* and a benefit to the cause.

We will first give a brief history of the movement as it pertains to this place. During the summer of 1872, two young men, W. I. Phillips and J. L. Stratton, were employed by the *National Association Opposed to Secret Societies* to work for the State platform and ticket, to canvass for the *Cynosure* and distribute tracts. They alternated with each other, mostly in the towns which they visited along the railroads over which they were directed to pass. Tiskilwa was visited by Phillips, while Stratton went on to Peru. It was with difficulty at first that Phillips was able to find an Anti-mason in Tiskilwa but at last he was directed to Rev. Almon Baker, where he found warm friends and ready assistance. Brethren Fosdick and Pierson were then called upon and with them he also met a hearty welcome.

During the two years past a steady growth in the cause has been manifest, and the hearts of the few faithful ones have been strengthened, and the light has began to dawn over the hills which protects the beautifully situated town of Tiskilwa. Although the night has been long and dark, yet God has been with his people, and his enemies have felt the strength of his arm.

Some time since, word was sent from here by the M. E. church to conference that they did not wish a minister who was a Mason. Notwithstanding their request, a Mason was sent; and although he tried "to keep it dark," yet "his sin found him out;" and we learn that they afterwards announced him in their posters as one of the managers of a Masonic ball. He found it convenient to leave town for that night.

When it was announced that Rev. L. N. Stratton, editor of the *American Wesleyan*, would speak, this same M. E. minister reported through town that he had known Stratton in school, and that if he could lecture, or edit a paper he must have improved wonderfully, as he never was considered very bright.

He attended the lecture and took notes, and asserted on the last evening that the speaker had not quoted the Master Mason's oath, that it never was written, that it had no such penalty attached. A half hour later he said to Mr. Stratton that the death penalty was attached to civil laws and divine, and that perjury or lying was punished by death in divine law—for "all liars shall have their part in the lake which burns with fire and brimstone,"—and the Masonic obligation was no worse than that. That Masonic law must have a penalty in order to insure obedience to the fraternity; thus admitting that the Master Mason's oath has a death penalty attached to it.

The speaker quoted Masonic oaths as sworn to by Masons, and as recorded in *Wendell's Supreme Court Reports, Vol.*, xii., pages 9 to 26. These reports are authorized by the Legislature of the State of New York and it is not profitable for any man to attempt to gainsay them.

The lecturer spoke on the first evening concerning Masonry as a Christless religion. Proving this from Masonic works. On the second, showing that Masonry is antagonistic to the principles of our free government.

These lectures were delivered Monday and Tuesday evenings of July 13th, and 14th. They were well liked and attentively listened to by the majority of those present. Some came from five to seven miles to attend, although the nights were dark and the weather very warm.

There are now eleven copies of the *Christian Cynosure* taken in Tiskilwa, and God's people are hearing the martial drum beat of the assembling battalions of reform, and lifting their hearts to Christ, and their feet in the march, the enemy are fearing the "tramp, tramp," of the coming army, which is sure to conquer, since truth and righteousness must prevail. An Observer.

Tiskilwa, Ill., July, 1875.

At Wheaton.

Bro. Stratton, on his return from Tiskilwa stopped by invitation at Wheaton and spoke on Friday evening last in the College Chapel in his usual instructive and interesting style. Rev. I. A. Hart led in prayer and introduced the speaker, who said it should be the duty of public speakers in this reform to prepare addresses for those already converted to its principles and co-operating with its workers, to encourage their faith, quicken their zeal and guide their endeavors. The following, among other suggestions for successful work against the lodge, were given and illustrated by the fresh and rich experience of the speaker. 1st. It is often best in our work to put arguments first, and the proposition last, lest otherwise we startle and put in a defensive attitude the mind of the hearers. 2d. We must work when we have an opportunity, whether with few or many. The beginning of the work in Syracuse, N. Y., was mentioned; when Shakespeare Hall was rented, Rev. W. Post, then of Rochester, engaged to speak and notice given far and near, and only about twenty were present. But the lecture was given and though the efforts of one gentleman who came in, not knowing before as a person in the city was opposed to the lodge, copies of the address were circulated all over the city and an association organized.

The many encouraging features of our work were placed in goodly array, and any down-hearted friends would make a good investment to send for Bro. Stratton.

J. T. Kiggins in Iowa.—Organization in Bremer County.

Waverly, Iowa, July 19, 1874.

Dear Cynosure:—Our lecturer, Bro. Kiggins, came on a few days sooner than we expected, for the reason that he did not visit another county which he intended to do before he came here. This found us with no preparations made, no hall, and no advertisements posted. But we immediately set to work; got some hand-bills struck and soon had the satisfaction of seeing people look, read, laugh and talk about "*Masonry Exposed*," etc. The Lord seemed to so arrange affairs that it was well advertised, many people being in town, as there always are on "circus day." We procured the largest hall in the city and at an early hour on Friday evening, June 12th, two days after the speaker arrived, the hall was filled to overflowing. During the day it had been rumored that the lodge would turn out *en mass;* and indeed nearly all the front seats were occupied by the craft, laughing and joking over their expected treat.

When the speaker arrived they immediately began stamping and cheering very Masonically. However, the calm, manly manner of Bro. Kiggins as he took his position at the stand seemed to change things at once. After singing and prayer, he stated that his lecture should be some what preliminary, answering some objections usually urged against agitating this subject and arguments usually brought up in defense of Freemasonry. It was truly a lecture worth hearing; the laugh turned upon Masonry and its weak objections and weaker arguments. Now frequent and loud applause greeted the speaker, showing there were those present who did appreciate truth. On Saturday it was said, there will be not one Freemason present to night; and sure enough, they were "few and far between." The subject as stated the preceeding evening was "How a man is made a Mason." This was truly a most convincing lecture, and I have heard of several who had intended joining the Masons, who now have changed their minds and are with us; one man had sent in his name. I wish every man, woman, and young person in the land, could have heard the burning words as they fell from the lips of the speaker. May the Lord send many such heroes out into the field! On Sabbath afternoon we listened to a sermon on the "Religion of Freemasonry, and Monday evening to a lecture on the ceremonies and obligations of the Master Mason's degree. While he was getting into the merits of the subject in walks the high priest of the chapter and sat down in front of the speaker on the platform, evidently for a disenssion or interruption, but he sat there very meekly under a seathing fire. After the lecture, however, he felt very funny, and staid to our meeting of consultation for organization.

It was voted to form a County Association, auxiliary to the National Association. There was then a committee appointed to meet next day to draft a constitution.

On Tuesday evening a lecture on Grange Masonry, Female Masonry, and Odd-fellowship; good house and good order. After the lecture the house was called to order and the constitution brought forward for signatures (it having been adopted before the lecture began). Quite a number signed and we now have an organization of about twenty-five members. We called a meeting on the 14th of July for the election of officers, with the following results: David Clark, Pres't; G. W. Welcher and J. A. Westbrook, Vice-presidents; T. Dean, Recording Secretary; P. Woodring, Corresponding Secretary; H. M. Woolford, Treasurer. We have meetings now once a week. Since I wrote the above, which I have delayed, to give you the particulars of the organization, we have heard of the labors of Bro. Kiggins at Jefferson, and feel very much encouraged. This is what we need and the only thing that insures us success, viz. *Organization*. We need a State lecturer very much, and we are ready to do our duty in this direction. Bro. Kiggins has done a great work in his flying trip through Iowa and wherever people are so fortunate to secure his services the lodge power will wane and the kindgom of Christ be built up. May the blessing of God go with him is the prayer of many.

P. Woodring, Sec.

From Elder Baird.

Greenville, Pa., July 13, 1874.

Dear Cynosure: On the 27th of June at half-past 2 P. M., I had the great pleasure of hearing an able lecture on the government of the Lodge by Rev. J. P. Stoddard, in the Courthouse at Meadville, Pa., after which we parted. On Monday, June 29th, I lectured in the U. B. church at Mount Pleasant, Crawford Co., Pa, to a good, attentive audience, and also on Tuesday evening. As there were no further arrangements matured and the hurry of harvesting and haying just beginning, I returned home to prepare other points for the present.

Elder J. R. Baird.

From Crawford County, Pa.

Glyndon, Pa., July 18, 1874.

Mr. Editor:—I would wish to say through the columns of your paper that Rev. J. P. Stoddard was at the U. B. Oil Creek Chapel on the 1st. of July and gave us two Anti-masonic lectures which I hope will be as good seed sown on good ground. There are some good Anti-masons here. This was proved by the "Amens," and applause during the lectures. I have faith to believe that there will be many more brought into this cause. It is plain to be seen that secrecy is nearing its final doom, and there should be a desperate effort now made, as the whole length of the secrecy chain is about run out. I expect to live to see the last secret society buried, and written on their tombstone, "No resurrection." I bid you God speed in this great work.

S. C. Williams.

Missouri Baptists Awaking.—The All-conquering Truth Purging the Churches.

Baker, St. Clair Co., Mo.

Dear Cynosure:—As it strengthens me to read in your columns the progress of the reform, I have thought that perhaps there are others engaged in the same righteous work who would be glad to know that even here in south-west Missouri, light has began to shine on Missouri. And it is the earnest prayer of the writer that the light which is now beginning to shine on the works of darkness, like sending fires all over the land, may be so increased in radiance, and augmented in power, as to dispel secretism from our once happy, but now "secret-society-cursed" land.

Four years ago the writer moved into the vicinity of Baker, Mo., and brought with him a heart opposed to Masonry, a tongue that was by no means a "silent jewel" on the subject, and also a copy of "Adam's letters on Masonry"; to this was soon added Finny on Masonry, and subsequently "Light on Masonry." I am thus particular to enumerate the forces in order to show how any section may be aroused to a sense of duty by the circulation of a few of the right kind of works on the subject. The books were read by one, then passed to another, until for quite a section around the people learned that they could read and talk Anti-masonry, and "still live."

The Baptist church (Prairie Grove) in this vicinity, of which church I became a member four years ago, was freezing along under the charge of a Masonic pastor. He soon learned that the "Pet" was not a universal pet, and hatched an excuse for quitting. The church had at that time a membership of over thirty, and no ordained minister. But to be brief, I will only add that by the first of the present year, under the blessing of God she had an active and working membership of seventy-two, and four ordained ministers, and every one of them solid against Masonry. And why delay the much dreaded conflict longer, so thought some of the judicious members, and accordingly on the first Saturday of February, 1874, the first gun was fired by Elder R. H. Love, from the text "Prove all things," etc. This was followed by the introduction of a resolution, declaring non-fellowship with the teachings of Freemasonry. The next regular meeting day was set apart for the investigation of the subject of Masonry, and a general investigation given to all to attend, but particularly to the Baptist ministers who worship at the shrine of the "ancient and honorable institution."

The day came, and being very inclement but little was done; enough, however, to indicate that the enemy was bristling somewhat for the fray. The investigation was laid over until Friday and Saturday before the first Sabbath in April.

Friday came and with it came the people, anxious to see whether the "most ancient" institution of earth would stand the fire and silence the batteries that a few of God's people were bringing against her. The fight was made free, and at first the enemy seemed disposed to enter the field; but this was only a feint. A few well directed shots showed them that the best thing they could do was to use that precious jewel, a silent tongue. Their efforts were now directed to the end of causing a dissension among the members, by the "button-holing" process, but this was nipped, and Othello's occupation was gone. They became grum, but sat and twisted until evening, when they began to go out one by one like the woman's accusers; and like them doubtless felt that they were not without sin.

Saturday came; the Masons though less in numbers seemed somewhat more disposed to try to rescue Christianity's "hand-maid" from the hands of her mistress, who was giving her a severe chastizing, and letting her know that unless she soon produced a better character they would soon have to part company forever, at least in Prairie Grove Church. These were new men, and knew not of yesterday's discomfiture. But, alas! the sun was shining and the plants from green-houses must soon wilt; and wilt they did. The field was won, and for the satisfaction of a few members, who wished some further proof concerning the standing of Bernard and Finney the question was deferred until the May meeting.

The day came; the proof was there, but no Masons; the arguments were briefly rehearsed, the question put; and Prairie Grove Church declared she would no longer fellowship the teachings of Freemasonry; only four members dissenting. What has taken place since will form the subject of another letter, when the result of the second engagement, which will take place in Tebs Church, Henry Co., Mo., on the 23 and 24th of this month, and a general account of the success of the work here will be given.

Yours in the cause,

W. M. Love.

Correspondence.

Around the Lakes.

Milwaukee, Wis., July 15, 1874.

When our boat left Chicago at seven o'clock last night the prospects of your city for another conflagration were quite bright. The flames could be clearly seen and the wind piled up the smoke directly over us and on the other side it sank into the waves; so that our company sailed under a complete arch of black smoke, fringed with gold by the rays of the setting sun.

When we arrived here in the morning we were glad to learn that the flames had been arrested and the city and *Cynosure* saved. I cannot say how glad my fellow passengers were to have the *Cynosure* saved, because I hardly had time to become acquainted when I "stopped off" to visit some friends in the "Cream City." Fortunately or unfortunately I left the package of *Cynosures* on the boat and they may do a missionary work in my absence. Can you send some more to Oberlin?

Our trip was rendered disagreeable by the disproportion between the size of the boat and the number of passengers. The comical little three-story state rooms (or rather 'boxes') were all taken and a few passengers had to sleep on the floor in the cabin. About four or five miles from the city a swarm of 'dead heads' took possession of our boat. They quartered themselves on the decks; entered the cabin and many of the state rooms; swarmed into the hold and stole rides in almost every nook and corner of the boat. The Captain called them soldiers, others called them June flies, and others still gave them a name more forceable than elegant. They are very disagreeable little things, lighting anywhere and on everybody and not leaving until brushed away which operation generally crushes them. In the morning they were gathered together in heaps like the frogs of Egypt, and thrown overboard.

Milwaukee is rather a lively city, more noted for dust than *cream* just now. It takes its name "Cream City," from the color of Milwaukee brick of which many of the buildings are erected.

If during my stay here, or in the further progress of my rambles, I find or see anything that may be of interest to the readers of the *Cynosure*, it will give me great pleasure to cultivate their acquaintance by further communication.

H. A. Fischer.

Manufacturing Popularity.

Linden, Mich., June 26, 1874.

Editor Cynosure:

The exposition of the secrets of Masonry here by Brn. Stoddard and Baird was the means of arousing the members to a considerable extent; so much so, that large bills were printed and sent far and near, reading thus: "Grand Rally! Masonic picnic at Linden, June 24th.—A general invitation is extended to all—The Meeting to be addressed by the Hon. Hugh McCurdy, attended with other ceremonies too numerous to mention." As the time drew near matters among the brethren grew lively, and on the 24th, the Knight Templar's band made their appearance, and the crowd began to assemble. Near the middle of the day the procession was formed for a march to the grove, in which it was expected to see from five to ten thousand and which amounted to about as many hundred. Among those were about one hundred and fifty of the white-aproned patrons. I suppose they had a good time, with plenty to eat and drink, accompanied with a speech from the Hon. McCurdy, who informed the community at large that they were a fraternity that asked no favors and granted none.

If Masonry is not exposed, its secrets divulged to the world, its damnable and unholy oaths laid bare, but all as gloriously secret with them as ever, why should they feel so troubled? Why be to such great effort and expense to show the world their independence and safety—ask no favors and grant none. Idle boast, for if they

[continued on 12th page.]

OUR MAIL.

Holmes Smith, Hebron, N. Y., writes:

"The town of Hebron was, in the Morgan times, and succeeding years, Anti-masonic, as well as Washington county in which it is loeated; but though the Anti-masonic element of former years is not all destroyed, yet it sleeps, and wants waking by lectures and the circulation of intelligence, and may God speed the day when this shall be done to the pulling dowu of this strong Babel of iniquity, the confounding of its languages, (the grips and signs) and the total extinction of its horrid and blasphemous oaths, together with the extinction of its many religions. May its devotees, though now infidel, become the servants of our Lord and his Christ."

John Denny, Seattle, Washington Territory, writes:

"Much more could be done if I were able to go around and attend to the business. I wish to be considered a life member as I am in my eighty-second year, and "the time will not be long." There is, evidently, not the harmony in the ranks of the mystic brotherhood that there was two years ago. I think they have seen their best days. The friends of law and liberty and Christianity, will be looking with great interest for the news from the National Convention at Syracuse."

We hope our readers who have the vigor of youth will be stimulated by the earnestness and success which attends the efforts of the veterans in this struggle, and complete the work they begin. Is there a young friend in Seattle who will consult with Mr. Denny, and attend to the business of getting all the subscribers possible, in that locality, for the *Cynosure?*

Thos. Marlow, Kennonsburg, O., writes:

"This is a hard place for men that will do anything for the cause."

For the encouragement of others who live in hard places, we would say that he has sent in $12.80 for the *Cynosure.*

D. Weeks, Wauseon, O., writes:

"I circulated those tracts. The people are waking up."

J. L. Manley, Geneva, Ind., writes:

"I had a conversation with a M. E. minister a few days ago, who is an adhering Mason, and when we closed our conversation, he said, in answer to a question that I asked him, that he would dare to say that Masonry had never been any advantage to him in his Christian journey, and that he did not know that he ever would enter the lodge again. He regarded it as fighting against God to fight against many good people."

J. G. Smith, Beverly, Mass., writes:

"Count on me as a subscriber as long as I can live on sawdust and thrive. I will try to get some new subscribers. Those tracts you sent me, I think, have done good."

We expect Massachusetts will yet do her duty on the secret society question. Although she moves slowly, the *Cynosure* has a few subscribers in ten of her fourteen counties. If they will so far as possible enlarge this circulation, it will be an important step towards the advancement in other respects.

W. W. Kelley, Kewanee, Ill., writes:

"I never felt so much as now that God is in this work."

He says not to stop his paper so long as he can get fifty cents to pay for three months.

Eleanor Bales, Plainfield, Ind., writes:

"I want your paper not only for my own perusal, but to send abroad to my friends and acquaintances, hoping thereby to add to your list of subscribers."

C. H. Read, Breckenridge, Mo., writes:

"I have felt very much interested in the cause in which you are working. I suppose more so on account of being acquainted with so many of those who are leading in the great movement. I see often some notice of school friends with whom I associated at Wheaton and had lost track of. I like the *Cynosure* better than ever, and believe that God is blessing the efforts which are being made for the putting down of the stronghold of Satan."

John T. Walsh, New Berne, North Carolina, writes:

"The cause of anti-secrecy is looking up in this section. I shall soon lecture on the subject."

E. E. Morrison, Des Moines, Ia., writes:

"There is quite a strong anti-secret element hereabouts. A grand chance to get subscriptions; so please send some of those back numbers and I'll do the best I can for you. . . . I have often been told I'll lose popularity by opposing Masonry. I am aware of the fact, but do not feel very bad about that as I value principle more than popularity. *I do not value any one's friendship that I would lose by doing right.*"

(We italicise the last sentence ourselves because we think it worth remembering.)

Geo. Avery, Galesburg, Ill., writes:

"I wish you much success in bringing to light the deeds of darkness of all secret societies."

J. N. Rentou, Wales, Ill., writes:

"I am a poor man in my seventy-eighth year, and afflicted. I can see to read but little, and to all appearances my time is short. A few months, at most, must close time with me; but I bid you a Godspeed in your noble work."

Hope Davis, Carpenterville, Ill., has been looking after the three months subscriptions that he sent in, and asks us to read the second chapter of 2d Thessalonians in connection with Nahum, 2d chapter, third and fourth verses. They may inspire some who are working for Christ to a more earnest life, so we mention the circumstance here.

Horace Divoll, East Topsham, Vt., writes:

"Reminiscences of the Morgan times by Elder Bernard, I liked exceeding well."

G. W. Bethers, Corvallis, Oregon, sends five new subscribers for a year, and writes:

"I find it hard work to get subscribers for the paper. It is hardly known in this State. . . The lodgemen are bold and overbearing. I hope you will organize a political party. Bring out good men; get up a good platform; have it so we can elect the President and Vice-president and United States Senators, direct by the people. . . . I wish you could send a shrewd lecturer out on the coast to open the eyes of the people on secrecy. The grange especially."

Can any friend who reads this extract aid Mr. Bethers in obtaining the right man to lecture? Cannot a good lecturer report himself who is already out in Oregon or Washington Territory? If the fifty-eight *Cynosure* subscribers in these two sections can by any means co-operate, with God on their side, they can accomplish a great deal for light and truth.

Isaac W. Lowman, Auburn, Ind., writes:

"I am still talking reform and circulating tracts among the people, and expect to do all I can to advance the Anti-masonic cause."

N. Perkins, Rollin, Mich., writes:

"There is quite a stir in this part of the country on account of Masonry, and there needs to be more of a stir in this place. I only live twenty miles from Morenci, where that murder was perpetrated. I have friends living there, and they say you told the truth in what you published in the *Cynosure* of the 25th of June. . . The whole craft have made a raid on me. The preacher, the craft, and the devil, or all three in one, have put their heads together to destroy me and my business (milling)."

We hope that the grace of God and well ground flour and meal will save your business, and that the truth which you support will have a glorious victory.

Wells Springer, Rochester, N. Y., writes:

"I look upon any man, or set of men, strangers though they be, as confiding friends; that have the moral courage to stand upon their manhood, with a bold and defiant front, in behalf and in defence of the truth and the right, as you and your little heroic band are so nobly doing in the locality of which you are the soul and center. Shame on the city of Rochester, and of the blood stained district of western New York, that this locality is not foremost in the battle. Of all the places on God's earth this should be the last to bow its neck to the behest of Freemasonry. My Anti-masonry dates back to the time that Freemasonry was disgraced and degraded as a common felon for the murder of a brother; murdered for what the laws of the land were in duty bound to protect him in. I have lived to see this murderer fellowshiped in some of the most popular churches, where William Morgan's cries might have been heard, if not suppressed by Masonic fiends, when taking him through the city of Rochester in the dead watches of the night to his final destination, gagged and bound. This was nothing more or less than the legitimate fruits (Masonically) of the seven devilish oaths he had taken in accordance with the blood-thirsty code of Freemasonry. I mourn for my country and for the fallibility of human nature, that such a state of things should exist in a land professedly Christian. The church wedded to an unrepenting murderer is an unequivocal and stubborn fact, virtually, when fully analyzed. And now that it is permitted to glory in its shame, is fearfully humiliating and ominous of the future destiny of the best government on earth. The sanctuary is oft polluted by its tread with a bold effrontery unparalled, and this, too, throughout the blood stained district of the martyred and murdered Morgan. And still worse, the cup of our iniquity is filling fast, as the magician wand of this clandestine beast, with its score of horns (oaths) and its hydra-heads without number, are awing the people into silence through such fear or favors as it can command. Having greater facilities to strike the blow and conceal the hand than any other power under the broad canopy of heaven. Our great champion of Freemasonry in the church, in the person of the Rev. D. H. Muller in his extraordinary sermon on the 28th of December last, and reviewed in the *Cynosure*, stands endorsed in silence in our Christian city to this day. I want no better proof than public sentiment manifest in regard to this montrosity than that there was not a word of rebuke from professing Christians of this city. No better proof that Christianity worthy of the name is at a very low ebb here. Now, to put you right on the record, I am not a professor of religion. At the same time, at the risk of being thought inconsistent, *I do believe* the Christian religion, (pure and undefiled) is "the salt of the earth;" and that Freemasonry cannot be a substitute, as they delude themselves to believe."

Milo Stark, Lee Center, Ill., writes:

"As I have been reading your paper for two years, and heartily agree with you in sentiment as regards the mystical order, Freemasonry, and have been so intimately acquainted with the venerable family as to know their proceedings; and having become dissatisfied therewith, have taken my departure from the (dis) honorable parental roof, I desire to record my eternal abhorrence of the Father (lodge) who did nothing for, and required everything of, me. I am a member of the body of Christ's church, called by the name of Episcopal Methodists, and glory in the cross so valiantly borne by many of its ministers; but with you can note the deficiency, the lack of power and efficiency with God and man, apparent in those who adhere to Mammon (the lodge) while they try to serve God; which the Bible plainly declares they cannot do. Be not deceived; God is not mocked. The time is coming when the Cross will triumph over every foe. God will send a Lincoln or a Luther, or perhaps a *Cynosure*, at least some instrument though it be as simple, yet will be as effectual as David's sling to lay Goliath low. The church of the living God must and will be purified, though it be by fire. I would not leave my family and home to be destroyed by some unruly members who might help to constitute it, but would exclude those that happiness might reign again. Neither would I leave the church as though I stood alone in this matter. There are many, very many who are laying aside their mystical robes, and donning the robes of Christ's righteousness; coming up to the help of Christ against this mighty evil. I stand with them to fight or die. My motto is, Holiness and heaven. To such Christ says, come out from among them and be ye separate."

Forty Years Ago.

Action of a Methodist Conference.

We are informed on respectable authority that at the late general conference of the Ohio Methodist church, the subject of Freemasonry incidentally came up for discussion.

When the question was first mentioned in that pious and venerable body, a deep and unusual sensation pervaded those members present, who belonged to the masonic society. Several of those worthy men had been entrapped into lodge rooms, by the pleasing allurement of religion, held forth to them by Freemasons, and by the secret policy of the Grand Lodge of Ohio, which authorized its subordinate lodges to bestow on licensed preachers the first three degrees *gratis.* By these arts several ministers of the Methodist church had been induced to join the fraternity. But the time had now arrived when the principles of the order were before the conference for investigation, and the doctrines of the pious Wesley were to be contrasted with the secret obligations which led to the murder of a fellow citizen. it was no wonder, then, that the feelings of the members were excited, and that the heavy sigh was heard to burst from those bosoms on which rested Masonic obligations, The Rev. James C. Taylor was the first to cast off the shackles that bound his conscience. He rose and briefly stated that it had been his misfortune to be led into the masonic society—but that he now openly renounced it forever. The effect which this declaration produced was all-powerful. The Masonic members of the conference instantly withdrew, and with the same spirit which actuated Mr. Taylor, formed a written declaration that they would never attend a Masonic lodge, or participate in a Masonic festival; to which declaration they formally subscribed their names.

Thus had the Ohio conference at once wiped away a stain from the purity of its character, and proved itself worthy the the pious exertions of the great founder of their creed, who indured labor and pain and persecution to erect the church.—*Tuscarawas Chronicle.*

The Grand Jury of Niagara county last week found bills of indictment against Jeremiah Brown and Solomon C. Wright for participating in the abduction of William Morgan. These bills were found the testimony of a witness who was called upon by Wright to assist in guarding Morgan in W's barn while the bandits were waiting for the Lockport reinforcement. This witness is a Royal Arch Mason. He has been in Canada ever since the outrage. Great exertions have been made to get his testimony, but had heretofore failed. He states that Morgan was *pinioned, blindfolded and gagged.*—*Anti-masonic Christian Herald,* Jan. 29th, 1829.

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11.	Beginning of the Gospel.
"	12.	i. 16-27.	The Authority of Jesus.
"	19.	i. 45-48.	The Leper Healed.
"	26.	ii. 14-17.	The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5.	Jesus and Sabbath.
"	9.	iv. 35-41.	Power over Nature.
"	16.	v. 1-15.	Power over Demons.
"	23.	v. 14-24.	Power over Disease.
"	30.	v. 22-23, 35-43.	Power over Death.
Sept.	6.	vi. 20-23.	Martyrdom of the Baptist.
"	13.	vi. 34-44.	Five Thousand Fed.
"	20.	vii. 24-30.	The Phœnician Mother.
"	27.		Review.

LESSON XXI.—AUG. 2, 1874.—JESUS AND THE SABBATH.

SCRIPTURE LESSON.—MARK ii. 23-28, and iii. 1-5. Commit Verses 27,28.

23. And it came to pass, that he went through the cornfields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need and was an hungered, he, and they that were with him?
26. How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?
27. And he said unto them, The Sabbath was made for man and not man for the Sabbath:
28. Therefore the Son of man is Lord also of the Sabbath.
1. And he entered again into the synagogue; and there was a man there which had a withered hand.
2. And they watched him, whither he would heal him on the Sabbath-day; that they might accuse him.
3. And he saith to the man which had the withered hand, Stand forth.
4. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace.
5. And when he had looked round about on them with anger being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.

GOLDEN TEXT.—I gave them my Sabbaths, to be a sign between me and them.—Ezek. xx. 12.

CENTRAL TRUTH.—The Son of man is Lord of the Sabbath.

HOME READINGS.—Ex. xx, 8-11; Deut. xxiii. 24, 25; Ex. xxix. 31-37; 1 Sam. xxi. 1-9; Matt. xii. 1-14; Luke vi. 1-11; John v. 1-16.

In this lesson we may study the true idea of the Sabbath, as shown in the words and works of Jesus Christ. The Pharisees and Christ referred to the law, (vs. 24 and 4). We learn (1) of the *appointment of the Sabbath* by God and his estimate of it: Gen. ii. 1-3; Ex. xvi. 22-30 and xxxi. 12-17; vs. viii. 13; and the first home reading. Christ's followers observed the Sabbath, Luke xxii. 56. The commandment given to the Jews was for the seventh day; and there is no difficulty as to time if that nation only was to observe the day, because they occupied a limited territory. When the keeping of one day of rest was given to all the world it is evident that all could not be keeping holy the same space of time. So when the Christian religion was given to all the world, the disciples neglected the seventh day and kept the first, the day of Christ's resurrection (John xx. 19-26), which is appropriately called the Lord's day, Rev. i-10. "The practice of the courts is the highest law" in the case. But (2) the Sabbath was *made for man*. Men and animals need a period of rest and recuperation. The seventh day is the best, and has been proven so by instances too numerous to be gainsaid. The French nation tried by law to establish a tenth-day rest, but failed. The Lord's day "is the poor man's day." The Sabbath was made for man in his highest being—for his soul. Giving rein to appetite and passion, or any indulgence is disregarding it; so does any mere attempt to cultivate taste and intelligence.

We should learn (1) the Sabbath is important under both Testaments. (2) The day changed, but the seventh part of the time is holy. (3) Not idleness for idleness' sake, but rest from work for the sake of the soul and body is required. (4) Keep the days to the Lord.

The Sabbath.

In connection with the Sunday-school lesson read the following extract from an opinion delivered by Judge Brown, of Michigan, in a case involving the Sunday ordinances. It had been argued that these could no more be considered a police regulation than any other social question on which some enthusiast might imagine the happiness of the people to depend. To this the Judge replied: "It must not be forgotten that we live in a Christian country, and that the observance of the Christian Sabbath has been a subject of legislation ever since the establishment of our government. The profanation of the Lord's day was punished by the municipal law of England long before we had an existence as an independent government. The laws of King Athelstane forbade merchandising on that day. By the statute 27 Hen. VI., C. 5, no fair nor market could be legally held on Sunday (except the four Sundays in harvest.) The statute of 1 Car. 1., C. 1, was to restrain sports on that day; and by 29 Car. 11., C. 7, no person is allowed to 'work on the Lord's day, nor use any boat or barge, or expose any goods to sale, except meat in public houses, milk at certain hours, and works of necessity and charity.' In 4 Wend. B'l Com. 63, we find the following: 'Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping of one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution; . . . it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens.' Our own statute forbids any secular business on the Sabbath. Ordinary labor on that day is deemed a misdemeanor. Can it be said that the making of drunkards, widows, and orphans on that day is less criminal."

Home and Health Hints.

Our Teeth.

BY DR. J. H. HANAFORD.

Since it is a well known fact that the body is constantly decaying, wasting away, it follows that the waste occasioned by such transformations must be supplied by our daily food. If this food contains all of the elements needed in the body to reproduce its bones, muscles, tissues, etc., the work of demolishing and reconstructing goes on without interruption. But it is too often true that some of the most important elements are wanting, are not found in the food used by a large class in almost every community.

Among the most important, or some of these, are carbon, or heat-producing; nitrogen, or the muscle-producing; phosphorus, or the nerve and brain-sustaining and the bone-producing elements. In the bill of fare for the epicure it is quite certain that the carbon will always be abundant, as found in the oils, sweets and starch, as in ardent spirits; while we should be surprised to find this class anxious about the supply of brain food. It follows that the muscular system—really the basis of power, and endurance, if not of mental and moral vigor—is sadly neglected; while the whole bony structure, including our teeth, of course, is in a constant state of *starvation*. As a result, or the natural and necessary result, the muscles are slight, flaccid and nerveless, the skin yellow, cadaverous and unnatural, the bones porous and brittle, and the teeth—who can describe them? They scarcely appear. The first set, before they waste away like the morning dew, crumble, wear away with the slightest use, a constant source of discomfort—neither useful nor ornamental. They are too often suggestive of a mass of ruins, such as are seen when the devouring element sweeps over a city; disgusting ruins of what should have been a coveted ornament, now black, dilapidated, irregular, corrupt and corrupting; like a gloomy, unsightly cave in which are decaying the bones of the dead slaughtered there by beasts of prey.

As a legitimate result, by far too many are supplied with false teeth before reaching majority; before which time they must bear about with them the evidences of uncleanness that might put even the swine to blush; from whose mouths a fetor almost unendurable by the fastidious is ever emanating, highly suggestive of the "Augean stables," which even Hercules found it so difficult to cleanse.

Indeed, no one can be regarded as beautiful, especially females, without good teeth. Lavater says that "the contenance is the theatre on which the soul exhibits itself;" and adds, "as are the teeth of a man, so are his tastes." "The teeth are the finest ornaments of the human countenance; their regularity and whiteness constitute their chief attraction. Even when the mouth exceeds its ordinary size, fine teeth serve to disguise this defect."

A writer says: "Let a woman have fine eyes, a pretty mouth, a handsome nose, a well-turned forehead, elegant hair and a charming complexion, but only let her teeth be bad, blackened by caries, or covered with tartar or vicid accretions—let them, in a word, exhale a contaminated breath, and the moment she opens her mouth she will cease to be thought beautiful.

That our teeth—the permanent set—were intended to last during life, seems evident, not only from their peculiar structure, but from the nature of the case, since there is no provision for their reproduction. This fact is highly suggestive of the imperative duty to exercise care in protecting them, and also to nourish them by a proper supply of the elements needed in their growth. This idea, however, is too often ignored in the selection of our food, which is generally selected principally in reference to taste rather than with due regard to health. Our fine food is nearly destitute of the elements needed to sustain both the muscles and the bones. These elements in the grains, are found principally in the hull and the outer crust; that inclosing the central mass of starch, the fine and white part of all cereals. Even the husk or hull contains iron, silex, etc., while nine-tenths of all the muscle-making elements reside in the red crust, with the phosphates of soda and lime, of which the bones are made.

If, therefore, we wish to be muscular and strong, if we would have good bones such as will not easily break, we must *nourish* them. To do this it will be necessary in the use of the grains to use them in accordance with the design of the Creator, receiving all of the elements of nutrition made for our use. Oat-meal, graham and the meals of all the grains will nourish the brain, muscles and bones far more than the fine flour. The wheat, as a whole, is regarded as the best, and I know of no preparation equaling that called "Smith's crushed white wheat" made at Brooklyn, N. Y., at once palatable, wholesome, nourishing, easy of digestion, particularly favorable for the sick,—good for all classes.

Farm and Garden.

How to Manage Manure.

A writer in the *American Agriculturist* says that when horse manure has been allowed to mould, or become covered with a light white fungus, it is in the condition known as firefanged, and has parted with its chiefly valuable quality and cannot be restored. Fresh manure, if kept under cover, should be turned whenever it has become heated so that steam arises from it. If outside, it should be laid up in a broad pile, with dishing top, so as to catch the rain that falls. If plenty of rain falls while the pile is heating, so that it be kept moist, it will not become firefanged; if not, it should be turned once or twice. Sods may be rotted for potting purposes by piling them in a heap and leaving them during the summer. Animal manure is not the best for lawns, on account of the weed seeds contained in it. Guano or blood manure, at the rate of 250 pounds per acre, with a bushel of plaster each spring, is the best dressing; wood ashes also are an excellent fertilizer.—*Rural.*

CULTIVATING RASPBERRIES AND BLACKBERRIES.—After fruiting the old canes may be cut away, or may be left to assist in supporting the new canes, as they make growth. When this new growth has reached three or four feet, according to circumstances, the ends should be clipped, which will tend to strengthen the laterals when they appear and promote fruit growth. This will also cause the vines to stand up better. They should in no case be allowed to ramble at will.

Summer Blankets for Horses.

Blanketing horses in summer is now an acknowledged necessity; and light blankets are now an important portion of the harness-maker's stock. The materials used for these are brown and bleached linen, scrims, flannel and light cotton duck. Muslin sheets are also used; but these, as well as those made of duck, are not popular. Linen and flannel are the favorite goods; they cost more, but are durable and look well. Twilled braid is used for binding and joining and some of the finer qualities have monograms or the name of the horse worked on with very narow brade of the same shade as the binding. Scrims is used more as a protection against flies than for any other purpose; and being very loosely woven, requires to be well bound at the seams. A strip of light leather should be stitched on under the braid, either on the back of the scrims or between it and the braid. The edge must be turned in so that the outer row of stitches will pass through two thicknesses; if this is not done it will ravel and the binding will come off.—*Rural.*

The Christian Cynosure.

Chicago, Thursday, July 23, 1874.

EDITORIAL CORRESPONDENCE.

STERLING, Ill., July 16, 1874.

DEAR CYNOSURE :—I am here to address the Ladies' Temperance Association, which held a very full mass meeting in the Congregational church of this beautiful town last night. The audience was very intelligent and attentive, and the usual vote of thanks and request of copy for the press was taken by rising.

As Rev. Mr. Stoughton, (Freemason), and Gen. Samuel Carey, Good Templar, have spoken here before me, and, as the people here are almost "wholly given" to secret societies, I wondered at the request for a speech from myself. But this is an age of wonders, and the people of Sterling are intelligent and wish, doubtless, to hear all sorts. Mrs. Dr. Gordon is president, and Mrs. Jenne, secretary of their association, and the sentiment of this place is strongly temperance. Rock River, at this place, is beautiful, and the water-power perfect. An artesian well is nearly completed, and a soft, clear, beautiful stream of water pours steadily forth from the well already. Would that every town in Illinois had the like!

I meet my old students here, and almost every where, and it is very grateful to be greeted by them with no cloud on our memories. Very many talk of sending to Wheaton next September, and I hope our nice rooms in Wheaton College will all be filled; but, above all, that God will meet and continue with us as heretofore.

S. V. White, Esq, one of Mr. Beecher's investigating committee, is one of the Knox College graduates, and a noble and upright man. He has admired and loved his pastor, but I shall be disappointed if his part of the decision, at least, is not as just as he can make it. I learn, as I pass along, that the so-called "liberals," which means infidels and spirit-worshiping admirers of Henry Ward Beecher, rejoice in the increasing evidence of the guilt and shame of their idol, because the churches and religion of Jesus Christ are to suffer by it.

The Rev. Lucien Farnham was buried last week at Princeton, Ill., where he was an original abolitionest, the first pastor of the church there, and always a good and consistent man, and active friend of the *Cynosure* reform. He was 75 years old the day he died, and said to Mrs. Farnham, "I shall spend part of my birthday in heaven."

Mr. J. V. Farwell is here in Sterling, visiting his good mother. He was out to hear me last night attended by his sister. His father died here.

The more I see of this great and glorious country of ours, the less I wonder that Satan strives for it.

In haste, J. B.

THE REFORM IN MOLINE—U. B. CHURCH—MINISTERIAL MASONS—FREEMASON PRESIDENT FOR KNOX COLLEGE—THE CANDIDATE FOR STATE SCHOOL SUPERINTENDENT—ENLARGEMENT NEEDED.

MOLINE, Ill., July 18, 1874.

DEAR CYNOSURE :—In still times things follow their tendencies; and, as a rule, in this world, the tendencies of things is downward. Not one motion has been attempted against these secret orders in this beautiful city of Moline since I spoke here some years ago in the United Brethren church. This society was almost extinct then, and it has about held its own. Their pastor loathes the lodge. But he is building a parsonage here, and depends on outsiders to help him pay for it, and so is under implied bonds to keep the peace with the secret orders which rule here, at least till his parsonage is paid for. This may be wise for a little while, but it is a mistaken policy as a rule. The "god of this world" keeps his children posted, and the lodge discusses every church and every other institution on the soil which has a bearing on itself.

I hear of several fearless and decided anti-secret order men here in Moline, and if there was only a leader here who would get up a monthly concert of prayer here for the overthrow of the modern Dagon-worships, those who sigh in secret for the desolations coming on the country and cause of Christ from the multitude of strange oaths and strange worships, would rally, and something would be done. Now all is silent as the grave. There is not life enough in the United Brethren church here even to ask me to lecture, now I am present. And the pastor says he has let his *Cynosure* run out, and that when he came here he found but three working United Brethren and two sisters. He got rid of the male members who did not agree among themselves, and started anew. As he is a resolute and good man, he has gained a little, and but a little, strength.

When I was here before, the Methodist Episcopal minister (Tullis) was complimentary to me; said he was an old student of mine; and acted the usual role of pretended indifference to the lodge. But these Masonic preachers have anything under the heavens but indifference. They are calm and silent on the subject in ordinary society, or among their Christian brethren; but the moment they are alone with Freemasons a change passes over their whole moral and intellectual being, analagous to the galvanic change which comes over a sleepy rat-terrier when put in a grain bin which smells of vermin and promises prey.

When will true and faithful United Brethren, and other ministers, learn that our duty and our interest are one on earth and one in heaven. That every dollar given by adhering Masons who love their lodge to aid a Brethren church will be given with a sneer or remonstrance, in hope to bribe or intimidate the preacher, or to break the force of his testimony against secretism, by accusing him of getting money from Masons to help him, and then abusing them. As "A little that a righteous man hath is better [mightier] than the riches of many wicked," so the contribution of a poor widow amounting, in all, to "two mites which make a farthing," will do more to build up a church of Christ than the donations of "many that are rich" who "cast in much."

I see by the papers that W. S. Powell, Knight Templar, stands the best chance to be Superintendent of Schools in Illinois, as the successor of Hon. Newton Bateman, who is talked of as President of Knox College! Only think of an adhering Freemason President of Knox College; an institution committed to the cause of reform by the prayers and tears and toils of the best men on earth! Even my successor, Dr. Gulliver, loathed the College secret orders and attempted (ineffectually,) their suppression through the College Association.

But to return to Mr. Powell. Must a Knight Templar, a man with seventy-two blasphemous oaths in his conscience; oaths which he recognizes, and swears over again, virtually, every time he enters a commandery,—is such a mind a fit guide for the schools of Illinois? Is a man, with the fifth libation from a human skull at his lips, and a double damnation invoked in his prayer, or imprecation,—is such a man a fit model for our raising young men in the popular school system of Illinois?

But, what can we do? We have one weekly paper and the lodge, as a rule, has the press.

I answer, We can do all things through Christ strengthening us. The change in the few short years since our first convention in Aurora City Hall, is vast, wonderful, far beyond anything wrought by the anti-slavery discussion during the first six years of its existence.

Nevertheless, we must push steadily to proportion our means to the proposed ends. We ought to have monthly prayer-meetings, or turn the old "Monthly Concerts" into meetings to pray for the downfall of heathenism and spread of Christianity, "beginning at Jerusalem," here in the United States. Then we ought to have a tract society, larger than that of Cincinnati or New York, which will not shun to declare the whole counsel of God to men; and also a central daily press in the city of Chicago (unless Satan burns it down) to impress the living mass of mind which flows and counterflows from the Atlantic to the Pacific. Meantime, let us stand by our guns and look steadily for help to Him who made heaven and earth.

I am to preach here to-morrow, in the beautiful Congregational church, on the duty of national recognition of Christ and Christianity. To this a Christless lodge never will consent. It must, therefore, fall before Christ shall reign on the earth.

Yours in Christ, J. B.

THE "INTERIOR" ON FALSE RELIGIONS.

The week after the Masonic corner stone laying at the Chicago Custom-House, the organ of the Presbyterian church for the northwest published at some length the ceremony and the odes sung on the occasion, on which are based the following deductions and remarks:

These ceremonies and symbols prove that Masonry is a system of religion. If not, then all the tests and traits of a religious organism go for nothing, and there is no method of distinguishing between a religious system and a literary or social club, or a co-operative union of any sort. Masonry is a monotheistic system, requiring subscription to a creed, the chief article of which is the belief in the existence of God and his direct government of men. It is eminently a religion of emblems, and speaks to the understanding after the manner of the primitive ages, making implements and many curious designs the representatives of articles of belief and of sundry virtues. It very clearly teaches the attainment of immortal life through the practice of lofty virtues and obedience to a system of pure morals. It is claimed, and we doubt not with truth, that obedience to the precepts of Masonry will lead to a benevolent and irreproachable life in all the relations, domestic, social and civil.

We shall not claim, nor do we believe, that the profession and practice of Masonry cannot co-exist with the profession and practice of Christianity. But every system of religion is exclusive in its character, and is a rival and an opponent of all other systems; and whether Freemasons intend it or not, they are furnishing to the world a religion which tends to satisfy the religious nature of man, and to exclude the religion of Jesus Christ. A very common remark to be heard from individuals in nearly all Masonic communities, is that "Masonry is as good a religion as I want. If I square my life to Masonry I shall be a good and worthy man." We doubt if there is a member of that order anywhere who has not heard similar expressions. It is undeniable, and, so far as we know, not denied, that Masonry holds out to its membership the promise of a blessed immortality as the reward of obedience to its maxims and the practice of its virtues. This excludes salvation through the atonement of Jesus Christ.

No man can give hearty adherence to two or more rival religious systems. A church member will be a more zealous Christian for not being a Mason, and a Mason will be more devoted to his craft for not being a church member. We have no passionate war to wage upon Freemasonry, nor have we any crimination or disparagement to heap upon them. On the contrary, we are by no means blind to the high standard of their code of morals, and, as an outside observer, have known instances in which it was rigorously applied in the exclusion of applicants and the suspension of members. They are entitled to as respectful treatment as any other religious system, and must expect and respect sharp criticism and earnest opposition from evangelical Christianity. It is true that some members of that order honestly disavow any claims for their organization as a religious sect, or any rivalry with religious denominations. We accept their disavowals as sincere and yet dispute the truthfulness of their opinion on this point. The facts are against any such view; and it is due to all parties concerned both in the Masonic bodies and the Christian churches, that their natural and necessary relations to each other should be fully understood.

For a logic which has dropped its morality but not the dread of opposition, the above is not a bad specimen. That Freemasonry "teaches the attainment of immortal life," "tends to satisfy the religious nature of man, and to exclude the religion of Jesus Christ," "holds out to its membership the promise of a blessed immortality" to those who are faithful, "excludes salvation through the atonement of Jesus Christ," is a "rival religious system," and must expect "earnest opposition from evangelical Christianity" are just conclusions from the performances described; and every lover of truth must rejoice that the *Interior* has observed and published them to the churches. Doubtless the same clear mental perceptions led Prof. Patton,

its editor, to engage with the liberalism of Prof. Swing. But does he, when he enters his office, leave his conscience with his umbrella at the door? The *Interior* is supported for a religious paper, and must often perform the office of pastor in warning, exhortation and counsel. Why then hesitate to make practical application of its conclusions, if honestly drawn? How explain the claim of believing that "the profession and practice of Masonry" may "co-exist with the profession and practice of Christianity," whose great Founder expressly says that such professions and practices cannot co-exist?

No one has required the *Interior* to wage a "passionate war" on the lodge, least of all Jesus Christ whom it professes to serve. But it will not be denied that he demands an opposition to this system commensurate with the knowledge of its evil principles and tendencies, and no Christian editor in our country and time can be excusably ignorant on this subject. Were the apostles of Brigham Young, or of Mohammed, or Loyola proselyting by the hundred from the Presbyterian church, casting their mantles on its ministers, reflecting their baleful light upon its hearth-stones, there would be no delay in bringing a courageous war against them. There would be no acknowledgements paid to their "precepts" or the "high standing of their code of morals," but such apparent virtues would be given their just due. For only the restraints of the true religion curb the vices of all false systems and compel them to simulate its virtues. Unless the *Interior* fears the effect of its words and wishes to blunt them with such expressions, it is hard to explain their meaning; and it should know that sin is is not abandoned by the world by objections made from our knees. And if anything is a sin in a Christian land, it is the practice of a false religion.

—Rev. John Levington in the *Methodist Free Press* complains of inaccuracy in the minutes of the last annual meeting. The *Cynosure's* report represented that Mr. Levington said he would leave the lecture field unless appointed national lecturer by the convention. He says that he said he would not "accept" unless so appointed. The motion to appoint him a national lecturer was made after ten o'clock when the audience had largely retired and members of the convention were preparing to leave. There were several other things which Mr. Levington says he did not hear. Thus the expression in the motion to appoint him a national lecturer "like Mr. Stoddard," he says he did not hear. The report also states that an effort was made to refer the appointment to the Executive Committee. Mr. Levington complains that the name of the mover of reference was not given. It was Mr. Stoddard who made the motion.

In the heading of the Exposition of Odd-Fellowship page 14, of this number, for "Narrative White Degree continued" read narrative COVENANT Degree continued.

The attention of correspondents is called to the necessity of condencing as much as possible. Our letters are so numerous that it will be otherwise impossible to publish a large part of them.

In regard to the grasshoppers in Minnesota we have seen a letter from A. Fancher, the clerk of the District Court of Martin county, in which the writer says: "Of 23,000 acres sown in this county, not one acre remains to be harvested. Hundreds are leaving to obtain work in the eastern portion of the State, while others cannot leave without sacrificing their all. Our governor is doing what he can to aid in this our extremity. There are 15,000 people in the devastated district, consisting of five counties. Martin county contains 4,000 of that number." A committee appointed by the citizens of the county have published an appeal for aid to the country at large, and their urgent need should have a prompt response. Aid may be sent to the Board of county commissioners, Fairmont, Martin Co., Minn.

NOTES.

—Milton Woodard of Adams, Jefferson county, N. Y., a former Vice-president of the New York State Association, died at his home on the 7th of May last, aged 85 years. He was one of the "old line" Antimasons and was steadfast in his opposition to the lodge to the last.

—The letter on the Civil Rights Bill from Gerrit Smith to Frederick Douglas on our third page will be read with interest as an opinion of a life-long and zealous toiler for the redemption of the colored race. Mr. Smith has lately led the way toward Minnesota by a contribution of $1,000 to the sufferers from the grasshopper scourge in that State and Iowa.

—The ambition for title, place, a "little brief authority," so well exemplified by the lodge and every other system of religious error, is a source of disquiet in the Jewish church. There is, it is claimed, an excess of synagogues in all our large cities, for the reason that the Jews consider themselves created a nation of priests, and each wants a chief seat, an official recognition as a "Prince in Israel." Hence discord and separation. A love of vain-glory is a leading virtue of Masonry so far as we may judge of its fruits. But the Gospel of Jesus and the fellowship of saints knows but one "Master," one "Priest," one "Prince," and all the rest are "brethren."

—If anything in our work could inspire a shout of Praise the Lord! it is such a letter as may be read on another page from Bro. Love, of Missouri. The angels rejoice when a sinner repents, do they not also when saints go on to perfection in holiness? There is no opposition to this dark system of the devil so necessary, so glorious in result, so difficult of accomplishment, humanly speaking, as the redemption of a church from the lodge. And we must never cease to regard this as the first great objective point in our work. And the Lord seems every where working with us; his Spirit even far out runs our efforts. The other day, on the cars, a good Methodist brother from Minnesota, who knew nothing of the National Association, told us of the opposition to the lodge in his church, and their refusal of Masonic ministers. We need more workers to find out these scattered friends, and secure their co-operation and second their efforts for the truth.

Religious Intelligence.

—Jesuit missionaries are making their way into Madagascar. They claim 74 places of worship and 44 priests in the central province.

—The second "Union convention for the Promotion of Holiness" has opened at Ocean Grove, N. J., and is attended by numerous ministers from New York. The town is celebrated as a watering place as well as for its camp-meeting.

—A portion of the congregation of the First Baptist Church, Chicago, met in the ruins of their once beautiful building (burned in last week's fire) last Sunday evening, and held an interesting service, conducted by B. F. Jacobs, superintendent of the Sabbath-school.

—There are forty-eight missionary societies among American, British and other European Protestants, connected with which are 9,418 missionaries, colporteurs, etc., having under their care 518,000 pupils in missionary schools. The annual receipts of these societies are $4,500,000.

—A convention was held in Geneva, O., June 27th, Rev. H. Kinsley, Moderator, to consider and protest against the prevailing and increasing desecration of the Sabbath. Committees were appointed to visit the cheese factories in several localities, and to present an appeal to the managers of the L. S., and Mich. Southern railroad.

—In Liberia there are 52 ordained Baptist ministers, all of whom, with one exception, are men of color. Six of them are converts from heathen tribes. Besides these, ninety men and women, not ordained, are employed in the work of the Gospel. One king in the vicinity has offered 8,000 acres of land for a mission station.

—From 1861 to 1871, the number of Baptist missionaries in India was increased by only nine, from 479 to 488. But the number of ordained native preachers increased from 97 to 225; the number of churches or congregations from 971 to 2,278, and the number of communicants from 24,976 to 52,816.

—In 1845 the first missionaries settled in the Chota Nagpur, India, among the Kols. For five years they labored without visible fruits. At last four men came who were anxious to see Jesus. These became the first fruits of the mission. Now the converts number more than 10,000.

—A remarkable religious revival occured last year among the Syrian Christians at Malabar. The revival was of great power, and seems to have partaken of the characteristics of the revivals of the times of Edwards in New England. One great centre of superstition and saint worship was effected, The results of the revival are of the happiest kind on the priests and the people.

—Dr. Schaff at the late commencement of Hamilton College, N. Y., delivered an address on the relations of church and state. He said that though the two were divorced, as in this country, yet the State is bound to maintain four things based upon Christianity namely, monogamy, the quiet and order of the Sabbath, the Bible in the schools, and exemption of church property from taxation.

—The General Synod of the Reformed Presbyterian church met in Poughkeepsie, N. Y., June 3d. There were 75 ministerial and 44 lay delegates present, representing four particular Synods, 34 classes and about 65,000 members. The question of union with other bodies was warmly discussed, but no plans for organic union were favorably received. A revised Litergy was adopted, which indicated a leaning toward ritualism. The grange was condemned and the temperance movement was moderately endorsed.

—Before he went to England Mr. Moody organized a benevolent enterprise in Chicago under the name of "Bible Work." It consists of a daily morning school for children a sewing school on each Saturday, and Bible reading from house to house and visiting the sick; also mother's meetings and cottage prayer-meetings. At the departure of Mr. Moody the work was entrusted to the superintendence of Miss E. Dryer and has been prosecuted vigorously. For the month of June the sewing school had an entire attendance of 862; the number of religious and Bible visits 690; visits to the sick 55, and other departments of the work in like proportions.

News of the Week.

—The second great conflagration of Chicago, July 14th, ourned over some sixty acres of ground and destroyed property estimated at three and a quarter million dollars. Five persons are known to have perished. The fire began near the corner of 12th and Clark streets in a building owned by a Jewish ragpicker, and stored with his wealth. A large oil refinery was near and was on fire before the first engine, manned by a colored company, was at work. The exploding oil spread the flames for rods in every direction, destroying the engine and giving the fire uncontrollable headway among low, crowded wooden buildings, dry as tinder. The fire, driven by a strong south-west wind, burned ovor a space nearly one-fourth of a mile wide and twice as long. The firemen are generally believed to have worked well, but were unable to stop the fire until the brick walls of the newly built portion of the city gave them an advantage. Nearly five blocks swept by the fire of 1871 were burned. The First Baptist Church, two colored churches, two Jewish synagogues, four hotels, a theater and the Wabash Ave. M. E. church, used as the Post-office, were the prominent buildings burned. The city is wholly aroused to the danger of fires. Large meetings of citizens have been held, and the daily papers devote page after page to the subject. On Monday night the Common Council took the first step by passing an ordinance extending the fire limits to the bounds of the city. Other measures for the reform of the fire department and further protection by wide streets, increase of water supply, will doubtless follow. The houseless people are receiving all necessary aid. The classes burned out are largely colored people and Jews.—While Chicago is busied with fires, New York is thoroughly excited over the Beecher-Tilton matter. On Monday night Tilton made a sworn statement supported by strong documentary proof of Beecher's unlawful intimacy with Mrs. Tilton Mr. Beecher has not yet made his defense, but is with the help of able lawyers preparing it. It is said that even Ben Butler's aid has been sought. There is general confidence in the investigating committee, and their verdict is anxiously awaited. Whatever the result God's truth will not in the end suffer. No one will wish to be an adulterer and have Beecher's punishment, or an advocate of free love and suffer its results with Tilton.

The Home Circle.

Alone With Jesus.

Alone with Jesus! There will he
Show me his feet, his side, his hands;
Tell me he suffered, died for me,
And as a Saviour now he stands.

Alone with Jesus! "Peace" he speaks;
"Neither do I comdemn," he cries;
And thus I'm blest, forgiven, saved,
And wait *my* Saviour from the skies.

A Plain Question.

I went to visit a lady in an anxious state of mind. She was a stranger to me, but attended upon my ministry, and I had been requested to call upon her. Arrived at the house, I rang, and a lady came forward to meet me. I asked if she were Mrs. M——.

"No," she said, Mrs. M——is not in; but if you have any message for her, I will recieve it."

I was somewhat embarrassed, not knowing exactly what to say; but I answered, "I wanted particularly to see Mrs. M——."

Again she said, "If you have any message for her, you can leave it with me."

I replied, "I have come to converse with Mrs. M——, on the subject of religion. But perhaps, after all, my Master has sent me to you. Will you allow me to ask if you have peace with God, because your sins are forgiven through the Lord Jesus Christ?"

The lady seemed very much overcome by the inquiry, and answered: "No, I have not," and sank into a chair. At the same time she asked me to be seated.

"Do you really desire to be a Christian?" I said.

"I do," she replied.

"Are you willing to do just what God requires, that you may be a Christian?"

"I think I am willing and anxious to do what God requires of me. What am I to do?"

"Only believe on the Lord Jesus Christ as your Saviour with all your heart."

"And is that all?" she asked.

"Yes, that is all. Now will you believe in him?"

"I will try to do so."

"Ah, that will not do. You must not try, but you must believe in him. You must trust him. Now suppose I came here and told you that I would do something for you which you were very anxious to have done, and suppose you should then say to me, I will try to believe you—would you think you treated me well?"

"No, sir; certainly not."

"Then will you treat the Lord Jesus Christ as you would not treat me, a poor fellow mortal?"

"No, I will not. That would be very sinful."

"Indeed it would."

"Then how am I to believe on him?"

"True, you are unworthy, utterly unworthy of the least favor from God. Your whole life condemns you. You have not loved and honored God as he deserves."

"How, then, can I hope to be saved?"

"Your hope must be in the mercy of God through Christ Jesus. Salvation is of pure grace. No mortal deserves it."

"But God is a holy aud righteous Judge, and he is angry with sin."

"Yes; but he loves the sinner; and he has sent his only begotten Son into the world to die, 'the just for the unjust.' God has judged, condemned, and punished sin in the person of our Substitute, so that he can now, in his infinite goodness, freely pardon and receive us."

"But how may I know that he will receive me?"

"Because He sends you his message, which is recorded in his word, that it is His will, 'that whosoever'—whosoever of all the sinful race of man—'believeth in Him'—that is, in Jesus as his Saviour—should not perish, but have everlasting life.' Is not that warrant enough for you to hope for salvation? Does not 'whosoever' take in your case? Can you receive that word, whosoever, and shut yourself out."

She was silent for a short time; and then laying hold of the promise as she repeated the words, 'that whosoever believeth on Him should not perish," her countenance brightened up with joy, and she exclaimed, "I receive God's message as a message to myself. I do, I will accept of Christ as my Saviour. I will, I do trust in Him."

"And trusting in Him," I added, you will never be confounded. Trust in Jesus, and pardon and peace are yours."—*Pastor.*

Anecdotes of Isaac T. Hopper.

What Philadelphian of forty years ago does not remember Isaac T. Hopper? He was a bold and unshrinking friend of freedom. On one occasion he followed a slaveholder who was carrying a free man into slavery. Overtaking him near Gray's Ferry bridge, he requested him to return. The slaveholder presented his pistol, and swore that if any one molested him or said another word he would blow his brains out.

"If thou wert not a coward, thou wouldst not try to intimidate me with thy pistol, which thou hast no intention of using," said Isaac, with a calm gravity that could not be shaken. "It is in vain for thee to think of taking that man to Maryland; and, if thou wilt not turn back, voluntarily, thou shalt be stopped at the bridge."

Friend Hopper once went to the lodgings of a slaveholder, who, in the arrest of a slave, had violated a law of the State, with a warrant and two officers for his arrest. They found him at a table writing with a pistol on each side of him. He seized a pistol and ordered them to withdraw or he would shoot them.

"These men," said Isaac, "are officers, and have a warrant to arrest thee. I advise thee to lay down thy pistol and go with us. Remember, thou art in the heart of Philadelphia, and a pistol is a very unnecessary article here, whatever it may be elsewhere. Thou dost not attempt to use it for any other purpose than to frighten people, and thou hast not succeeded in doing that."

Rage could do nothing with such resolute calmness, and the slaveholder consented to go. Isaac was a Quaker, and he appealed to the law, as he himself said, with no vindictive feelings; but only to hedge in slavery with all the difficulties the law could give.

Isaac T. Hopper was not a sectarian, but a friend of humanity. The poor and the suffering always found a friend in him. He visited prisoners in their lonely cells, when they were cast off and forsaken by the world. So much confidence did Governor Young, of New York, place in his judgment and his honesty, that he once wrote to him: "Friend Hopper, I will pardon any convict whom you say you conscientiously believe I ought to pardon."—*The Journal.*

Christian Cheerfulness.

The language of the religion of Christ truly in the heart is that of rejoicing. "I will joy in the God of my salvation," said Habakkuk. Joy and peace are the fruits of believing. "Believing," said Peter, "ye rejoice with joy unspeakable and full of glory." Paul, too, closes one of his epistles with the charge to all saints, saying: "Rejoice evermore." All these and the multiplied similar expressions in the Holy Scriptures, show in the clearest terms that cheerfulness and joy are divinely intended to be among the most marked characteristics, and should be regarded as among the most constant of the privileges and duties of every true Christian.

Yet how far is all this practically from many that bear the Christian name? Their countenance looks as if it were seldom or never lighted up with the comfort and bliss of a joyful heart within. Their very coming into the social circle is not unfrequently the signal for every sign of cheerfulness and joy to flee away as dangerous or forbidden things.

But why should such things be? If a man has truly had his sins forgiven, been reconciled to God, and made to have a good hope of its being certainly, and in the best of all senses, well with him, both in this life and in that which is to come, has he not of all persons some ground upon which he may have joy, and if he has it as the fault of his faith in Christ and through his religion, ought he not to show it to others?—*Ex.*

Regular Habits in Children.

A large number of parents either underestimate, or in their domestic regulations neglect to recognize the great importance of regular habits in children. The injunction of the wise man, "Train up a child in the way he should go," so that "when he is old he will not depart from it," is not more important or more imperative than his command to "ponder the path of thy feet and let all thy ways be established," and through thy ways the ways of thy children also. Repetition is natural. Nature is repetition, subject only to the laws of progression and development. There is in all, and especially in children, an indwelling force, which inclines us to repeat past experience. Why oppose this force; Why not regulate it and take advanvantage of its propelling power to secure greater progress in discipline and education? A change is a shock, especially to a child. In adults the will power is more fully developed, and they can more readily overcome the effects of change of habit. A child's reflective powers are not matured—he cannot philosophize to account for the depressing effects of change. He is mystified and irritated, and consequently his disposition suffers. We often speak deprecatingly of the force of habit. This is only because the habit is bad. If the habit be good, the greater clinging to it the better. Some persons have habits they would not part with for a fortune. In a river whose course is direct or only subject to the general slope of the land, the current has many times the velocity and power that it has in one which is constantly fretted by short turns. Machinery which moves steadily forward does not require more than half as much propelling power as that whose action is frequently reversed. Both these cases are analogous to the one we are trying to make out, viz: that children who have regular habits, through the wise direction and supervision of their parents, will have better dispositions—will make better progress in acquiring an education, and will have more established character than those, the current of whose lives is continually at the mercy of circumstances. Without speaking here of a child's other habits, I will say that it is especially important that he should have a fixed time for home study after having received a proper age—say past nine. If this be the case, when the usual time arrives, his mind will intuitively turn to the usual subjects of his study, instead of being compelled to reach them through a confused medley of other things.—*Ex.*

PREACHING.—Lawyers do not care to hear preaching upon law, nor doctors upon physic, nor artists upon care nor business-men upon banks and cotton and railroad securities. They know more of these things than ministers do. They want the pure, fresh, and simple Gospel, applied with all wisdom to the regulation of human motives, words, and deeds, and to the wants of living men. But they want it also as "spiritual refreshment," the manna of the desert pathway, the stream that follows them from its source in the smitten Rock. They have enough of secular things all the six days of the week, but on the Lord's day let them have some of his "heavenly meat and drink." Every pastor of an educated and intelligent people will testify that their most learned Christian parishoners are less critical, less exacting, and far more inspiring hearers than those who have only a smattering of science or of literature.

Let the pulpit do its own legitimate work. That work only has the prom-

ise of the Spirit. The preacher who subordinates the Gospel to any human science is more likely to make sceptics than believers.—*Intelligencer.*

—A Christlike gentleness of manner is an excellent thing in a man, especially in one who is set to lead the flock. If one hes not this gift by nature, he may have it by grace, and he should seek after and pray and labor for it until he attains it. He can never have nearness to Christ without it. It is a distinguishing trait of those who have been eminent in piety. It is said of James Brainard Taylor that you could observe this trait even in his manner of closing a door. You see quite the opposite spirit manifested in the way some professing Christions close doors when annoyed or provoked. Somebody has called the latter style of closing a door "a wooden oath." The suggestion is forcible, at least, and should lead us to self-reflection.

There are some who count gentleness as a weakness, and sneer at it in a man. Remember that in so doing you condemn Christ, and the whole tenor of his teachings.

Driving and Leading.

There was a good deal of sound sense and sound doctrine in the remark of the Methodist brother, who remarked, after having received a precious baptism of divine love and life, "I have been a *Class-driver* long enough; now I am going home to be a *Class-leader.*" A large proportion of the religious labor of the day is done by men who are drivers rather than leaders. Like Shakspeare, they find it easier to tell twenty men what to do, than to be one of the twenty to go and do it. They tell what "we *ought* to do," what "we *should* do," "where we should be," and "how we should labor;" but their feet do not take hold upon the heavenly path, neither do they run with delight in the way of God's commandments. They drive, or try to drive others, but they do not lead them in the way of life.

Christ was a leader. He called his servants to follow him. And the Apostle says: "Be ye followers of me, as I follow Christ." In proportion as men become imbued with the spirit and power of Jesus Christ, they are prepared to be *leaders* in the work of God, and to win others from the ways of death to the paths of peace.

Echoes in the Air.

In a series of experiments made to determine the distance to which the air would convey the sounds produced by trumpets, whistles, and guns, Professor Tyndall found that the power of conveyance of the air varied greatly with its condition. On a clear day, for example, the sounds could only be heard to about one-third the distance they readily penetrated a foggy day. In discussing the cause of this phenomenon the Professor says: Humboldt, in his observations at the Falls of Orinoco, is known to have applied the following principles. He found the noise of the Falls three times louder by night than by day. The plain between him and the Falls consisted of spaces of grass and rock intermingled. In the heat of the day the temperature of the rock was 30 higher than the grass. Over every heated rock a column of air rarefied by heat arose, and he ascribed the deadening sound to the reflections which it endured at the limiting surfaces of the rarer and denser air. But what, asks Professor Tyndall, could on July 3d, over a calm sea, where neither rocks nor grass exist, so destroy the homogeneity of the atmosphere as to enable it to quench in so short a distance the vast body of sound with which we were experimenting? As I stood upon the deck of the *Irene*, pondering this question, I became conscious of the exceeding power of the sun beating against my back and heating the objects near me. Beams of equal power were falling on the sea, and must have produced copious evaporation. That the vapor generated should so arise and mingle with the air as to form an absolute homogeneous mixture, I considered in the highest degree improbable. It would be sure, I thought, to streak and mottle the atmosphere with spaces, in which the air would be in different degrees saturated, or it might be displaced by the vapor. At the limiting surfaces of these spaces or invisible clouds we should have the conditions necessary for the production of partial echoes, and the consequent waste of sound. But, granting this, it is incredible that so great a body of sound could utterly disappear in so short a distance without an account of itself. Suppose, then, instead of placing ourselves behind such an acoustic cloud, we were to place ourselves in front of it, might we not in accordance with the law of conversation, expect to receive, by reflection, the sound which had failed to reach us by transmition? The case would be strictly analogous to the reflection of light from an ordinary cloud to an observer placed between it and the sun. Putting this idea to the test of experiment, we took a position in which the body of the air had already shown such an extraordinary power to intercept sound was placed in front of us. On it the sonorus waves impinged, and from it they were sent back to us with astonishing intensity. The instruments hidden from view, were on the summit of a cliff 235 feet above us; the sea was smooth and clear of ships; the atmosphere was without a cloud, and there was no object which could possibly produce the observed effect. From the perfectly transparent air the echoes came, at first with a strength appearently with but little less than that of the direct sound, and then dying gradually and continually away. The remark of my companion, Mr. Edwards, was: "Beyond saying that the echoes seemed to come from the expanse of ocean, it did not appear possible to indicate any more definite point of reflection." Indeed, no such point was discoverable; the echoes reached us as if by magic, from absolutely invisible walls, Argo's notion that clouds are necessary to produce atmospheric echoes is therefore untenable.—*Scribner's Monthly.*

Children's Corner.

Country Children.

Little fresh violets,
Born in the wild-wood;
Sweetly illustrating
Innocent childhood;
Shy as the antelope,—
Brown as a berry,—
Free as the mountain air,
Romping and merry.

Blue eyes and hazel eyes
Peep from the hedges,
Shaded by sun-bonnets,
Frayed at the edges!
Up in the apple trees,
Heedless of danger,—
Manhood in embryo
Stares at the stranger.

Out in the hilly patch
Seeking the berries,—
Under the orchard tree,
Feasting on cherries,—
Trampling the clover blooms
Down 'mong the grasses,
No voice to hinder them,
Dear lads and lasses!

No grim propriety,
No introduction;
Free as the birdlings
From city restriction!
Coining the purest blood,
Strengthening each musele,
Donning health's armor
'Gainst life's coming bustle.

Dear little innocents!
Born in the wild wood;
Oh, that all little ones
Had such a childhood!
God's blue spread over them,
God's green beneath them,
No sweeter heritage
Could we bequeath them.

—*Selected.*

The Body.

Did you ever sit down five minutes in your life and think over this wonderful body of yours? Let us examine it.

Think of your eyes, those little organs that unconsciously give you so much pleasure every day of your life.

When you ride in the cars, how often do you look with delight at the mountains towering in the sky, the river running "like a silver ribbon" through the land, the rainbow spanning the heavens, the fields of waving corn, and the flowers that bloom beneath your feet!

As you see those millions of worlds above you, the moon and stars shining on a clear, still night, reflect that two tiny little pieces of God's workmanship enable you to see all this grandeur; and will you cease to wonder at his infinite skill?

There are your ears, that lie, placed like little shells, on the side of your head. You are delighted with music, with the sweet sound of the piano or guitar. Perhaps nothing gives you so much enjoyment as to sit and listen for hours to the strains of an organ. Do you ever stop to praise God, to thank him, for his loving kindness in creating those ears?

There is your nose. That you probably consider quite an unimportant part of our face. Very likely you haven't thought anything about it, save when people around you have talked about noses, bent or crooked, Roman or dug. How could you perceive the fragrance of the rose? Where would be the perfume of the apple-blossoms, the odors of the modest arbutus and tiny white violet?

There is your mouth and its internal help-meets,—tongue, and teeth, and throat. What would you do if you could not talk, or if others could not?—if we were like animals, who can only make their wants known by noises?

Think of the soft tones of the voice, the love expressed by one tender word spoken, by your mother!

Think of your hands, willing servants to perform all you wish; your feet, which take you where you will!

Observe how God has joined all these together in one piece of machinery,—your body; and then remember how God hath given these to you for life, to enjoy not only here, but in the great hereafter. Ought we to weary of praising the Giver of all these gifts?

The bird doth carol from morn till night. How much more ought we to praise Him who hath multiplied our pleasures ten thousand-fold!—*Well Spring.*

The Precious Little Plant.

Two little girls, Bridget and Walburgia, went to the neighboring town, each carrying on her head a basket of fruit, to sell for money enough to buy the family dinner. Bridget murmured and fretted all the way, but Walburgia only joked and laughed. At last Bridget got out of all patience and said vexedly:

"How can you go on laughing so? Your basket is as heavy as mine, and you are not a bit stronger. I don't understand it."

"Oh! it is easy enough to understand," replied Walburgia.

"How so?"

"I have a certain little plant that I put on the top of my load, and it makes it so light that I can hardly feel it. Why don't you do so too?"

"Indeed it must be a very precious little plant. I wish I could lighten my load with it. Where does it grow? Tell me. What do you call it?"

"It grows wherever you plant it, and give it a chance to take root, and there is no telling the relief it gives! Its name is patience!"—*Herder.*

"That's How."

After a great snow storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully. "That's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is; but go at it, and little by little it will grow smaller until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting; do not lose breath in saying, "I can't" or "I don't see how," but go at it, and keep at it—study. That is the only way to conquer it.

If you have entered your Master's service and are trying to be good, you will sometimes find bills of difficulty in the way. Things will often look discouraging, and you will not seem to make any progress at all; but keep at it. Never forget "That's how."

Correspondence.

[CONTINUED FROM 5TH PAGE.]

were not favored to live and have a being, bound by oaths opposed to the living God, and the religion of the Lord Jesus Christ, how long could they exist? I often wonder why they are permitted to remain, but God's councils are hidden from us in this respect as well as others, but he will work it right in the end in accordance with the mystery of his own will; and I believe the means now being used are fast undermining the whole structure of the unholy combination.

One of the worst features to overcome is, that men who join the Christian churches are permitted to remain as members, and yet are bound to protect all the unholy conduct of a brother Mason, be the crime ever so henious, murder included; and among them, ministers who profess to be called to preach the true Gospel of the Lord Jesus Christ to all the world. Look at the idea! A minister of the Gospel bound by Masonic oaths to protect a brother in his deviltry, right or wrong, to favor, conceal and never reveal the same, and to the best of his ability if within the length of his cable tow warn him of approaching danger of all characters and kinds, even to protect him from justice under the laws of our country, and yet professing to be a true minister of the sanctuary of Christ. Horrible! Horrible! This I say, is the greatest impediment to overcome in overthrowing the wicked comination. Renovate the churches first, the balance is easy.

Many Masons claim to be honest men, but I ask, Is this the case? Many Masons are the worst of men, dishonest, drunken, lying, and disreputable, yet these good, honest men and Christians have bound themselves by those abominable oaths to fellowship them, and protect them in all their sayings and doings. A beautiful idea of honesty indeed!

I feel that I cannot rest while living and see and know they are prospering. That they are exposed and now trembling at this prospect of a great overthrow is evident from the efforts to keep by addition of numbers, as they are receiving back suspended and expelled members without any preceptible change of character or conduct, and added to this is the number of "Jacks" they are working into their interest, who are far more despicable than a full blown Mason. Some are afraid of them, and I am not sure but they should be, for one thing is manifest, and that is a person is not sure of the benefit of the laws of his country if Masonry is opposed to him, and again they do not scruple to undermine the character, good reputation and business of any good citizen, and that in a sly, stealthy way. All this I know to be true, for I have seen its operations and affects on good citizens, who cannot be brought to believe that the Christless institution is not a righteous one. More anon. S. SWEAT.

A good letter on Circulating Anti-masonic documents in the Publisher's dep't, 16th page. Read and do likewise.

A Noble Woman.

MR. EDITOR:—A few days ago I was credibly informed that a man in Connersville, Ind., had "sent up" his name and money preparatory to join "Masonry," and an intelligent, reading and thinking lady who had read Charles G. Finney's truthful and convincing book, hearing of his awful and imminent danger, and prompted by philanthropy and patriotism, sought and persuaded him to read this book before he joined the lodge. After reading that book he demanded the restoration of the money which he had "sent up," which demand was, after consultation, complied with. Persons who are acquainted with Masonry need but little sagacity to tell why his demand was complied with, especially those knowing of his patriotism and power of muscle. NOBLE WOMAN! thus to be the means of saving from Masonic bondage and degradation a hard working man and loving husband. For that liberal and patriotic act she merits ten thousand times as much eulogy as is deserved by all of the Masonic "Knights of the East and West, and the Perfect Prince Freemasons of H-R-D-M., and the Knights of the Eagle and Pelican, and the Grand Pontiff, and the Master, *ad vitam*, and the Patriarch Noachites, and the Libanus, and the Chief of the Tabernacle, and the Prince of the Tabernacle, and the Knights of the Brazen Serpent, and the Prince of Mercy, and the Commanders of the Temple, and the Knights of the Sun, and the Patriarchs of the Crusades, and the Grand Elect Knights, K. H., and the Grand Inspector Inquisitor Commander, and the Knights of the White and Black Eagle, and the Sublime Prince and Commander of the Royal Secret," for all of the Masonic benevolence they have practiced or bestowed since the birth of Speculative Freemasonry in Apple-tree Tavern, in London, on the 24th of June, A. D. 1717. Was I a citizen of Connersville I would gladly be one of ten thousand persons to each give that noble and patriotic woman a "one dollar greenback" to encourage her in similar patriotic and Christian acts.

If *one* woman, by timely warning a man of such impending danger, can be the means of saving him, how many men can *all* our women thus save? That act is more praiseworthy than the act of a noble woman praying in a saloon; because men have learned to drink intoxicating drinks in a Masonic lodge-room! The act of that patriotic woman in Connersville is so praiseworthy that I will try to see her when I go there, and if I learn that I have heard the truth (and I have no cause to doubt it), I will aid in encouraging her in such good and Christian acts. That man thus saved should ever remember her with gratitude; and I believe his gratitude to her will increase in proportion to his increase in knowledge of the principles of Masonry, which teaches what is much worse than useless. Is it not strange that some young men will work hard and pay to the lodge millions of money to get rid of their precious and blood-bought liberties, and to learn in nightly conclaves that which they can learn in David Bernard's "Light on Masonry and Odd-fellowship," which can be had for only two dollars? It is, indeed, strange!

M. KELLY.

Political Column.

Rio, Wis.

As the opinions of your readers are solicited in regard to the platform of the National Association, I would say that I like it very well with the exception of the free trade plank, which, to my mind, is very objectionable; as it is my firm belief that a well regulated tariff is of vital importance to the welfare of our country. There are others of your readers here who believe in a well sustained tariff.

Yours for the right,
A. C. JENNINGS.

AMBOY, Ill.

Editor of the Cynosure:

I learn in the *Cynosure* that you propose to have any one's opinion given on politics. Mine is that we must have a better party in power than we have lately had, or we shall not long be able to pay our taxes; and the principles the *Cynosure* advocates are such that if men can be sent to make laws that would harmonize with them, we might expect to be blessed as those were who gained our liberties. May our God give the Anti-masons wisdom to be a means in his hands of bringing about the death of all secret societies!

Yours for the right,
JAMES ANDRUSS.

Comets and the Earth.

In a letter to the New York *Tribune* on the now vanished visitor to the northern heavens, Mr. Parkhurst, the astronomer, presents some calculations on that comet. He says that its nearest approach to the earth was on the 20th when it was 26,000,000 miles distant. Its tail is 26,000,000 miles long and its speed 4,000,000 miles per day. Though comparatively so near it was estimated that there would be no contact with the earth, and even in the event of such contact it would be unobservable to any but scientists. Mr. Parkhurst gives the following instance of what is considered by scientific men as an actual collision:

It was formerly supposed that, if the head of a comet should strike the earth, it would destroy it. Modern discoveries prove that even such fears have little foundation. Less than two years ago the earth actually was struck by the head of a comet; and probably very few of your readers know it, and not one of us knew it at the time. It had been ascertained that certain meteoric showers followed the track of certain comets, and Prof. A. S. Herschel suspected that there might be such meteoric showers in the track of Biela's comet, especially as it had been known to divide into two portions and had subsequently disappeared entirely. He requested observers to watch especially for these meteors in the last week of Nov., 1872. Prof. Klinkerfues saw the shower, of unusual brilliancy, and thinking it possible that it might be visible as a comet, immediately telegraphed to Prof. Pogson, Madras: "Biela touched earth on 27th; search near Theta Centauri," that star being nearly in the direction toward which the meteors were moving. Prof. Pogson searched and found the comet, which he saw on two successive evenings; but it was so faint that it was not again seen. In this instance, therefore, the earth passed directly through the head of a comet which was afterwas afterward seen, and the only effect was a brilliant shower of meteors.

The Secrets of the Bowl.

A former Brocklyn saloon keeper, who has been converted by the Quaker ladies, has printed the receipes he used to keep secret. He says bourbon or rye whiskey is manufactured from high wines commonly called fusel oil whiskey, made to-day and drank three days after. It also contains vinegar, syrup, oil of bourbon, French coloring, bluestone, and other poisonous chemicals. It costs from 80 cents to $1 a gallon, and retails for $5 and $6 a gallon.

Cognac brandy is made from French or Cologne spirits, burnt sugar, oi of cognac, vinegar, bluestone, Jamaica rum, honey syrup, port wine, French coloring, alum, and aloes. It costs $2 a gallon, and retails from $6. to $10 a gallon.

Irish or Scotch whiskey is made from Canada highwines, or new distilled whiskey, one week old, saltpeter, fine salt, essence of oil of Scotch or Irish whiskey, fusel oil, syrup, bluestone, St. Croix rum, some imported Irish or Scotch whiskey for flavor. It costs $1,50 and retails for $6 a gallon.

What sells for the best old Holland gin is made from French spirits, water, oil of juniper, syrup, white wine vinegar, bluestone, New England rum, peach pips, with some imported gin for flavor.

Old Tom gin is made from the same ingredients, but double syrup is added to make it sweeter. It costs $1. 25 a gallon, and retails for $5. It is also bottled as a medicine, and sold for the kidney disease.

Jamaica and St. Croix rum is made of double refined highwines, French coloring, oil of rum, fusel oil, vinegar, bluestone, burat sugar, molasses syrup, with some imported Jamaica, Cuba or St. Croix rum for flavor, alum, aloes, and prune juice.

Stock ale or porter is diluted with oil of vitrol, strychnine, and aqua fortis to make it keep. New ale is diluted with oil of vitrol and damaged molasses. Lager beer contains a little malt, plenty of water, some inferior hops, rosin, tar, saleratus, soda, with four different chemicals to make it keep after brewing.

An ex-liquor dealer said recently that fluids sold over two-thirds the bars in New York and Brooklyn are compounded as above.—*N. Y. Witness.*

The Wine and Liquor interest have just organized a new society to protect the trade. It is to "rescue the wine and liquor dealing interest from the yaning jaws of the monster teetotalism," and then "maintain the character of this land as the great home of individual liberty." Whence this necessity? O, whence?

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[NARRATIVE WHITE DEGREE CONTINUED.]

say thus unto the young man, Behold the arrows are beyond thee, go thy way, for the Lord hath sent thee away; and as touching the matter which thou and I have spoken of, behold the Lord be between thee and me forever.

And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a lad with him; and he said unto the lad, Run, find out now the arrows which I shoot. And as the lad ran he shot an arrow beyond him. And when the lad was come to the place of the arrows which Jonathan had shot, Jonathan cried after the lad and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows and came to his master; but the lad knew not anything—only Jonathan and David knew the matter. And Jonathan gave his artillery unto the lad and said unto him, Go, carry them to the city. And as the lad was gone David arose out of a place towards the south and fell on his face to the ground and bowed himself three times; and they kissed one another, and wept with one another until David exceeded. And Jonathan said unto David, Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed, and Jonathan went into the city.

NOBLE GRAND'S CHARGE.

Such are the duties and objects of the degree of the Covenant. In addition to what has just been read, you will doubtless remember the beginning, the progress and the sequel of the laudable example and undeviating friendship. At its commencement David was known only as a humble shepherd, without title or honor, while Jonathan, a prince of acknowledged piety and distinguished valor, was the son and heir of Saul, then the Hebrew king. But in spite of the seeming disparity of condition, the ties which bound Jonathan to David, impelled him to lose no opportunity of honoring or comforting his friend, or of vindicating his character to his angry father, whose enmity had been excited against David through jealousy of his noble and daring exploits. Though Jonathan did not live to receive any adequate return for his own devoted faithfulness, yet David, in his day of prosperity and power, neglected not to seek for the household of Saul, that he might show them kindness for Jonathan's sake. And having found a maimed son of his former beloved friend, he treated him with marked favor and distinction, making him an inmate of his house, besides bestowing upon him the ample inheritance of Saul.

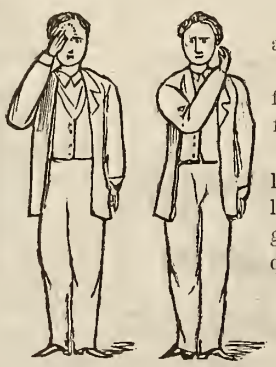
Now place your right hand on your left breast and repeat after me another

OBLIGATION.

I [name] in the presence of the Covenant brothers, do solemnly pledge myself to *help* and *support* my afflicted or persecuted brother, and warn him of approaching danger, whether it be from his own imprudence, or from the evil designs of others, or from some accidental cause. I will point out his advantage and interest, where they do not conflict with the rights of others, if it should be in my power so to do. I will *protect* his property, assist his family, *defend* his character, and *save* his life and limb, should opportunity offer.

[Here the candidate will place his left hand on the arrows, in conjunction with two brothers of the Covenant degree, and repeat as follows:]

And I do acknowledge myself solemnly bound in an especial covenant with all the BROTHERS who can and do prove themselves such.



Sign Cov't Degree. Answer.

PASS WORD.—*Quiver*, given same as former passwords.

SIGN.—Draw hand in a circle across forehead, thumb closed in with fingers.

ANSWER.—Bring right hand up to left shoulder, as if to take hold of left ear with the thumb and fore finger, or to draw an arrow from the quiver.

TOKEN—Rainbow.

MEMENTO—Arrows.

No grip in this degree.

CONCLUDING CHARGE.

Noble Grand to Candidate (s). Brother (s), in the historical narative of the love of Jonathan and David, we have a most happy and impressive illustration of mutual relief as the result of a covenant. In this world, where selfishness, violence and affliction so widely prevail, such relief is often needed, as may be seen in all forms of social life, for that all men are strong when in health and prosperity, yet all are feeble when in adversity and affliction; therefore, none can say they may not need assistance, and none that they are too poor to render it. On this basis rests our social covenant—tending good faith and kindly interests in the welfare of each other. Covenants, you know, are as ancient as the first inhabitants of the earth, and have been sanctioned at all times by the highest authority. We read in the Scriptures of one especially by our heavenly Father with Noah, of which we have a perpetual token, giving assurance that this earth shall no more be deluged by the waters of a flood. Of this the rainbow is the seal. We read of others by the same high power, with Abraham and the Hebrews at large. And tracing history through ages we find that covenants have existed among persons as well as among nations. They are indispensible in all the regulations of society; because the necessities of human nature are such as to render every man dependent upon his fellow-man. Look abroad, embracing in your scope the entire world; behold every city and hamlet—the operations of labor and traffic—business of the land and the sea;—everywhere you witness the truth not only of men's dependence upon each other, but of the existence of Covenants in all the vast concerns of government and life. But in most cases they are mere business compacts protected by law; and whilst fully recognizing their utility, we would win men into a covenant of a different sort—one that dispenses a yet more beneficial influence. We would win them into a Covenant of friendship and love, even such as that of Jonathan and David, pledging the kindest of offices, sealed alone in honor and affection, and having for its foundation the great truth of human brotherhood—a truth which is scarcely yet felt in the mass communities, as is apparent from the slow and reluctant responses to the claims of charity, even when presented in the most imposing forms—the breaking of bread to the hungry—the cup of cold water to the thirsty—watching by the sick bed—comforting the afflicted—cherishing the stranger—visiting the imprisoned—succoring the enfeebled. How sadly are all these tender duties neglected by a large portion of our race. Acting, then, on the principles of mutuality, and as the result of a covenant, it is the pride of Odd-fellowship to use its influence to extend the sentiments of brotherhood, and by this means remove the obstacles that interpose between the hearts of men. Hence, its members having before them, in the Covenant of Jonathan and David, not a romantic fable, but a veritable and practical example of the beneficial effects of such an obligation, binding themselves in like friendly relations not to shield or countenance wrong doing, but to assist each other in distress, help each other in want, counsel each other in difficulty, and by this association to realize as far as possible those benefits which would ensue were the souls of all men truely knit together in the bond of universal benevolence. Brother, such is the instruction of the Covenant degree, to which in the name of the Independent Order of Odd-fellows, I declare you duly advanced, its emblematical color being pink.

The regalia of the Second or Covenant degree is a *white collar* trimmed with pink fringe or ribbon. It may be ornamented with a *pink* and *white rosette* worn at its point in front.

OPENING CHARGE, ROYAL BLUE DEGREE.

Noble Grand to Candidate (s). Brother (s), in the first degree, through which you have passed, calling your attention to the source of all kindly actions, we attempted to portray the beauties of charity; not such as that virtue which usually displays itself to the world in cold alms-giving, but warm with active benevolence—a universal good will—a ready sympathy in the afflictions of mankind. Then in the second degree, as illustrating the tendencies of attachments founded so purely, we set before you a worthy example of natural affections and mutual relief in the memorable friendship of Jonathan and David, as recorded in the sacred Scriptures. And now having reached the third, or Royal Blue Degree, the lesson which we desire especially to impress upon you is Friendship; and if necessary, even self-sacrificing Friendship,—our general views of which may be ascertained by attention to our worthy assistants.

Noble Grand. Brother, what is Friendship?

A. It is disinterested, mutual regard.

Noble Grand. What is the surest test of friendship?

A. Adversity.

Noble Grand. Why is adversity the surest test of friendship?

A. Because, in time of prosperity, as it is then easy to assume a friendly demeanor, mere professions of love and esteem may exist with the most hollow and superficial sentiments; but in the seasons of adversity, the professed friend is called upon to show the depth of his attachment, to abandon ease, to part with a portion of his goods, or even to risk his life. Genuine friendship will endure this test; and when all adventitious circumstances are removed it will abide the storm and shine brightest in the darkest hour.

Noble Grand. Brother, are you willing to enter upon an obligation that may expose you to such tests of friendship as have been described?

[Ans. by the candidate.] I am.

Noble Grand. [Presenting a blue rod.] Then receive this rod, which is emblematical of the rod of Moses, one whose life exhibited a just illustration of true friendship and self-sacrifice; for he forsook honor and riches to deliver from captivity his persecuted brethren, whose afflictions he willingly shared for the love he bore them. Holding that rod as a memorial of his virtues, repeat after me the obligation appropriate to this degree.

Noble Grand. I [name] of my own free will and accord, do, in the presence of the brothers of the degree of the Royal Blue now assembled, most solemnly promise declare and say, that I will conceal and never reveal, the signs, secrets, or mysteries of the degree of the Royal Blue to any person or persons, no, not even to a brother of any other degree, unless instructed so to do in a lawful manner; and that I will by no means whatsoever make them or any of them illegally known. With steady de-

termination to fulfill all which, I hereby pledge my most sacred honor.

Sign R. B. Degree. Answer. Principal sign.

PASS WORD.—*Moses.*

SIGN.–Drop right hand over left, both spread.

ANSWER. — Left hand over right hand.

PRINCIPAL SIGN. —Right hand over left, then raise hands and eyes in form of supplication to heaven.

TOKEN. —*Moses' Rod.*

GRIP.—Press second knuckle of right hands by ball of thumbs.

In this degree a sign is introduced called the auctioneer's or trading sign.

AUCTIONEER'S SIGN.—Double up left hand, bringing it up above left hip.

Auctioneer's Sign. Auc't. sign, "good bargain." Auc't. sign, "well." Auc't. sign, "bad bargain,"

To signify "good bargain," put right hand inside of left.
To signify "well," put right hand *on* left.
To signify "bad," put right hand over on left side.
To gain the attention of a Bro., draw right hand from left.

Noble Grand. Brother, we have yet some further instructions to communicate which will increase your knowledge of the principles and mysteries of the Royal Blue degree. Again give heed to my assistants.

Noble Grand. What are you?
A. An Odd-fellow.
Noble Grand. How may I dnow you are an Odd-fellow?
A. By my password, together with my sign and token.
Noble Grand. Will you give me your password?
A. I did not obtain it it so myself.
Noble Grand. What do you intend to do with it?
A. Letter it with a brother of the Royal Blue.
Noble Grand. Then begin.
A. No, you begin.
Noble Grand. M-o—
A. S-e-s—
Noble Grand. Moses.
Noble Grand. Why did you take Moses for your password?
A. Because it is associated with true friendship.
Noble Grand. What else is associated with it?
A. The ten commaudments and sundry other laws whereby every Odd-fellow should regulate his conduct.
Noble Grand. Does it remind us of anything else?
A. Of our duty to reverence that eternal, infinite and incomprehensible Being, the Creator of all things, who preserves and governs all things by his almighty power and wisdom, and is the only proper object of our worship.
Noble Grand. Did Moses leave any charge concerning distressed brethren?
A. Yes.
Noble Grand. Repeat it.
A. If thy brother be waxen poor and fallen in decay with thee, thou shalt relieve him. Yea, though he be a stranger or a sojourner, that he may live with thee.
Noble Grand. Have you the sign of this degree?
A. Yes.
Noble Grand. Advance it.
Noble Grand. What is your token?
A. Moses' rod.
Noble Grand. Why did you take Moses' rod for your token?
A. To remind me of Moses and the virtues which he illustrated.
Noble Grand. How did Moses illustrate the peculiar virtues to which you allude?
A. By the sympathies he manifested for his brethren, the Jews, when they were in affliction; for notwithstanding his position at the court of Pharaoh, he was true to his dearest obligations.
Noble Grand. Have you the principal sign of the Royal Blue?
A. I have.
Noble Grand. Advance.
Noble Grand. Are there not some words peculiar to that sign?
A. Give ear, O, ye heavens.
Noble Grand. What is the use of that sign?
A. That I may know a brother in distress.

Noble Grand. Thus terminates the lecture of the Royal Blue degree, in which, among other things, has been rehearsed the appropriate manner of proving members of our order, when they are personally unknown to us. Friendship, its leading subject, is truly a noble sentiment and one that well deserves the exalted rank which Odd-fellowship assigns to it. Heathen nations even have not been strangers to its cultivation. That the Greeks held in high honor the formation of ties of particular friendship among their braves and warriors, is attested by their mythology as well as their history. The noblest of their poets, whose immortal verse is still the chief wonder of all literature, though incomplete the character of Achilles himself, until adorned with a devoted attachment to a cotemporary chieftain. Among many of the States of Sparta every generous character, that the youths were encouraged by the law and by public precept to form betimes some honorable individual attachments and to signalize through life, not only at home, but in the dangers of the field, their mutual fidelity to the chosen brother of their career as citizens or solders. A like practice, though to a less extent, prevailed with the Romans. Among that people the friendship of some of the most learned and distinguished citizens was publicly honored and celebrated. But what in connection with this degree we would more especially cite your admiration and invitation, is the yet nobler instance of friendship, because acting on a much larger scale, as exhibited in the life of the Great Law Giver of the Jews. Moses, though brought up amidst all the delights of court, not only loved better than honor, or fortune, or pleasure, his own humble paternal household, but chose rather to share the wretchedness of his despised countrymen than to enjoy the utmost favor of the master who opposed them. Though the adopted child of Pharaoh's daughter, though bred in all the learning and admitted to all the confidence which Egypt could confer upon him only, of all his injured race, yet he forgot not that he was an Israelite; nay, remembered it the more because of all his numerous kinsmen and countrymen he alone was fortunate. And therefore inspired of heaven and yielding to his affections for his enslaved countrymen, he hazarded all his brilliant prospects of an easy personal eminence to deliver them from their bondage. So faithful and tender in him was the large brotherhood that bound him to his race. And here, brother, we conclude the degree of the Royal Blue, and by the authority of the Independent Order of Odd-fellowship, I declare you entitled to all its privileges.

The regalia of the Third or Royal Blue Degree is a white collar trimmed with *light blue* fringe or ribbon. The collar may be ornamented with a *rosette* of *white, pink* and *blue* at its point.

The color of this degree is *Royal Blue.*

FOURTH, OR REMEMBRANCE DEGREE.

[The conductor having brought the candidate to the door of the Lodge, gives the usual alarm.]

Inside Guardian. Who comes there?
Answer by Conductor. I conduct to the Lodge a brother who, having been duly elected, is desirous of obtaining the degree of Remembranee.
Noble Grand. Admit him.
Conductor brings candidate in and presents him to the principal chair.
Noble Grand to candidate. To what have you advanced in Odd-fellowship?
A. To the Royal Blue Degree.
Noble Grand to Worthy Warden and Conductor. Examine the brother(s).
[They examine the candidate(s) and, if such be the fact, report] All right.
Noble Grand to Candidate. Have you studied well the prinples intended to be plauted in your mind by the degrees you have passed?
A. I have.
Noble Grand. Then, in rembrance of the obligations by which you are bound to this order, repeat after me another, suitable to the degree upon which you are entering.

OBLIGATION.

I, [name], in the presence of the brothers of this degree now assembled, do solemly promise, declare and say, that I will hold in secrecy, the signs, password and grip of the degree of Remembrance; that I will neither give nor reveal them. or any of them, or allow any person to give or reveal them, or any of them, except when legally authorized so to do. To the performance of which I pledge my most sacred honor.

Noble Grand to Candidate. Brother, in this, the Fourth Degree, we wish to impress upon you the great principles of universal love; that goes behind the distinction of sect, party and nation; recognizes all men as brothers and bids us do unto others as we would that they should do unto us. The neglect or violation of this principle, is the source of all the social evils that afflict mankind and disturb the general harmouy. Persecution, fraud, illiberality, oppression and countless other wrongs, all issue from a prevailing selfishness, which locks up man's affections in his own breast, paralyzes the nerve of sympathy that should bind him to others; makes him careless of all interests but his own; causes him to forget the demands of the social law upon him, and even blinds him to the fact that his own comfort and welfare are interwoven with the well-being of the great aggregate of man. Man needs a closer association with man the world over.

Of social ideas we may be tenacious. These in their legitimate operations are right, and even sacred, but when they seal our visions to other and more comprehensive truths, we should remember that our relations are exceedingly broad and far-reaching. The love of family, of country, and of party is a natural and beautiful sentiment. It holds us to obligations of a peculiar character that should never be disregarded. But we must not stop with these; we must not array them in direct conflict with other and more comprehensive duties; we should not forget that all men are of one family; that there is but one country, the earth; but one nation, the human race. All men are one, from the monarch on his throne, to the beggar in his rags; all have one nature, all are immortal, and in the soul of the least and the poorest are the signs of human equality.

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MR. EDITOR:—About a year ago Merchant Kelly and I bought nearly five hundred copies of Finney's work on Masonry and distributed them among the people. The Masons said that it would help their cause.

Not long since a man by the name of Frank Reed, of Connersville, sent up seven dollars to the Masonic Lodge in Connersville for the initiation fee. Soon after he mentioned the fact to Mrs. Springer, of C———. She handed him a copy of Finney which I had lent her and requested him to read it before he joined them. He complied with her request, and then sent for his seven dollars. The lodge, after mature deliberation, concluded it best to disgorge. Mr. Reed is a man of great bravery and independence of character.

Previous to this I lent Mr. Peters, the Catholic priest at Connersville a copy of Finney, and also lent his brother a copy. Since the priest died, and a Mr. Wolfrom who lately came to the place officiated in the priest's stead, until the church members found out that he was a Mason, and then they repudiated him.

The case of repudiation and the one of disagreement above mentioned, came off about two months since, and I understand that it made a great flurry among the wearers of the sheep-skin aprons.

ALBERT HONEYWELL, SR.

HARRISBURG, Ind.

[Merchant Kelley adds a note to the above that from the nominations in their county, Fayette, he hopes there will not be a Mason elected to a county office. This is a further result of circulating documents.—ED.]

A single *Cynosure* tract has saved a young man from the lodge and probably from eternal ruin. Can not you spare a small sum for the tract fund?

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for the week ending July 18th.

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MARKET REPORTS

CHICAGO, July 20, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1..	$ 1 14	
" No. 2	1 11½	1 12¼
" No. 3		1 04
" Rejected		94
Corn—No. 2		80
Rejected	58½	59¼
Oats—No. 2	50	52
Rejected	46½	
Rye—No. 2	86	88
Flour, Winter	5 25	7 75
Spring extra	5 00	5 50
Superfine	3 50	4 62
Hay—Timothy, pressed		13 00
" loose	8 00	15 00
Prairie, "	6 00	9 50
Lard		11¾
Mess pork, per bbl		19 40
Butter	22	27
Cheese	10½	12
Eggs	14	14½
Beans	1 80	2 05
Potatoes, per bu, new	4 50	5 50
Broom corn	04	09
Seeds—Timothy	2 65	3 30
Clover	6 20	6 30
Flax		1 75
HIDES—Green and green cured	07	09¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	52
Unwashed	27	33
LIVE STOCK. Cattle, extra	6 20	6 40
Good to choice	5 30	6 00
Medium	4 75	5 25
Common	3 25	4 50
Hogs	5 80	6 60
Sheep	3 00	5 00

New York Market.

Flour	$ 4 90	11 00
Wheat	1 27	1 55
Corn	78½	85
Oats	63½	70
Rye	1 09	1 12
Lard		12
Mess pork		20 25
Butter	18	28
Cheese	09	12
Eggs	20	23

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VOL. VI., NO. 42.—WHOLE NO 225.
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To Seceding Odd-fellows.

In this *Cynosure* is the conclusion of the exposition of the first five degrees of Odd-fellowship. We want a correct exposition of the Encampment degrees, and will pay a liberal sum for the same. Can you furnish it? or do you know of any one else who can and will furnish it? If so, please write to us at once.

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Topics of the Time.

HOW CAN IT BE DONE?—Dr. Schaff, in a late address, said the state was bound to maintain four things based on Christianity, viz, monogamy, Sabbath, Bible in schools, and untaxed churches. We believe the state bound to do more than this, but for a starting point, take these four things. In regard to them, most civilized people will agree. We ought to have laws prohibiting polygamy, desecration of the Sabbath and neglect of the Bible in our national schools. We should not tax benevolence; and almost all the churches in the United States are built and maintained by laborious, benevolent self-sacrifice. But we ask, how can the state maintain these things "based on Christianity," when the supreme law of the land declares there shall not be laws prohibiting the free exercise of religion, and that Congress may not declare what is and what is not religion. As we stand at present, whatever any set of men choose to call religion, is religion, and they may practice it freely in any part of the United States. If state laws interfere an appeal to the Supreme Court will declare them unconstitutional. Where, but in this fact, can you find an explanation for the inability of Congress to pass an effective act against Mormonism? While all religions are tolerated you can claim no pre-eminence for Christianity. We must be Christian or heathen. Which shall it be?

SO AS BY FIRE.—If there is one thing more strongly insisted upon in God's word than another, it is that he will certainly punish those who transgress his law. This is a lesson that men are slow to learn and unwilling to heed. After the first stun of the Chicago fire in 1871 was over, newspapers and men in general went on in the old way of bragging and money-worshipping. It was not a judgment for sins but for shingle roofs, we were told. God had nothing to do with it. Mrs. O'Leary's cow did the business. Well, right soon, as an apparent answer to these wicked and profane denials of God's providence, a fire started in a granite and iron store in Boston and burned ninety to a hundred millions of property. And now a fire costing from three to five millions occurs in Chicago again. What lesson is to be learned? The lesson of penitence and humility. Just so sure as the respectable people of Chicago keep on in their mad race after money, just so surely they will be disappointed by a just and angry God. It is better to worship in small churches and old clothes than to insult God with empty forms and magnificent hollowness. No one asserts that the people of Chicago are worse than others. All through our land to-day we are cursed with a formal religion that is useless to men and offensive to our Maker. God can easily destroy Chicago by fire and, if he choose, cause an earthquake to swallow her up. He has destroyed nations that forget him. He says that he will do so and will keep his word. It is vain for us to fight against God.

BEECHER'S DEFENSE.—Theodore Tilton has charged H. W. Beecher with the crime of adultery. He has sustained this charge by a series of letters written both by Mr. Beecher and Mrs. Tilton. Mr. Beecher admits that the letters said to be written by him were so written, and only objects to the explanation made of them. He gets together a parcel of lawyers and several of his deacons, and after some hours comes out with a statement reading far more like the plea of an inferior lawyer, than the heartfelt answer of an honest man. We do not attempt to decide on the merits of the case till the evidence is all in; but if Mr. Beecher wishes the confidence of the Christian public he will deal less with lawyers and more with letters written by his own hand. He has said that he was "sitting on the ragged edge of remorse;" that he did not expect to be alive another Sabbath, and that he wishes he was dead. There may be some explanation of such expressions which will clear him of the charge now made. If there is such an explanation, let us have it. It answers no good purpose to get a lot of lawyers and deacons to consult in the matter. Mr. Beecher ought to know what he meant. If he does let him tell. To abuse Mr. Tilton until his accusation is disproved is an unprofitable thing. If Beecher and Mrs. Tilton want to prove Theodore Tilton an adulterer the divorce courts are open. Just at present Mr. Beecher is on trial.

ITS EFFECT ON THE CHURCHES.—There are frequently expressed regrets for the effect of the Beecher-Tilton matter on the interests of religion. It seems to us that whatever the verdict that the public shall declare, the cause of true religion will not suffer materially. Mr. Beecher has never been the examplar or advocate of a self-denying, cross-bearing Christianity. He has preached a gospel of sentimentalism He has been an actor, doing in the pulpit as other men does on the stage, for effect. He was never known as an abolitionist until the danger was over; then none so brave as he. Muskets and cannon balls were a part of sermons, while dancing and billiards were the objects of his laudation in lectures to his own and other people. This combination of circumstances made him the favorite, not so much of Christians as of worldlings. The men who would applaud his "Manhood and Money" lecture, are not the men who support the Christian religion, but the religion called mammon-worship. His praises have been more often and more loudly sounded by papers making no pretense to Christianity than by others. Now, matters are reversed. The secular press which toadied him without stint, are beginning to curse him without decency or limit, and the religious press, showing, imperfect as it is, the spirit of the Master, speaks calmly, and hopes for the best. Henry Ward Beecher has deeply wronged the churches. He has watered and twisted the plain teachings of the Bible until avowed atheists, infidels and stock gamblers have been his warmest admirers. He has sneered at those who insist on nonconformity to the world, thus grieving those who believe that we ought to come out and be separate. But now that he seems likely to fail the Christian sentiment of the country walks sadly backward to cast the mantle of charity over what seems to be his shame, while his quondam admirers are delighting to proclaim it to the world. The Christian churches will not lose but gain if the charges are proved true, and yet they will sorrow. They will not give but lose if the charges are shown to be false, and yet they will be glad.

THE GODS AND OTHER LECTURES.—This is the title of a book by Robert G. Ingersoll, better known as "Bob Ingersoll," of Peoria, Ill. We have read only the lecture which gives title to the book, "The Gods." Of it little need be said. It is valuable chiefly as showing what a hopeless, muddy thing the human mind is when without God and without hope in the world. Had the rage for authorship seized on some poor fellow withering in the grip of delirium tremens, a similar work might have resulted. He cannot satisfy himself by his denunciation of the Bible and its God. He seems to wander all over the dictionary to secure a good round cursing for the Christian church. Now the thought will occur to many persons, "Why does Bob Ingersoll stay in such fearfully dangerous company? There are about five-sixths of the human race who do not live in Christian lands, who are not troubled with the Christian's Bible or by the Christian's God. Cannot this worthy gentleman find congenial company some where outside of Christendom. Of course we should be sorry to spare such a man. One who labored so long for the elevation of the world, whose fame as a scholar, an inventor, a philanthropist and statesman is so wide-spread. If he should decide to settle among the free-thinkers of Patagonia or the Ashantee realm, we, of course, would miss him; but if he thinks his condition among Christian churches so fearful, we can let him go. Eulogizing Thomas Paine, he says, addressing the Christian church: "You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake,—roasted us upon slow fires,—torn our flesh with iron; you have covered us with chains,—treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the right to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion you have robbed us of every right; and, after having inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and, with clasped hands, implored your God to torment us forever." When this good and great man has gone to eat roast missionary with his brother religionists in the South Sea, we will look at the vast libraries he has built, the homes for the poor and blind he has founded, and one small boy will say to another: Who is there to mourn for Bob Ingersoll? Not one. No, not one.

Belonging to Two Churches.

BY REV. N. CALLENDER.

Why do Masons seek the *fellowship* of Christians? Why desire a place among any than their Masonic brethren? What other religious sect beside the Masonic seet, ever think of belonging to more than one church at the same time? What if a Presbyterian should propose to hold membership at the same time in his *own* and in the Congregational church? Who could tell which would be his own church? But there would be sueh an absurdity in sueh a double membership that sober men would never think of tolerating it. It remains for Freemasons and such churches and church members as contenance this duplicity, to perpetrate this assault upon reason and sober sense.

Is the Mason afraid to trust himself exclusively with his own religion, and therefore seeks the benefit of two distinet and mutually antagonistic religions? As it is no eredit to Masonry for a Mason to seek the aid of another religion which is essentially antagonistic to Masonry (as Christianity surely is), so it is an insult to Christ, the Author of the Gospel, bordering upon profanity, for a professed disciple of Jesus to seek the aid of the Masonic religion. Is the Gospel of Christ *insufficient*? As he who joins a Christian church after he beeomes a Mason, betrays a want of faith in the saving effieacy of Masonry, so he who joins the Masons after he professes to be a Christian shows a want of relianee upon Christianity bordering close upon apostaey. We are by no means sure that every such man is not gone into apostacy from the hour he forms his Masonie purpose. As we view the subject, we would not for a thousand worlds take the peril of such a position. Onee we saw about a score of souls deliberately vote against the church for the lodge. The issue was fairly made. It was the saddest sight to us we ever beheld. Was it an apostacy? This we must leave to the judgment of the great day. May God grant repentanee unto life, is the prayer of our heart. Perhaps they knew not what they did, but to us the lesson was one of a life; burned by the deepest emotions into the very soul for all time.

If it would be an inconsistency too great to be thought of, for men to belong to two churches of the same faith, fundamentally, then it is supremely inconsistent, if not abso'utely absurd for men to belong to two religions whieh are radically and essentially *antipodes*, as are Masonry and Christianity.

As strongly analagous to the folly we are exposing take the following anecdote, headed "A Vagabond:"

"Where do you go to Sunday-school, Jimmy?"

"Why, marm, I goes to Baptisses and the Methodisses and the Presbyteriums but I've been trying the 'Piscopals for the last two or three weeks."

"You don't seem to belong anywhere then, Jimmy?"

"Why, yes marm, don't you see? I belong to 'em all exceptin the 'Piscopals, but I'm to jine them too, now."

"Well, Jimmy what is your idea in going to so many?"

"Why, you see, I gets a little of what's going on at 'em all, marm, I gets libraries, and hymn-books, and all that; and when they have picnics I goes to every one of 'em."

"A sort of religious vagabondism" not confined to poor Jimmy but too often seen with full grown and highly educated men and women, including pastors and deacons.

Should Lodges be Ruled from the Church.

BY W. M. GIVENS.

From the very eommencement of the United Brethren in Christ, they as a church opposed secret societies and refused to receive members of such societies, however unexceptional their character in other respects, except on condition that they severed their relation with secret orders. This position was taken before the abduction and murder of Morgan, which occured in September, 1826.

The adoption of this rule in our church discipline was not the result of the murder of one of its members by the Masonic fraternity; nor of the social, political or religious excitement that grew out of said murder. But it was the result of honest and mature deliberations, coupled with the experience of some of the fathers of the church, who in their younger days became entangled in its deceitful mashes.

For a number of years no one thought to say, why do you oppose secret societies? The reason of our opposition was apparent to all. But within the last twenty years, Freemasonry and Odd-fellowship have made rapid advances in numbers and influenee, while numerous other secret organizations of a minor character, have, as if by magic, sprang into existenee, thus popularizing seereey by numbers. Men of every rank and station, in life, from the President to the *meanest* rough of the brothels of death and sinks of viee, together with many churchmen, sueh as bishops, elders, preaehers, exhorters, class-leaders and laymen, have beeome members and abettors, all of whieh has had a tendency to popularize those secret orders of *darkness*. And to-day, the world, the church, and those minions of darkness, demand of us to erase or modify our position upon seereey, or show some good reason why we retain it. The latter they demand, however, with an air of triumph as much as to say, You are old fogy, you have no good reason for retaining the rule. You do not, and cannot know anything about these orders.

Poor dupes, they think that because they have had to learn at the school of experienee that everybody else who may desire to know must go to the same master for light.

But I propose to present a few good reasons why we ought not to lay down our rule on secreey of these orders.

First. The elaim of the orders to antiquity is an abominable fraud and an offense to God and man. But how far back do Masons trace the existence of their order? If we believe their traditional history, their institution is an old wrinkled, gray-bearded man, yet retaining all the life and vigor of manhood. Hear the testimony of one of their own accredited witnesses, Thomas Webb, who wrote his "Freemason's Monitor," about the year 1779, when Masonry was just sixty-two years old. He prepared his book from Mr. Preston's" "Illustrations of Masonry," whieh was doubtless written soon after the organization of the institution of Masonry in 1717. Mr. Webb says, "From the commencement of the world, we may trace the foundation of Masonry. Ever sinee symmetry began, and harmony displayed her charms, our order has had a being." (Monitor, pages 17, 18).

Does Mr. Webb mean to say that Masonry had its origin before man was created? His language implies that, nay, asserts it. Can any living, sane Mason believe that Webb uttered a truth when he made the above declaration? But such is the credulity of man, that when once fully in the clutches of the mystic demon of Masonry, he is ready to believe any dogma that the fraternity may require. I and remember hearing the Master of Prairie Lodge, No. 77, Paris, Illinois stated in open lodge that Christ was a Mason, and that he was in a Freemason lodge when twelve years of age, and that the astonishment expressed by tha lawyers and doctors was occasioned by his ability to answer their questions (Masonically) having never learn-learned, i. e., never been initiated. I afterwards heared some of the abominable sycophants assert publicly that Jesus was a Mason, and they could prove it. Why are men so inconsistent? so dishonest?

Let us put Mr. Albert G. Mackey on the stand and interrogate him in regard to the antiquity of speculative Masonry. He says, in the beginning of the eighteenth century, an important change was made which had a remarkable effeet upon the charaeter of the grand lodges. "A proposition was agreed to that the privileges of Masonry should no longer be restricted to operative Masons, but extended to men of various professions." (Mackey's Masonic Jurisprudence, page 414.) Again In 717, and very soo after, we find such men as Anderson and Desaguliers who were clergymen and philosophers, holding high position and taking aetive part in the order, and the society from that time devoted itself to the pursuits of speculative scienee, leaving the construction of cathedrals and palaces to operative workmen, (see Mackey's Masonie Jurisprudenee, page 415).

Thus Mackey tells us that speculative Masonry had its origin in the beginning of the eighteenth eentury, but he tells us more. On the 24th of June, 1717, the four lodges of operative Masons met at the Appletree Tavern (whose name has been rendered famous for all time). They resolved themselves into a grand lodge. Here we have the organization of speculative Masonry, since which time they celebrate the 24th day of June as St. John's day, but in reality it is the anniversary of the origin of their order.

In the short space of four years this new organization, under the labors of sueh ministers as Anderson and Desaguilliers, (God save us from sueh!) had inereased to sueh magnitude that its old plaee of meeting was inadequate to their demands; so in 1821 the assembly was removed from the *Goose and Gridiron Alehouse* to Stationer's Hall. (See Maekey, page 417). It will be seen that the former plaee of meeting was very significant, as an appropriate plaee to obtain *refreshments* for the benefit of the weary craft when ealled from labor to refreshments.

Again, we may set it down as a faet that speculative Freemasonry had its origin in an ale-house, and notwithstanding sueh were the environs of Freemasonry, yet within a few years after its origin we hear it boast of antiquity and of its honorable patrons; even ministers are found associated with it in its infaney. And now it is one hundred and fifty-seven years old it ean count its ministers by the thousands, togther with it bishops, elders, laymen, drunkards, liars, gamblers, whore-mongers, and all grades of men mixed in on common brotherhood, bound by an oath with horrible, heathenish penalties. Thus forming one heterogeneous mass of men who, as Masons, dare not reeognize Christ. A vast organization whose mouths are padlocked! What a fearful reckoning there will be when all this corruption is revea'ed! May God in his mercy save us from this terrible evil!

The Jewish Masons of New York.

The *Hebrew Leader*, New York, July 11th, publishes the following article whieh, from the fact that the editor is recognized as a leading Mason by Grand Master Fox, is a truly remarkable doeument to proceed from the bosom of a "fraternity" where nothing but harmony prevails. If 20,000 Masons in a single State can secede for a tradition, how many ought to for the unmixed wickedness of the order?

HAVE ISRAELITES ANY RIGHTS AS MASONS?

Nearly twenty thousand Masons under the jurisdiction of the Grand Lodge of the State of New York, have been, and still are petitioners for justiee at the hands of the rulers of the craft.

It has been denied them.

For seven years they have vainly petitioned, resorted to every tactic that ingenuity could devise, remonstrated with and urged upon the assembled wisdom of New York Masonry to give them a fair hearing.

It has been refused them.

For seven years they have appealed to the good sense, the fraternal feeling of their brethren, to the conscience of those pure-minded exemplars of Masonry who run the "Grand Lodge machine"—to do what? To make Masonry what it professes to be—a eosmopolitan and not a Christian institution—to make it a living truth, and not a bare-faced lie—to make Masons truth-seekers and not gospel-mongers.

Their efforts have been useless.

They have been sneered at and derided, and year after year, Masonic justice, pure and undefiled, liberal and enlightened, intelligent and progressive, closes her ears as well as her eyes, to the earnest demand of twenty thousand men for their Masonic rights.

Has one single Mason, among the thousands that are enrolled in the Grand Lodge archives, ever at empted to comb t the position we have assumed? Has there been one among the wise Masters, whose large

squares flash so brightly on their breasts, or even among those high dignitaries proudly seated upon the platform, and holding up their hands, year after year, "to lay upon the table," and chuckling at the momentary success their cowardly hypocrisy has achieved, who can offer a single argument in opposition to our propositions--

1. That the St. Johns never were Masons.

2. That the Saints John were unknown to Masonry prior to the year 1717.

3. That the introduction in t'e Masonic ritual of the Johns, either as "saints" or "holy saints," is a pious fraud upon the fraternity, and in direct conflict with the well-known cosmopolitan principles of the institution—

But who seeks to quiet his conscience by the soothing plea of "expediency," shelters himself behind the flimsy breast-work of "ancient land-marks," and trembles in his boots lest "Solomon's resolution" be not an entering wedge for further "innovations," creating confusion in the craft?

The action of the Grand Lodge upon the question of sectarianism, insulting as it has been to the intelligence and respectability of the Masons who support the measure, compels us to deduce the inference that justice is denied the Mason because he is an Israelite—that the shadow of the church crosses the threshold of the lodge, and though Masons may wear squares and jewels upon their breasts, they have forgotten the first lesson of the Apprentice, "to learn to subdue their passions"—the passions of bigotry and the hatreds it engenders.

Show us any other reason, ye worshippers of the Holy Saints John?

Be honest; confess the truth, and say openly and above-board that you wish to Christianize the Institution in all its workings. Is this your vaunted toleration? this your boasted liberality? this your pretended cosmopolitanism—your love of justice and truth?

If you wish to force twenty thousand Masons, good and true, out of the institution, your desire may too soon be gratified; but when the banner of Justice will be unfurled, thousands (Christians as well as Jews) will gather beneath its folds who are Masons, not for "expediency," but for "right," and who are now disgusted at the vacillating policy pursued by so august a body upon a question of such vital importance to the craft.

We are your superiors, for we say, "Convince us of our error, and we will forever hold our peace," but you know we are right, yet you dare to trample upon us and laugh at us, secure in the confidence of your bigoted majority.

The cloud is now no larger than a man's hand. Whether it shall continue to increase, until the whole Masonic horizon is darkened by the impending storm that follows it, is not for us to say.

Secret Societies in China.

The following is taken from an article on the Chinese in the London *Quarterly Review* of July, 1836:

"There exists certain secret associations, under various names, in spite of the vigilance of the government to whom they give considerable uneasiness. Like Freemasons they style each other brothers; and indeed they seem to be not unlike Freemasons in other respects. The oath of secrecy is taken before an idol and a sum of money given to support the general expense. There is a ceremony called kuo-keaou, passing the bridge, which bridge is formed of swords, either laid between two tables, or else set up on the hilts and meeting at the points, in form of an arch. The persons who receive the oath take it under this bridge, and the chief brother reads the articles of the oath, to each of which an affirmative response is given; after which he cuts off the head of a cock, which is the usual form of a Chinese oath, intimating, 'Thus perish all who divulge the secret' Certain motions of the fingers constitute a class of signs. They have a common seal consisting of a pen agonal figure, in which are inscribed certain characters in a sense only understood by the initiated. They are sworn to secrecy and though some of them have been detected and put to torture before execution, they have never been known to divulge their object or their associates."

Right and Reputation.

Most men possessed of any character or influence, have sometimes to choose between right and reputation. Two courses are open before them. To go in one of them will be to retain position, win respect, and acquire influence. To go in the other will be to sacrifice friends, forsake honor, and imperil worldly prospects. And at the parting of these ways, some stand hesitating until the hour of decision is past, while others promptly choose their course, whether for evil or for good. An honorable reputation is a precious treasure. A good name is better than great riches. It is the result of long and faithful labor, the fruits of a lifetime's work. It wins attention and respect, and gives to its possessor influence and position. As a means of good it becomes a sacred trust, to be guarded with unceasing vigilance. But it is an uncertain possession and may pass away like a dream. A single indiscreet word or act may sully or ruin a reputation that has been built up through many years; and no man has a right thus to waste his reputation, or from mere willfulness and wantonness imperil his good name. No man can afford to defy public opinion when public opinion is right; no man can afford to defy it unless it is clearly wrong. No man has a right to do as he pleases, regardless of the common-sense judgment of mankind. Men are to respect the feelings and wishes of others, and every man is bound to please his neighbor, for his good and his edification. When we say what we like, others will answer with something we do not like. If we move according to the law of selfishness and willfulness, others will do likewise, and that to our disadvantage.

There is, however, for the Christian, a higher law than the law of expediency; a loftier principle than the care for personal repute. High above the standards of public opinion and public propriety, rises the Christian's banner, on which is blazoned, "Holiness unto the Lord." Conscience is more stringent in her rules than society; and, in following the word of God, the Christian will keep his *inner* life more pure and spotless than the world will ask that his outward conduct shall be. He walks before God, and the consciousness that his fellowship is with the heavenly Father, gives to his whole existence an elevation which the world can never comprehend. The world's rebuke to such a man is for his fidelity rather than for his sin. They ask him to come down to their level, and to agree with their lower standard of propriety and mortality. And failing in their efforts to degrade him from his high estate, they, like Potiphar's wife, accuse him of the very crimes they have vainly tried to induce him to commit.

It is then that the Christian must choose between right and reputation. He cannot satisfy the world's demands. No matter what concessions he makes, its exactions increase from day to day. Each compliance is the basis of a new demand, and Satan is satisfied with nothing less than the whole. Somewhere this compliance must stop, and when it stops, reputation must suffer, and hurricanes of abuse and reproach may be expected. And the best place, the surest, and the easiest place to stop the whole, is at the beginning.

A Christian man can well defy public opinion in a righteous cause; he can brave public scorn, if he is sustained by a conscience void of offence towards God and man. Character is more than reputation, and what a man *is*, is of more importance than what he is said to be.

He who has given himself to the Lord, has not held back his reputation. Though he would not willingly do anything that should bring reproach upon his fair name, yet when the great batteries of hell are opened upon the hosts of Immanuel, he expects to smell powder, and to be blackened with the smoke and grime of war. And between Right and Reputation it does not take him long to choose. He has a character written on high of which man can never rob him; he is but a pilgrim here; his life and his honors take hold upon the ages of eternity, and what cares he for the plaudits of a single hour; or for the reproaches that rise like a windy tempest, and die away like the murmur of a passing gale.

Man's judgment is a light thing, and man's day is very brief. And in a world like this, the Christian has little of honor to expect. The only faultless being that ever trod this earth, "made Himself of no reputation," was hated without a cause and hung between two thieves. And He marks out for His followers a path of shame and sorrow, of cross-bearing and tribulation. And the man who follows Christ has no time to turn back and see what the devil has to say about it. Let him keep on his way, careful of God's honor, and careless of men's reproach, earnest to do right, but indifferent to the clamor of those who impugn his motives, or condemn his acts.

"The Day" will reveal all things. High among the thousand conquerors who shall shine in the light of God in the great Hereafter, will be men of no reputation, who were unhonored and unsung at home, and whose acquaintances were hardly willing to acknowledge that they knew them. But their reward is sure. The book of God's remembrance records acts that never were printed, published, praised, nor acknowledged. The book of life holds names that have been expunged from sectarian church-rolls, that have figured in court writs and jail commitments, in prison records and in death warrants!

"A little while!" ah, how this brief hour will change all questions of reputation, and exalt all followers of right. How hypocrisy shall shrink, and self exaltation dwindle, before the glance of Him whose eyes are as a flame of fire. A few brief days will tell the story, and we shall see as we are seen, and know as we are known. Let us cling then to the right, no matter how reputation may suffer; and let us "judge nothing before the time, till the Lord come, who shall both bring to light the hidden things of darkness, and manifest the counsels of the hearts."—*The Christian.*

Recognizing Christianity.

At Syracuse, the following resolution being under discussion, Mr. Levington spoke as follows:

Resolved, That as ours is a Christian nation, that fact should be recognized in our organic laws.

Here John Levington expressed his astonishment and regret that any Christian man should hesitate to indorse the resolution under discussion, wondered that any man should exclude from the principles or platform of a Christian nation the name of the Christian's God; denounced the idea of consulting the poor idolatrous Chinese as to whether we should recognize God in the organic laws of our country; did (he asked) China or any other country consult us as to who their God, or what their laws should be? The Chinese, he added, are welcome to come here, but we are under no obligations to become heathens because they are. If they do not like our country and our laws, let them go back whence they came. You are strange reformers, he exclaimed. You have so far back-slidden in one year, that you now propose to exclude what you then adopted as a fundamental principle! You oppose the Masons because they exclude the name of our God from the lodge, and now you would exclude him from the nation! Take God from us and what have we left? Nothing. The very distinction between right and wrong is annihilated!—*Meth. Free Press.*

"Changes are constantly going on, but they proceed in an orderly progression. Like the bodily organism, whose constituent elements are incessantly being ejected and replaced, so human life is in no two periods precisely the same. It varies with the external conditions by which it is environed; it is also subject to change by progression incident to its very nature from infancy to old age. The common idea that old age is a mere decline, a wasting away of vigor, with no new accession to character by later experience, is a misconception. It would make it a negative existence, in which what had been previously acquired is merely sloughed away; or like a tablet abrased by past attrition, and becoming daily more indistinct."—*Dana.*

Notices.

A letter to C. A. Blanchard, received at the *Cynosure* office July 25, has been lost. Can the writer replace it?

Ohio State Meeting.

The Ohio State Anti-secret Convention for the organization of the State will convene at Darby Chapel, Union Co., Ohio, on the evening of Tuesday August 4th, 1874, and continue until Thursday evening. Friends of the cause everywhere are invited. Come one; come all.

Those coming from the north and west will come by the way of Urbana, Champaign Co., O. Thence east on Broadguage railroad, to North Lewisburg. Those from the east by Marion on same road to Potter's Station. There will bo conveyances at those points on the afternoon of the 4th.

Niagara County, N. Y.

The second quarterly meeting of the Niagara County Association opposed to secret societies, will be held Aug. 4th and 5th, at Royalton Center, in the M. E. church, commencing Tuesday evening. Bro. Rathbun is to address us on the occasion. T. Corliss, Sec.

State Convention in Missouri.

After consulting with many of our most earnest co-laborers, in the field of reform, we have decided to call a State Convention to be held at Brashear, Adair county, Mo, commencing Sept. 1st, 1874. This Convention is auxilary to the National Christian Association, opposed to secret societies, and we solicit the co-operation of all persons throughout the State of Missouri, in sympathy with this movement, to aid in making this convention a grand success. Let every county throughout the State, send one or more delegates to the convention, and in counties where no action is taken, let some one come that is in favor of reform. The convention will immediately succeed the session of the annual conference of the U. B. Church. Some of our National renowned lecturers will be present. G. W. Needles.

Vice-president for the State of Missouri.

Notice from D. P. Rathbun.

Lisbon Centre, St Lawrence Co., N. Y.
July 18, 1874.

Editor Cynosure: — Please say, through your columns, that I have consented to visit the friends of our cause in Ohio, spending the first two weeks of September with them. My charge has kindly given me a leave of absence for a few weeks; and, as I have had calls from time to time to visit in several of the Western States, I will say to those needing or wishing my services that I will be at liberty to attend to their call during the latter part of September and first of October by having my expenses borne to and from the different places where I may be called. Those desiring my labors address me at once at Lisbon Centre, St. Lawrence county, N. Y.

D. P. Rathbun.

Reform News.

—Friends in the West will notice Elder Rathburn's letter. We learn that there is an effort to have him go so far as Northwestern Missouri before he returns to his charge in New York.

—A State lecturer for Iowa has been suggested to members of the Executive Committee. An earnest effort should be made to secure a good man for that important field. What say the Iowa brethren?

From the Illinois Agent.

Farm Ridge, Ill., July 22, 1874.

Dear Bro. K.:— Odell, Livingston county, Ill., is a beautiful village on the Chicago & St. Louis railroad, about one hundred miles southwest from Chicago. Like most such villages, it is abundantly supplied with secret orders, of which the Freemasons are most prominent. There is a lodge and chapter, including nearly all the business men, but, I am glad to say, none of the ministers. I lectured in the Congregational church on Saturday evening, July 18th, to a good audience, including a large number of Masons. Good attention was paid, though the wrath of the fraternity was very apparent. I spoke briefly, and gave opportunity for reply. A lawyer, who informed us that he is "high priest of the chapter," responded in a speech of some length. He told us that the Bible affirmed the existence of Masonry in the time of Solomon, and that he had taken the first three degrees as they came from King Solomon. I called his attention to the fact that the Entered Apprentice and Mark Master's degrees contained quotations from the New Testament, and that the legend of Hiram Abiff was in conflict with the express teachings of the Bible, besides being self-contradictory and intrinsically absurd, and therefore the professed historical basis of Masonry was but lying absurdities. He admitted this, but said it did not make any difference whether Masonry was ancient or modern. A spirit of inquiry was awakened which will not sleep; and copies of nearly all the Anti-masonic publications were purchased and placed in a circulating library, where all may have access to them.

I have recently met a Royal Arch Mason, who told me that, while he had not renounced Masonry openly, yet he viewed it with *perfect abhorrence;* that its obligations were blasphemous, and that he did not see how a Christian could take them. He took Morgan's Exposition and read over the first and third degrees, commenting on them as he went along. He pointed out some slight verbal changes, but affirmed that in every essential particular it has remained unchanged. He bid me a hearty God speed in my work, and said he meant to quietly drop out of the institution. Yours for Christ,

H. H. Hinman.

Grant County, Ind., on Politics.

At the county Anti-masonic Convention held in Marion, Ind., June 24th, last, a clear and honest declaration of principles and the following platform was adopted. The latter reads:

Resolved, 1st. That we pledge ourselves that we will support no man for any office of trust and profit, nor will we support any man to represent us in the State or National Legislatures, who cannot give us sufficient evidence that he is decidedly and sincerely on the side of Temperance, Anti-secrecy, purity of Morals, the Bible, and the Christian Religion, with all the natural sequences that follow therefrom.

2nd, That in our opinion it is unwise to send (as has been too much the custom) young upstarts of petifogers to legislate for us in our State Legislature.

The third and fourth sections are a demand that the inflated salary of State and county officers and the Legislature be properly reduced.

5th. That we heartily endorse the temperance cause, and we hold that the licensing of the sale of intoxicating liquors to be drank as a beverage, as being wholly wrong and that such sales for such a purpose should be prohibited by law, and the violation thereof punishable with fine and imprisonment, and we pledge ourselves to use our utmost endeavors to bring about said result.

6th. That while we heartily extend the hand of sympathy to the oppressed foreigner of every nationality, and bid him welcome to our shores and a home among us, and to partake of the blessings of our Republican Government, and to worship God according to the dictates of each individual conscience, yet we are unalterably opposed to such foreigner bringing the vicious habits of the country from which they have fled, and engrafting them upon our free institutions; in short, we are opposed to free whisky, free lager, free Sabbath, free love, Freemasonry, with all their concomitant abominations.

Correspondence.

Around the Lakes.

Lake Michigan, off Milwaukee,
July 16, 1874.

We are just leaving the beautiful bay of which Milwaukee is justly proud, and are about to cross the Lake. Some interesting recollections related to by an old time abolitionist (none of your modern patriots who so exultingly shout "we killed the bear") have prompted me to converse for a few minutes with my old friend the *Cynosure*, as I have no acquaintance on board.

It was my privilege to call on uncle, aunt, and cousins at the home of A. H. Bielfeld, Esq., one of the early residents of Milwaukee, and a prominent citizen during the time that, as he said, "tried the souls of men." He was always a friend of the oppressed, and the old fire re-animated him as he spoke of the scenes of '54. A slaveholder had claimed as a runaway slave, Joshua Glover, a colored man who had been living in Racine Co., Wis., for several years. Mr. Glover was arrested, brought to Milwaukee, and confined in the Milwaukee county jail. S. M. Booth, a liberty editor of the city, received a despatch from Racine stating the facts; and after assuring himself that the man was really in the jail he mounted a horse and galloped through the streets of the city shouting at the top of his voice, "*To the rescue.*" Before night 5,000 men had gathered around the court-house, among them a delegation of one hundred men headed by the sheriff of Racine Co., determined to free Mr. Glover if possible. The citizens organized by electing Dr. E. B. Wolcott. chairman, and Mr. Bielfeld, secretary. Speeches were made by Mr. Booth, Mr. Paine and others, and lastly Mr. Bielfeld made an enthusiastic appeal to the liberty-loving Germans. He closed with these words,

"*Der Mann muss gerettet sein ehe die Sonne untergeht*"—the man must be freed before the sun goes down. The masses caught the inspiration, and before Mr. Bielfeld could reach the ground, a modern battering ram (a large piece of timber), in the willing hands of stalwart freemen, with their souls on fire, burst the prison door. Mr. Glover was again a man, and by men was soon carried out of the reach of the slave hounds.

Mr. Booth was arrested and kept in confinement for many months, but so great was the excitement, and so thoroughly were the Germans aroused, that it was not deemed expedient to molest Bielfeld very much. He was arraigned before the Grand Jury, and when asked if his hands were on the battering ram, he said, "No; but they would have been had I reached the ground in time." He was also asked why he accompanied the carriage which took Glover away; his answer was, "I wanted to see how a man looks when taken from the right of slavery into the light of freedom." Notwithstanding these bold utterances he was acquitted.

It unnecessary to say that Mr. Bielfeld is opposed to secret as well as public despotism, but alas! he has not learned the great lesson that "He is free whom the truth makes free." Thy word, O God, is truth.

H. A. Fischer.

Detroit, Mich., July 20, 1874.

Dear Cynosure:—For a number of hours I have been indulging in the luxury of waiting for a boat. I took a Woodard avenue car, and went as far as it would carry me and back, enjoying the sights of the magnificent dwellings and pleasant yards that line the street on both sides, while the driver and conductor entertained me with a relation of names, occupation and financial "worth" of the owner. I then started off at right angles on a Fort street car, which landed me at Fort Wayne, where a boy in blue paced up and down before the gate without interfering with any one who wished to pass in or out. I sauntered over the grounds enclosed in the walls for some time, then strolled through the officer's barracks, examined some mounted guns and empty ammunition boxes, wondered much how the soldiers manage to spend their time; then I returned to the city and am finally wielding the sometimes potent pen.

The trip around the lakes affords some beautiful scenery, and a good opportunity for studying the proper study of mankind, according to Pope. The scenery at Mackinaw straits is quite pretty; the shore at the right is lined with lofty pines and at the left green islets delight the sight. At Glen Haven our boat stopped long enough to let us examine several saw-mills briefly one of which interested me very much.

It seemed like a single machine with a diversity of gifts. The lake on one side of it was covered with pine logs about 16 to 20 feet long; a man with a hook was walking about on these, dragging them one by one to an inclosed plane, over which they were drawn into the mill by steam. Here several gang saws, and several circular saws sliced them into boards about an inch thick, these were passed through the planing mills, and through a machine cutting off the ends so as to make them of equal length, then they were piled up on a one-horse cart on rails leading to the dock. One man was setting saws by steam and another filing them. In passing through the St. Clair and Detroit river the passengers have an excellent opportunity to compare our own with a foreign shore, but I must confess that I was either not observing enough or not imaginative enough to notice any striking difference, except that close to the Canada shore there were a number of Catholic churches, and on our side no churches of any kind near the shore.

On board I was interested in studying the effects of Catholicism, Masonry, wordliness, on the one hand, and a little of Christianity. The most interesting representative of the former was an intelligent Irishman who had been a sort of a wanderer for some years. He spoke German quite readily, and understood some French. He seemed well educated in other respects, but for all that was entirely dependent on the Pope for his hope of salvation. One of his most remarkable statements was something like this: "The Pope may in his prinate capacity be a very bad man or a very good (*we happen* to have a very good one just now), yet when he speaks from the altar it is im possible for him to ear." After bringing to bear, as I thought, argument enough from Scripture and common sense to crush him unless he yielded the position, he said, "There we have it again; you may convince a man's judgment a thousand times a day that the church of Rome is the only true church, and unless God's grace works in his heart he will not believe." I yielded to this argument, and thanked him for telling me that he had a great deal of charity for a man who never was a Catholic, but that he once cut up an apostate terribly who rewarded him for his fidelity by two glasses of brandy. I was aided in this contest by a member of the Christian church at Cleveland, who was once a Mason, but finding it altogether unnecessary had not attended the lodge for ten years.

H. A. Fischer.

A Campbellite Preacher Riding Two Horses.

Indianapolis, Ind., July 20, 1874.

About three weeks ago the corner-stone of the Chamber of Commerce building of this city was laid according to the ritual of Freemasonry. In the absence of the Grand Chaplain, Thomas H. Lynch, (Methodist), the duties of the office were discharged by W. F. Black, pastor of the largest and most fashionable Campbellite church in this city. Mr. Black is not a very consistent Mason; he characterises as deistical the prayers of the lodge, and refuses obedience to that law or principle of the order which requires the name of Christ to be excluded from its devotions. His course on the occasion of laying the corner-stone secured him the following notice in the *People*, of the 5th instant. It appears in their answers to correspondents:

"Jew—In reply will say Grand Chaplain W. F. Black's ignorance of Masonic jurisprudence is truly refreshing. The fag end of his invocation to the Diety, delivered at Chamber of Commerce ceremonies, the other day, was as much out of joint as a Fourth of July oration would be on Christmas. Will the Grand Chaplain hereafter construct his invocations on such occasions so that all present will respond, "So mote it be."

Mr. Black is by far too candid a man to make a first-class Mason. He voluntarily acknowledged in presence of the profane that he knew all about Masonry before he joined the lodge. He evidently had been reading Morgan or Bernard. An excuse assigned by Mr. Black for connecting himself with the order is the facility for missionary labor among a wealthy class. He illustrated his argument in nearly these words: "There is brother Smith, a member of my lodge, a whole-souled, generous fellow, a wealthy and influential citizen, but an infidel; I told him he would certainly be damned unless he changed his belief. Now I would not have taken this liberty, only he is a Mason."

When brother Black joins a band of counterfeiters, or a Credit Mobilier, or the Mormon church, for the purpose of converting them, the readers of the *Cynosure* will hear from me again, especially if he accepts a chaplaincy in connection with his missionary labors.

R.

Grangerism in Iroquois County, Ill.

Wellington, Ill., July 15, 1874.

Editor Christian Cynosure:

The grange in this vicinity is not mov ng along as smoothly as its friends would perhaps desire, and for the purpose of healing up dissentions with the object of strengthing their cause, they imported a lecturer who is a Methodist preacher. In his lecture in the grange he asserted (as I am told) that the Odd-fellows could date their origin far in the past, the Masons back to Solomon's time, but that the grangers dated their origin as an order clear to Adam! We think, perhaps, the reverend gentleman was slightly mistaken in dates as well as in some other minor matters as we should suppose the Masons have a better claim on Adam and Eve than the grangers, from the simple fact that Adam and Eve wore aprons fashioned somewhat, perhaps, like the aprons that Masons now wear.

The grangers in this vicinity usually have their meetings of Saturday nights and stay out so late that the next day they are unfitted for church. I heard Rev. Mr. Seals give them a good round scolding for sleeping in church. It looks simple for a preacher to preach to a lot of men and women sound asleep every Sabbath, and it would annoy preacher and hearers less if they would take their naps at home.

It seems that Fountain Creek Grange had some trouble of late getting a lady to join them. A committee was first appointed to wait on her and persuade her to come in, this lecturer and preacher being one of the committee. And if reports are to be credited, the grange took a vote to dispense with the hoodwinking, as she positively refused to be hoodwinked. She is a fine lady and sensible woman, and the poor grangers while in iating her had to drop all their tom-foolery and pow-wow. This much should be credited to the anties in the neighborhood. The grange in this community is fast becoming a hiss and a by-word. The Masons and Odd-fellows are initiating few if any, and they are not the ones they want, but the ones we are willing they should have, as the more of them they get the better, as such accessions will only hasten the early down-fall of the secret orders.

J. S. Hickman.

A Question of Fellowship.

Pine Run, Mich., July 15, 1874.

Dear Cynosure:—In May last I came to this place bringing a letter recommending myself and wife to the Congregational church of Pine Run, but before I had an opportunity to present said letter I was notified by a deacon, who had formerly known me as an opposer of secret societies, that if I came into said church I must stop harping about secret societies. At this time this church was without a minister, and a society meeting was called to decide whether to hire Mr. Kidder, an anti-secret Congregational minister, or Mr. Thompson, a Methodist preacher and chaplain of a Masonic and an Odd-fellow lodge, both in this village. Said meeting was mostly composed of Masons and Odd-fellows, who with said deacon agreed to employ this double chaplain, who at a Congregational church meeting held last Friday, on presentation of a paper from the M. E. presiding elder, certifying that he was in regular standing in the M. E. church, was received into said Congregational church.

I now ask wiser heads than mine, is it my duty to present my letter to said Congregational church? Besides this church and two lodges in this village, there is a Disciple church with a lodge man for minister. At Celis, one mile west of here, is a Congregational church ruled by Freemasonry, and an M. E., church ruled by Odd-fellows. One mile north-west of here is a Free-will Baptist church with a Freemason minister, and a Free Methodist church, where I have been invited to go and speak and act in opposition to the "image of the beast," and they say they will stand by me. We want a lecturer here, and I have got the promise of the Congregational house for lectures, if I can get a speaker. Can one be had with but small prospect of pecuniary pay? Yours,

Walter M. Beden.

[The advice of the *Cynosure* to the brother might be anticipated. Let him join the church that does not fellowship the devil and his works. For these reasons: The Free Methodist brethren may differ in some respects from his ideas of doctrine, but they hold with him the fundamental truth of separation of truth from falsehood, and he will find differences of doctrine fading away if Christ dwells in him and them. Opposition to this anti-Christ is more effectual in a community if it is not fellowshipped. So long as we live in a world of imperfect men and imperfect Chistians, we can best serve the Kingdom of Christ in connection with those who fear him and hate sin most. This is a safe rule; the application of it in various cases must be left to the individual conscience guided by the Holy Spirit. As for lectures an effort will be made to help Bro. Beden in his battle for truth.—Ed. Cynosure.]

From Henry County, Ohio.

Liberty, O., July 23, 1874.

Bro. Kellogg:—We are much pleased with the *Cynosure* in its new and improved form. Long may it live to battle for the right!

As I have not seen anything in your paper from Henry county, O., permit me to say there are a few here who are not "bowing the knee to Baal," and do not propose to worship the creature instead of the Creator. We earnestly desire "more light," but do not propose to go into the dark corners of the earth in quest of it. What the people very much need is more light, as many, especially young men, are induced to enter the lodge without a knowledge of its real character. Members of the fraternity do willfully misrepresent and mislead. Why will Masons persist in saying "they do not try to persuade men to enter the lodge"? It might be thought impolite to call them liars, but if the truth be told in relation to the above it is simply this: More or less of them do tell what they know to be false. An acquaintance, who resides in the county of Steuben, Indiana, a man of truth and veracity, though not at the time a professed Christian, stated to me that a certain minister had repeatedly tried to induce him to enter the lodge. Said he: "He did not ask me to become a Christian, but he did ask me to join the Masons." Shame on such ministers!

I was glad to see in the *Cynosure* the name of C. Cogswell, of Williams county, who, at an advanced age, is helping to carry forward the work of reform. He has long been a staunch advocate of the anti-secrecy cause. He has some personal knowledge of the "Morgan tragedy," having lived in the vicinity at the time. He, too, was duped by Masons, who induced him to enter the lodge, assuring him that Morgan's statements in regard to it were false. But in taking several degrees, he found that those Masons were guilty of falsehood, and Morgan's statement true to the letter. He left them in disgust.

We have a great work to do in Ohio just now. We are engaged in a warfare with the cohorts of rum. The liquor-dealers and their minions are rallying. The battle will be sharp. It

[continued on 12th page.]

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

OUR MAIL.

James H. Berryman, of Thompson, Jo Daveiss Co., Ill., writes:

"The sentiments of your paper and its supporters in their noble attempts to suppress the evil influences of all secret orders meet my hearty concurrence; but we must lay aside those fond delusions of hope in which mankind is so apt to indulge; and 'with malice toward none and charity for all,' work with untiring energy to impress upon the hearts of our countrymen the evil working of secret orders. To accomplish these ends you have labored long and hard, but do not despond. You have more friends than you know of. The cause is growing stronger and brighter around here; let us keep the ball in motion, and multitudes who now regard Antimasonic truths as an idle tale will ere long help on the noble cause which is no other than right."

We shall not lose our faith in this cause, for it is God's; and the indications of his hand in it would condemn all doubts. There are many no doubt who cherish the sentiments of the *Cynosure* in secret. They should be using their influence for God's truth. Search them out, friends, and get them interested.

Rev. J. W. Raynor, Uniondale, Pa., writes:

"I would sooner part with all my other papers than with the *Cynosure*."

Geo. Raynor, Jessup, Iowa, writes:

"I think the *Christian Cynosure* the best paper published in defense of the truth."

W. H. Smylie, Cadiz, Ohio, writes:

"I cannot think of doing without the *Cynosure*. I wish that it was in every family in existence, and Freemasonry and all other oath-bound societies abolished from our land."

Rev. Joel Martin, Lambertville, Mich., writes:

"I wish you might have a hundred thousand subscribers. The paper is worthy of a very liberal patronage."

John Morrison, Mt. Palatine, Ill., writes:

"I want to see some others that I think will take your paper. . . . I like it better than any paper I have seen since William Goodell stopped priuting the *Abolitionist*."

John A. Dodds, Mt. Chestnut, Pa., writes:

"Send me your 'burning, flying Roll' for another year. I did not know my time was out till I received the last number. I hardly see the tab on the wrapper from one year's end to another. Wife and children are so anxious to read the *Cynosure*, it is torn open on sight."

He jocosely adds that a penalty is in store for us if the paper is stopped without express orders, such an one as was the dread of school-boy days, and the recollection of it secures to the brother a faithful promise to obey.

Mrs. C. B. Hall, Paw Paw, Mich., writes:

"I remember Southwick's papers, and was interested in them, and was taught to abhor works of secrecy and do still. I was met by a doctor a few days ago in Paw Paw, and asked if I took the *Cynosure*. I told him, yes. He had seen one at our Baptist minister's. I give them to him to read and circulate. The doctor said he had been a Mason, but did not meet with them now; although it was a good thing, it saved so many in time of the war."

Mrs. Hall is a daughter of Moses Woodward, whose death was noticed last week. Faithful instructious were not lost to her.

P. J. Martin, Crawfordsville, Ind., sending a subscription, writes:

"I will subscribe for myself again soon, I think. Have been without nearly a year. Will do what I can. Success to you."

Francis Hull, Lenoxville, Pa., says:

"The *Cynosure* is a good Christian paper. I have taken it when it was small. It is now a first rate paper. I shall take it myself as long as it opposes wrong and advocates truth and righteousness. I am a farmer and very busy, but will try to help the cause. . . . I can't vote for men of the craft if I don't vote at all."

Thos. Barland, Eau Claire, Wis., says that with the co-operation of other friends he hopes to have lectures again ere long in that place.

Rev. C. Helper, Clyde, O., writes:

"I do not want my paper stopped. I expect to take it as long as I am able to pay for it. I not only expect to take it myself, but I do and shall try to get others to take it, as I do believe that every man should read the *Cynosure*, whether he be a Freemason or not: for I verily believe that there are hundreds of men who have been entrapped in the cursed institution who would come out if they knew just how to get out and save their lives. I think if they could read the *Cynosure* it would help them very much in getting free from the terrible slavery under which they are living."

This is undoubtedly the case, and those who help circulate the paper and other documents are truly "co-workers with God" in bringing men into true soul-liberty. It is a now great honor, even among men, to have suffered and labored to free the colored race from the bondage men had placed on their bodies; how much greater honor shall we have before God and the holy angels for rescuing a soul from the chains of hell!

N. B. Blanton, Coffeyville, southern Kansas, writes:

"The signs of the times are better here now for our cause. The great trouble is that money is very scarce and our friends as a general thing are among the poorer class. There is more inquiry for tracts than I have ever had before. The Masons have lost ground here and at Independence by reason of their parades."

J. A. Conant, Willimantic, Conn., sent some time since a large list of three months subscribers. He has lately written to them all, explaining how the paper came to be sent them, and requesting a renewal. Such efforts for the cause will have their reward.

He says:

"I am anxious that there should be an organization in this State, but it is hard, up-hill work, and I must make use of all the facilities I can obtain in accomplishing the result; not forgetting that God reigns and will finally bless all earnest and honest labors for the advancement of his cause."

Briggs Alden, Fontanelle, Iowa, writes:

"I long to see the day come when all secret combinations, religious heresies and priestcraft come to an end; yet I am sorry to see you work with such blunt tools, when there are so many that are sharp and good, and if properly used would make much shorter work of what you have begun. If you want to know what tools I recommend I will say use the new translation of the Bible and the Book of Mormon and you will learn that the first murder that was committed upon the earth was done by a secret oath made with the devil. It was by Cain who slew his brother. The Book of Mormon informs us that secretism laid the foundation for the drowning of the world, and that the same curse was on this continent and has always been on the earth; that secret combinations will be among the Gentile nations, and they get into the lodge by being led by a flaxen cord around the neck."

It is interesting to know that the Book of Mormon mentions secret societies. The will of God revealed in the Old and New Testaments are tools which we prefer, however, for through the help of the Spirit we know their use. They are truly "a two-edged sword, piercing even to the dividing asunder of the soul and spirit," and discerning "the thoughts and intents of the heart." Do we want anything better?

Forty Years Ago.

The Early Semblances of Masonry.

[From an address by Dr. Waterhouse, Jan. 1, 1878, before an Anti-masonic convention at Dedham, Mass.]

There was a combination of great influence and celebrity in Greece, that generally met at Athens, denominated the Eleusinian Mystery, conducted with deep solemnity and secrecy. If any of the initiated revealed the secrets of it, it was thought unsafe to live in the same house with him, lest it should, by the wrath of the gods, be struck with lightning, and the wretch was put to death. Yet the sagacious Socrates, that wonder of his age, that light shining in a dark place, denounced that secret Masonry of the Greeks as impious toward heaven and mischievous towards the community at large; and it is well known that for this attack on their secret society he was condemned to drink the fatal hemlock.

It is remarkable that Masonry commenced in that early and dark period of the world, when the priest, the conjurer, and the physician were united in the same person. It was so among the Egyptians, Babylonians and people of the East generally. It grew up in like manner among the ancient Grecians and the French. It was so among the ancient Britons, but chiefly among the Druids. It was so among the Mexicans and Peruvians, and the like sort of Masonry prevails at this day among our savage Indians; so prone are men of a certain cast of mind to wrap themselves up in a cloud of mystery, that they may more easily govern their fellow creatures, a striking instance of which may be seen in the history of the first Popes of Rome, who, during several hundred years, bound in chains the human understanding, till Martin Luther and other reformers broke the spell, and freed the human mind from a degree of slavery and thralldom that is scarcely credible. Reason was confounded by mystery, image-worship, awe, dread and ignorance, while the most degrading superstition and priestly violence upheld for ages a debasing system of mental oppression.

If we recur to the oldest book we have, the Bible, we shall find that the Jewish system was made up chiefly of ceremonies, types and figures, denoting intellectual things and moral duties. This mode of teaching morality was at that early period of the world necessary, absolutely necessary; and why? Because then not one person in ten thousand, beside the priesthood, could read. The people were not then able to exhibit thoughts to the eye by means of writing; hence the necessity arose of teaching by signs and symbols, that when these struck the eye they should raise corresponding ideas in the mind, and thus convey moral truths and duties by the sight and by the operation of tools and mechanical instruments.

This is the fulcrum on which rests and turns the most fascinating part of Masonic instruction, which, from its simplicity and manifest adaptation, delights a young and uninformed mind predisposed to wonder.

The pleasing analogy between things material and intellectual strikes with admiration the imperfectly educated mind, and Moses was permitted, if not enjoined, to use it in governing the six hundred thousand Jews whom he led out of Egypt; and modern Masons have imitated the lighter parts of it. I say the lighter parts of it; for the Persians, if not the Egyptian, mode of teaching the most weighty and important truths was of a higher standard and of a more sublime nature. This was the secret literature of the ancient kings, taught them in strict confidence by the Magi, or "wise men of the East," who were the masters of the symbolical school. While modern Masons make a structure or temple the symbol or emblem of society, the Magi made the order and government of the material world a mirror or looking-glass for the political government of a state.

But all this typical or mechanical morality was swept away by Christianity, which substituted intellect in its place. Instead of tangible and visible things, it made the Christian heaven, not a material structure, the work of a slowly progressive architect, laying one hewn stone upon another (which the Bible forbids, Ex. xx 25), but a temple "not made with hands," and therefore "eternal."

We neither censure nor deride those who are enraptured with a system that addresses itself, like the worship of images, to the eyesight. Yet we may, I hope, be allowed to express surprise and wonder, and even astonishment, that clergymen, ministers of the Christian religion, should be so attached as some are to a system of ceremonies, forms, types, figures and instruments, and be aiding in getting up a sudden, theatrical contrivance to effect amazement, instead of exhibiting the inward man of the heart. We lament that any teacher of the spiritual religion should take up with the husks and the shell instead of the meat; or that he should ever mix the words of Christian worship with the jargon of Masonry, since it is forbidden in the Bible to mix linen with woolen, or to plough with an ox and an ass.

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11.	Beginning of the Gospel.
"	12.	i. 16-27.	The Authority of Jesus.
"	19.	i. 45-48.	The Leper Healed.
"	26.	ii. 14-17.	The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5.	Jesus and Sabbath
"	9.	iv. 35-41.	Power over Nature.
"	16.	v. 1-15	Power over Demons.
"	23.	v. 14-24.	Power over Disease.
"	30.	v. 22-23, 35-43.	Power over Death.
Sept.	6.	vi. 20-23.	Martyrdom of the Baptist.
"	13.	vi. 34-44.	Five Thousand Fed.
"	20.	vii. 24-30.	The Phœnician Mother.
"	27.	Review.	

LESSON XXXII.—AUG. 9, 1874.—POWER OVER NATURE.

SCRIPTURE LESSON.—MARK iv. 35-41; Commit 35-41; Primary Verse 39.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

GOLDEN TEXT.—"He maketh the storm a calm, so that the waves thereof are still."—Ps. cvii. 29.

TOPIC.—"Fear not, for I am with thee."

HOME READINGS.

M. John ii. 1-11—Water Turned to Wine.
T. Luke v. 1-11—The Draught of Fishes.
W. Matt. xiv. 14-23—Feeding Five Thousand.
Th. Mark vi. 45-56—Walking on the Water.
F. Mark viii. 1-10—Feeding Four Thousand.
S. Mark xi. 12-24—The Fig Tree Withered.
S. Matt xxxvii. 45-57—Scenes at the Cross.

TOPICAL ANALYSIS.

The Stormy Voyage, verses 35-37.
The Sleeping Lord, verse 38.
The Great Calm, verse 39.
The Wondering Disciples, vrs. 40, 41.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the first topic? Jesus and his disciples were going across the lake from Capernaum to Gadara, about seven miles. What had Jesus been doing? What time was it when they started? How many boats were there? What happened on the voyage? What occasioned the danger?

What is the second topic? Do you suppose the disciples were good sailors? What was their business before Jesus called them? Did they know the lake well? How did they feel in the storm? Where was Jesus? The pillow was probably the boat cushion. What did they say to the Lord? Was there any danger of Jesus being drowned? If they were with him would they not be safe?

What is the third topic? What did Jesus do? What did he say? Repeat the Golden Text. Read Ps. cvii. 25-28. This is illustrative of our voyages; if Jesus is with us we are safe. Did you ever take a journey? Were you ever afraid? Are we not often afraid when there is no real danger? If we had more confidence in the Lord would we not escape fear? What is the fourth topic? What did Jesus say to them? Why ought they to have felt safe? Where had he told them they were to go? (verse 35.) Would he fail to bring them there? Where has he promised that his own shall be? (John xiv. 2, 3.) Will he surely bring them across? How did the disciples feel? They did not fully know Jesus, and were amazed at his power.

Lessons. The world is like that sea of Galilee. The church is like the little ship which held Jesus and his disciples; there are many winds and storms, but he will bring us safely to land. Our hearts are like the sea; even when we are Christians, winds of temptation and storms of trial sweep down, and in a moment the waters are troubled, and the waves rise. Let us remember Jesus is near, and careth for us (1 Pet. v. 7.) He can speak peace, and there will be a great calm.—*National S. S. Teacher.*

The Gospel by Mark.

Matthew sets forth our Saviour as a New Testament King of the Jews, in whom the Old Testament has been completely and throughout fulfilled; Mark, on the other hand, exhibits him in his independent personality, as that new and absolute manifestation of the Deity in Israel which the whole Old Testament was designed only to pre-announce and make ready for. The first evangelist delineates for us the life of Jesus in its theocratic aspect and as bearing upon universal history; the second shows that, besides this human bearing, the life of Jesus, both in its nature and working, carries the direct impress of divinity. Thus the Gospel of history is followed by the history of the Gospel; the Gospel which details mighty suffering by the Gospel which delineates mighty achievement.

The deeds of divine heroism which he describes find, as it were, an appropriate body in peculiarities of expression, whether by an accumulation of strong negatives and by rapid transitions, or by rapid succession in the narrative. In fact, the word straightway may be designated as the appropriate watchword of our Gospel. While Matthew transports us gradually into the events of his time, as he relates what "came to pass in those days," the peculiar expression "immediately," "forthwith," "straightway," employed by Mark, hurries us from one event to another. But while the evangelist rapidly sketches his great picture, he also greatly delights to dwell on those particular events which form its essential features.

The second Gospel may be characterized as that of a rapt beholding of the Son of God manifesting his divine power by his divine working. The victorious work of Christ passes before us in a series of great life pictures, rapidly succeeding each other. His mission of pardon and grace is accomplished in a few great stages, each the result of deepest energy and zeal, and the manifestation of his inmost life. It is as if the heavens were rent asunder, and were eternally pouring down their richest showers of blessing.

Mark was the son of an influential Christian matron of Jerusalem, called Mary, in whose house the disciples were wont to meet for united worship, according to the custom of those days. (Acts xii. 12.) Mary had wholly devoted herself to the cause and service of Christ; for at a time when James the Elder had just fallen by the sword of Herod Agrippa, and Peter lay in prison awaiting a doom from which he was only delivered by a miracle, she risked her all by converting her house, so to speak, into the principal church of Jerusalem. Indeed, so well was this understood, that, after his miraculous liberation from prison, Peter at once directed his steps to her house, as the great center and meeting-place of the disciples. The son of such a woman—a worthy companion of the other heroic Marys of the Gospels—could not but be early acquainted with the blessed truths of Christianity.—*Lange.*

Home and Health Hints.

Dr Hall says that in the absence of fruits or berries, butter-milk is a good substitute; its acid affecting the liver healthfully; also that all root beers are pernicious.

Eating freely of asparagus is said to be a good remedy for rheumatism and gout. Every farmer should raise it. Select one year old roots, dig a trench 18 or 20 inches deep. Into this, heap well rotted compost, throw on sand, press the soil well around the roots, which should be placed at right angles with the plant; heap high the surface soil, so rains will not make the row lower, as water is detrimental to a large full stalk. Cut carefully; do not hit or injure the young shoots.

To Cook Poultry.—All kinds of poultry and meat can be cooked quicker by adding to the water in which they are boiled, a little vinegar or a piece of lemon. By the use of an acid there will be a considerable saving of fuel, as shortening of time. Its action is beneficial on old, tough meats, rendering them quite tender and easy of digestion. Tainted meats and fowl will lose their bad taste and odor if cooked in this way, and if not used too freely no taste of it will be acquired.

All vegetables may be cooked much quicker if a small piece of soda is dropped into the boiling water.

Apple Fritters.—Sour milk, one pint; saleratns one teaspoonful; flour, to make a batter not very stiff; six apples pared and cored; three eggs. Dissolve the saleratus in the milk, beat the eggs and put in, then the flour to make a soft batter, chop the apples to about the size of small peas, and mix them well with the batter. Fry in lard as you would doughnuts. Eaten with butter and sugar.

Custard without Eggs.—Boil a quart of milk, except a teacupful in which to put four tablespoonsful of flour. When it boils put in a very little salt and stir the flour just as for starch. Add two tablespoonsful of sugar and such spice as you like.

To Prepare Wooden Pails.—If a common wooden pail receives three coats of common copal varnish on the inside before being used, it will never become water-soaked, nor will it give any disagreeable flavor to water that may be allowed to stand in it for any length of time. Thus its usefulness and durability are greatly increased.—*Hearth and Home.*

Useful Items.

Sixty drops, one teaspoonful, or drachm.

Four teaspoonsful, one tablespoonful.

Four tablespoonsful, one ounce.

Sixteen ounces, one pint, or pound.

Four ounces, one gill.

Two gills make half a pint.

Two pints make one quart.

A common tumbler holds half a pint.

One wine glass is half a gill.

A teacup is one gill.

Wheat flour, one pound is one quart.

Indian meal, one pound two ounces are one quart.

Butter, when soft, one pound is one quart.

White sugar, powdered, one pound one ounce are one quart.

Loaf sugar, broken, one pound is one quart.

Best brown sugar, one pound two ounces are one quart.—*Journal of Health.*

Farm and Garden.

Education of Horses.

The education of horses is going to characterize an important epoch of the nineteenth century. After the benevolent Creator had told father Adam to have dominion over the beasts of the field through love, Adam's depraved decendants began to tyrannize over the poor horses, so that the primeval domination remaining has been maintained only by cruel brute force. Horses have been knocked and whanged about as if they were foot-balls.

Such a thing as educating horses has scarcely been thought of. The rule has been when a young horse was first harnessed, if he did not move right along before he had been taught where to go and what to do, to whip him. If he acted awkwardly, the lash was laid on. If he sprang at the unceremonious abuse, the cruel driver repeated the abuse. If the horse ran, he was whaled. If he trembled with fear the driver would lick him. If he failed to start before he had been taught to go, a severe cut was given him with the lash. If he stumbled on a rough ground, he got licked for it. If he slipped down for want of being properly shod, he was licked. If he fell exhausted beneath a cart-rung, he was cracked over the head. If he whoaed too soon when told to whoa, he got licked again for it. If he manifested any resentment to cruel treatment, he received abuse without measure. But the day of millennial glory will soon dawn, when our horses will be educated to render service for affection; the miserable bridles, bits and cruel winkers will be thrown aside and without lines or whip, even the children may sit in the carriage and direct the spirited Charley or Jack by gentle words, with safety and confidence. The day is about to dawn when schools will be established all over our country for preparing competent instructors to educate our horses. It is a philanthropic enterprise and all good people will hold up both hands for the coming of that eventful day.—*N. F. Rural.*

The Destruction of Our Forests.

Thirty years ago in the valley of the Genesee, New York, village merchants were in the habit of receiving pine lumber from customers at the rate of $5 per thousand feet, and giving therefor "store pay" as value received. To-day, in some portions of the Genesee valley, there are a few acres of pine yet standing, and single trees are worth from fifty to one hundred dollars each as they stand. The present development of the West is as rapid, proportionately, as that of the East has been during the past thirty years. Owners of pine lands in the West have been anxious to realize the greatest immediate profit from their valuable acres rather than adopt measures whereby a reasonable return would result from labor and investment, and at the same time fully utilize the timber cut.

Profit in Poultry.

It is often asked if there is any profit in poultry keeping. In keeping ravenous flocks of from forty to fifty fowls, which lay no more than that number of eggs during the whole winter, there certainly is no more profit. But a flock of some twenty to thirty well-cared-for hens, laying summer and winter, will more than pay their way, as any skeptic will be convinced on trial. Nor is there any doubt that large numbers of fowls may be kept with proportionate profit, if no more than thirty are confined in a single house and yard. Every family having the use of a plot of ground of sufficient size, should keep a few fowls for the children, under whose charge they should be; and no matter if they are a dead loss pecuniarily, the advantages of the care-taking habits thus gained, will be incalculable to the children.

George Tweedle, President of the Albany County Agricultural Society, calls attention to the fact that there are in a standard legal barrel only one hundred quarts, while the ordinary flour barrel most in use among the farmers in the sale of potatoes and apples, contains nearly one-eighth more.

The Christian Cynosure.

Chicago, Thursday, July 30, 1874.

EDITORIAL CORRESPONDENCE.

WHEATON COLLEGE.

DEAR CYNOSURE:—Some years since, your readers will remember I appealed for help to build the new and beautiful buildings of Wheaton College. The appeal was not in vain. A beloved, dying brother, (Mr. W. C. Willard) then at the Rochester Water Cure, saw Bro. Post's *Cynosure*, and sent us one thousand dollars. Good brother L. Foster sent us a like sum from Blue Island. He, too, is gone home. And while others, living and departed, gave larger amounts a multitude of smaller sums came from equally large hearts. They were duly acknowledged and paid over, and the buildings are up, and everybody is pleased with them. But there is the old story of expenses exceeding estimates. The building has left us in a debt of twenty thousand dollars, and I am abroad asking help to remove this debt. I meet friends wherever I come. I have never asked aid in a single church and been refused. But I am, of course, not admitted to churches controlled by Freemasons. At Princeton, Wyanet, Malden, and Moline, I have received aid and the most friendly reception. But to raise twenty thousand dollars, in small sums, and keep down two thousand dollars annual interest is a long road in this hot weather. Who will abbreviate my work by sending contributions to this debt, so that I can meet our students Sept. 10th? Write me at Wheaton.

J. BLANCHARD.

THE WOMEN'S TEMPERANCE MOVEMENT—REV. MR. STOUGHTON—THE CORRUPTION OF SECRET CEREMONIES—A FEW WORDS TO REV. MR. COLLINS.

CAMBRIDGE, Ill., July 21, 1874.

DEAR CYNOSURE:—I spoke in Moline last Saturday evening from a stand, to people in the streets, by request of the ladies' "Temperance League." The crowd was respectable and respectful, with some minor exceptions arising from the natural ignorance and bad manners of the saloon. On the next day Dr. John Hall, of New York city, took occasion to endorse very handsomely the woman's temperance movement, in his plain and popular address on Sunday-schools.

The chief promoters of the women's temperance movement, both at Sterling and at Moline, are members of secret societies. Rev. Mr. Stoughton, who had been speaking at Sterling before me, while pastor of the large Methodist Episcopal church at Freeport, Ill., some years since, told me he had left the Masonic lodge eight years before, because he saw that it endangered and was almost certain to destroy the souls of unregenerate men who trusted in it for their religion, as the unregenerate Irish rely on popery and the mass. Within a few years the same Rev. Mr. Stoughton invited and took Mr. Freeman, of the south part of Du Page county, Ill., with him to a Masonic lodge in the city of Aurora.

Now had the Rev. Mr. Stoughton changed his mind concerning the tendency of the lodge to destroy souls? Or had he become indifferent to the salvation and damnation of men? Or, is his conduct to be set down to the sorcery of the lodge, whose Grand Master was "a liar from the beginning?" So Gen. Sam. Carey, of Cincinnati, who had just preceded me in addressing the ladies at Sterling, has made a very indifferent record as a Christian, and a worse record as an Andrew Johnson politician. But he has a fine person, good voice, and speaks well on temperance. These are all "Good Templars."

But secrecy, and ceremonies intended to be solemn and impressive, instead of reforming men corrupt them. This is their nature and their history. Jesuitism and popery are nothing but secret oaths with priestly "orders," titles, regalia, and human rights, added to the Christian religion, whose author, Christ, "in secret said nothing." A very child in reasoning can see that secret ceremonies, though originally intended for good, to-day befool and enslave the old nations. Loyola, the founder of the Jesuits, was one of the sincerest of men. So is Brigam Young. He prays in his Harem, and believes, like other spiritualists, the devils whom he consults. Mormonism was, and is, what is technically cal'ed "Clandestine Masonry." This Major Powell admitted in conversation with me when he was fresh from Salt Lake. Jo Smith was a Mason, and made the Mormon lodge "clandestine" by a stop-degree, which kept other Masons out of Mormon lodges. And yet, in the face of these living facts; in the face of history, which with one voice, through the countries, proclaims that simple secrecy and solemn ceremonies are Satan's "strongholds," which Christ's open and equal religion is to "pull down," experiments which have ruined Asia we are repeating here in Illinois,

Rev. Mr. Collins, Methodist preacher in charge here at Moline, is a pleasant and agreeable man. He had charge of the ladies' open air meeting last Saturday night, which he conducted remarkably well; and he politely and earnestly invited and urged me to preach to his large congregation at night. This I would gladly have done, but for two reasons: The first was, my strength was not sufficient. The second was, I must have taken up a labor with my brother Collins, for whose eye I am writing this. For the man that "brothers" blacklegs and rowdies in a lodge cannot properly "brother" me in the church of Christ. Because the church worships Christ, while the prayer and creed of the lodge exclude him.

When Dr. Forrester, at the laying of the corner-stone of the Chicago Custom-House, prayed to God through Christ, he was a hypocrite, and deceived the people. For he knew that a multitude of Chicago Jews belong to the lodge, as members in full; and those Jews hate Christ and will not worship him. Masonry ignores Christ.

Now I was told that this brother Collins, Methodist preacher in charge at Moline, is not only a Freemason, but a member of several other lodges. If he is not, his brethren in the ministry are mistaken. If he is, I beg him to consider, prayerfully, the following:

1. Is it right and fair, as between you and your brother ministers, for you to take secret advantages of them by joining lodges which they cannot conscientiously join. Is it not what is called "running with the hare and barking with the hound?"

2. Do you not destroy and profane God's meaning of the word "brother" by giving it to the members of a secret lodge which excludes Christ from its creed?

3. When a young man sets his face towards success by taking secret advantages of his fellow men, does he not "go beyond and defraud" them, and so disobey the injunction of Christ by Paul?

4. If you know the nature of the lodge, do you not know that it is idolatrous?

I write this for the benefit of the ladies of Sterling, who appeared to me to be clear-minded and capable women, as well as for the earnest and Christian women of Moline. I am sure they will yet "Have no fellowship with the unfruitful works of darkness, but rather reprove them." May God reward their candor and kindness. Yours in Christ,

J. B.

SUBSCRIPTIONS TO WHEATON COLLEGE—DESPERATION OF OF THE LODGE—THE "NATIONAL HOLINESS" MEETINGS AND THE M. E. CHURCH.

MALDEN, Ill., July 24, 1874.

I have found, besides smaller subscriptions, eighteen persons, within about a fortnight, who have subscribed or paid $25 each to liquidate the debt of Wheaton College, all of whom have given because they are opposed to secret "orders"; and in several instances parents are purposing to send their children to be with us at the opening, September 10th. I am encouraged by this, but far more by the cheerfulness and, in some instances, by the eagerness with which they do it. The lodge, on the contrary, is

GROWING DESPERATE.

Instead of the jolly greeting which used to meet me in every village, the lodge-leaders look wild, and concerned, like the shrine-makers whose craft is in danger. And their violent and desperate efforts to proselyte are like the reckless throws of ruined gamblers. An old Knox College student, who is a thriving and rising man, told me he had almost concluded to go behind their curtain, just to see what there was there to keep such a multitude, many of whom are good men and patriots. I told him I could send him the whole thing for 20 cts., revealed and resting on just such evidence as hangs men. He instantly pulled out the money, and said: "That information is what I want; send it." He subscribed $25 to our College buildings.

I went from him to a neighbor of his, who stopped in the harvest-field to subscribe. He said: Since I came out of the army with my leg drawn up, they have been urging me to go in, and assured me I should "*stand a good show for a county office if I would join the lodge.*" The same bait is thrown out to one hundred others, perhaps, though there are not above half a dozen offices; and they belong to the people, one would think, not to the lodge. I found that the Masons had lied to this friend and told him that his neighbor from whom I had just come had joined the lodge. This they doubtless told him to get him to send in his application, when the lie would have done its work and he would have repented too late. This I call "growing desperate." Such infamy cannot last long.

Yesterday, at Galva, waiting for the cars, I conversed with Rev. Mr. Brown, Methodist Episcopal preacher at Victoria, Ill. He told me he was a Knight Templar, had gone up to that (12th) degree to please his brother-in-law, Col. D. D. Irons, of Peoria, now dead. But he was sick of it; and he assured me many others were, and had forsaken it. He was at the national camp-meeting at Cedar Rapids, Iowa, last year, where two ministers renounced "the hidden things of dishonesty," by name, saying: "I mean Masonry and Odd-fellowship!" and the camp rang with the loud "Amen!" "Amen!" from all sides. This "holiness" will do, if it separates from the world and its dark religions. I believe this brother is a sincere man and minister, and that when enlightened on the true nature of the hateful sorceries through which he was dragged, he will loathe as well as forsake the lodge.

While we sat conversing a brother Methodist Episcopal preacher came up to us, who is stationed at Burlington, Iowa. He joined in the conversation; said he had been in early life fooled into almost every secret society but the Freemasons; had become disgusted with and forsaken the whole, and was rejoiced that he had escaped the Masonic lodge.

Both these brethren lamented the growing weakness of spirituality in a portion, and rejoiced in the increased spirituality and desire after holiness of another portion of their church. I was rejoiced and comforted by the interview. They both agreed that the "Inskip National Holiness" movement was hostile to the secret orders. They will be mistaken in the hope that the lodge will let go its hold of their church without first rending it. But it is a comfort to find good men. Yours ever in Christ,

J. B.

HINTING AT REFORM.

"MASONRY VS. THE CHURCH.—This is brief, but to the point:

A home missionary in the deep interior, making his quarterly report, states that in their thriving town the Masonic members outnumber the male church members five to one; that many openly claim that Masonry is better than religion; that those who do not go so far are not prepared to go to meeting on the Sabbath after having spent a large part of Saturday night in the lodge-room; and that one who was himself a Mason of high degree, had stood up in the last prayer-meeting, and, referring to his experience, had said that he had sought to benefit himself by association with good men in different societies, some of them secret, and last of all he had become a Christian and joined the church, and found this society the best of all, embracing all the good of the others and a great

deal more. This now was sufficient for him, and he wished that he had embraced it first, and it only."

J. E. R.

The above from Dr. Roy in the *Advance* (July 16,) is very suggestive. The following for instance:

1. Is it not plain on the above showing, that the lodge is, in the words of John D. Caldwell, "Grand Secretary" of "Select Masters" in Ohio, "DISINTEGRATING THE CHURCH."

2. The brother who "wished he had embraced it first, and it only," might have added: 'But my pastor, my religious paper, even home missionaries, said nothing on the subject, while I paid them both to warn me against whatever was hostile to Christianity. My friends who joined the lodge had their lips oath-sealed, as mine now are, and were silent. And I shall be persecuted and proscribed for this present cautious and feeble utterance.

I saw my rivals in business prospering and was advised to join the lodge. I joined; as many Congregational clergymen had done, including the Secretary of the "National Congregational Council," who was a Freemason chaplain; known to be such, when voted for by good men to that all-controlling office in and over our denomination! Yes; I joined. I paid fifty dollars for being hazed through the degrading first three degrees; which, as I swore away my manhood, I dare not now reveal, even to save my son who is now being drawn into the lodge as I was! And, as no effectual means is being taken, or likely to be taken to save our children, girls as well as boys, from being sucked into the secret whirlpools of recruiting orders, I see nothing but ruin to our churches and destruction to the country ahead.'

THE REMEDY.

Let us now, dear brethren, look this anti-Christ firmly in the face, as Christians and as MEN. Let us request our theological seminaries to give us their learning on the subject as Andover once did when the lodge went down. Let us meet it with means of enlightenment commensurate with its terrible importance. Let Gen. Howard and Rev. Mr. Chamberlain, committee for the purpose of procuring an essay, secure a full, frank and fearless discussion on the subject before their next State Association, and let the young men who are being swindled and sworn into the lodges know what they are, and shun them as caves of death.

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverence" arise to God's people from some other place; "but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" *Esther* iv. 14.

PROOF AT LAST.

It has long been conjectured that, in spite of its opposition, the Romish church was at headquarters closely related to Freemasonry. The grounds for this conjecture have never amounted to positive proof until now. A lodge journal, *The Voice of Masonry*, publishes the following action of an Italian Grand Lodge:

At the semi-annual meeting of the Grand Lodge of Masons, Scottish Rite of the Orient of Palermo, Italy, on the 27th of March last, Pope Pius IX. was expelled from the order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany, and is preceded by the minutes of the lodge in which he was initiated, and is as follows:

"A man named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and who afterwards was crowned pope and king, under the title of Pope Nino, has now cursed his former brethren and excommunicated all members of the order of Freemasons. Therefore, said Mastai Ferretti is herewith, by a decree of the Grand Lodge of the Orient, Palermo, expelled from the order for perjury."

The charges against him were first preferred in his lodge at Palermo, in 1865, and notification and copy thereof sent to him, with a request to attend the lodge for the purpose of answering the same. To this he made no reply, and, for divers reasons, the charges were not pressed until he urged the bishops of Brazil so aggressively towards the Freemasons. Then they were pressed, and, after a regular trial, a decree of expulsion was entered and published, the same being signed by Victor Emmanuel, king of Italy, and Grand Master of the Orient of Italy.

The Pope evidently believes in but one secret society, and that is the papal church; but he will not lack for information of them all, even the grange. There is no doubt the prohibition of the grange by the Catholic bishops of Wisconsin and California is understood and endorsed at Rome. A few years since Pius IX. signed a letter excommunicating Victor Emmanuel; the latter now has his petty revenge. If both these systems were not filled with falsehood, the lodge from its very base, these acts of excision might be of some importance; but it is pitiful to see personages of the world's regard bandying about these mock-solemnities with the gravity of fate. There is nothing like the simulation of a false religion to destroy all perception of the true. It bewilders men into hell.

Notes.

—Dr. Curry, editor of the *Christian Advocate*, New York, lately had an interview with Parson Brownlow, of Tennessee, and thus reports his opinion of the grange.

"At Knoxville I called upon and had an hour's interview with the heroic ex-Methodist preacher, ex-Editor of the famous *Knoxville Whig*, ex-Governor of Tennessee, and now U. S. Senator, 'Parson Brownlow,' whose failing health has compelled him to come home for recuperation. I asked him of the political feeling in East Tennessee. 'Some rebels left here, but they are down, never to rise,' was his answer. I then spoke of the indications of feeling I had noted farther South. 'Overpowered but not subdued; rebels at heart now as much as ever,' was the reply. 'How about the grange movement?' 'A political machine—Democracy in disguise—organizing powerfully for resuscitation and victory at every cost of principle.' 'How is the movement regarded at Washington?' 'Understood perfectly; watched closely, but quietly.'"

—The Masons are everywhere this year manufacturing the bread of popularity from the corner-stones of public buildings. Our Indianapolis correspondent tells of one elsewhere; the same kind of performance was made at the new court-house of Richland county, this State, July 4th; and a friend has sent a flaming poster announcing a Masonic ceremony over the corner-stone of a Methodist Protestant church in Roxbury, Pa., July 15th. Masons, Odd-fellows and Red men are invited by the committee of arrangements, but simple Christians are left out.

—A California correspondent of the *Free Methodist* says the Governor of that State, and Senator elect of the Anti-monopoly party, Newton Booth, is one of the largest liquor dealers in the State. He was lately visited by a delegation of ladies to secure his influence for temperance, but he declined, saying he could not work against his own interest. This is the man over whom so great trumpeting was made last fall as the man of the people, who had rescued the State from the grasp of rings, and is now prominently talked of for the next Presidency. May God save the nation from such Presidents!

—G. W. Needles, editor of the *American Freeman*, of Albany, Mo., and well known as among the leaders of the reform in that State, is engaged in a controversy with some of the editors of his locality, and plainly not to their advantage, except by fixing in their memories some wholesome truth. They spread the dictionary of vituperation over their pages at the remarks made by Mr. Needles in the Syracuse Convention on the frequency of murders in northwestern Missouri, the escape of criminals through Masonic connivance, and the prostitution of women by the grange, of which he has information from parties who should be reliable. (The mention of this authority was inadvertantly omitted from the first report in our columns.) The last item is especially grievous to the defenders of female virtue in the lodge. These parties affect not to know that, after filling the pockets of the leaders, the grange has in reality no object but to popularize Masonry, which in principle upholds prostitution. And he is ignorant or unscrupulous who can say that the ritual of the grange, its grips signs, and secrecy have not a direct tendency to break down the modesty and virtue of the female character.

—The *Jewish Chronicle*, an English paper, mourns the decline of Judaism and especially the negligence manifested in the instruction of Hebrew youth in the language and forms of that effete system. The better culture and broader and more rational views of the religion of Jesus is supplanting its first and most bitter antagonist. An American Society for the Promotion of Christianity among the Jews is located in New York city, Rev. J. C. K. Milligan, President. This society is striving, through the efforts of missionaries and by distributing tracts in German, Hebrew and English, Bibles, Testaments and other reading matter, to bring the Gospel of Jesus Christ to the remnant of the ancient and chosen people. In New York alone there are 60,000 Jews who have ten more synagogues than even in London. Pecuniary aid for this work may be sent to the treasurer, Wm. H. Jackson, Box 1729, New York city.

—Another disbanded grange is reported by the Peoria *Transcript*—the Good Hope Grange, Good Hope, McDonough Co., Ill. The reason given for the action are the expensiveness of the order, and the fact that there is a disposition among the higher officers in this State to make their organization a political party, contrary to its original spirit and design. Concerning the first named cause, the members say that their grange has only been in existence about one year,, and that during that time it has collected as dues from members $522,66 and has paid out $454.-31, besides having about $250 dues as fees from delinquent members. The grange decided to divide the amount in its treasury among the Sunday schools of Good Hope township.

—Gov. Hartranft of Pennsylvania, is reported in a stage of seige by the lodge, which wants him to pardon the criminal in the Udderzook murder case, the law having failed to set him free. A Norristown paper says it is all to make good the saying, that "no Freemason ever gets hanged."

The German Evangelical Lutheran Synod, of the West, comprising four districts, with over five hundred ministers, all opposed to secret societies and their Theological Seminary, numbering over two hundred students, soon to enter the ministry, is a force for God and his truth not to be overlooked. The General Conference, composed of 860 ministers, publishing five papers, also takes a decided stand against the secret orders. The *Cynosure's* opposition to these is warmly noticed and approved in the German church paper, the *Lutheraner*. Says one of their strong men: "All true Lutherans who stand to the Bible and their confession, are with heart against secret societies." Let us thank God and take courage. "They that be for us are more than they that be against us." M. A. B.

CONVENTION WORK.

Two State and other county conventions are soon to be held. In all these it should be a great work to arrange for the wider circulation of Anti-masonic literature. Books, papers, and tracts are often as convincing as the living speaker and can be taken anywhere.

HARVEST HELP.

The publishers want to engage ten thousand harvest workers, not to gather sheaves of grain, but subscriptions for the *Cynosure*. There is a great deal of circulating around among neighbors at this time of the year although the busiest. Farmers exchange work and hire extra help. In many ways opportunity occurs to present this reform and enlist honest men for the truth. It is not by great occasions that this battle is to be won, but by continual and repeated use of little opportunities, pressing home on individuals the facts of this reform and circulating the paper. Don't miss one of them.

—A great falling off in railroad building in this country appears in the figures presented in the annual report of the Iron and Steel Association. The number of miles of new track laid in 1873 was 3000—a decrease of fifty per cent. in one year. In 1870, when the highest point was reached, 7,779 miles were laid.

The Home Circle.

Home Missionary Hymn.

Hark! the sound of angel voices,
Over Bethlehem's star-lit plain;
Hark! the heavenly host rejoices,
Jesus comes on earth to reign.
See celestial radiance beaming,
Lighting up the midnight sky;
'Tis the promised day-star gleaming,
'Tis the day-spring from on high.

Westward, all along the ages,
Trace its pathway, clear and bright;
Star of hope to Eastern sages,
Radiant now with gospel light.
Angels from the realms of glory,
Peace on earth delight to sing;
Christian, tell the wondrous story,
Go, proclaim the Saviour King.

Where the woodman's ax is ringing,
Where the hunter roams alone,
Where the prairie flowers are springing,
Make the great Redeemer known.
While, from California's mountains,
Pure and sweet the anthem swells,
Oregon's dark wilds and fountains
Hail the sound of Sabbath-bells.

Like an armed host with banners,
Terrible in war array,
Zion comes with glad hosannas,
To prepare her monarch's way.
Unto him all power is given,
All the world his sway shall own,
And on earth, as now in heaven,
Shall his will be done alone.

—*Home Missionary.*

The Furnace.

Somewhere on his path, be you sure, the man who will live godly in this world shall find a furnace heated for him. There will be times with every conscientious soul when fidelity to the right must pay a price. Such a crisis will face a young man's honesty in a business career, and if he fail to keep his honesty he must forfeit the favor on which he is dependent, or his reverence for the divine name will be outraged, and if he will protect his filial sensibilities he must walk the gauntlet of mocking lips and pointed fingers of scorn. Or his regard for the sanctity of the Sabbath will be tested, and if he will do homage to the old, unrepealed statute, "Remember the Sabbath day to keep it holy," he must give up for his conscience his daily trade. He walks with young companions not in sympathy with his notions of purity, consistency, and good morals; if he will be true to these convictions he must forego the friendships of years. He is the only witness for God in a godless home; if he would screen the light and use the common wordly dialect in that circle, all would be peaceful and pleasant; but if he will obtrude his fealty to his Master, and make his devotion a working force in that sphere, contravening the currents of wordliness, he shall speedily and continuously find himself in rough waters. He is associated with his fellow-men for the prosecution of various interests pertaining to this life; if he will oppose unscrupulous measures and uncandid demonstrations, he must submit to social ostracism. He stands in the society of his peers on festive occasions; if he will breathe out around him the element which is the continual atmosphere of his spirit, gathered upon him in the closet and in hours of converse with heavenly themes, he must become conscious of the constraint his presence carries about, and the "attraction of repulsion" which flows from his person.

How endlessly may these situations in life be multiplied, and how surely in some of these manifold ways as a pious parent, or partner, or child,—as a pious friend, companion, and yokefellow,—as a pious man of business and man of society, will the furnace be encountered, its flaming mouth opening right in the path of sincerity, trueheartedness and Christian fidelity.

But don't fear the furnace! Though it be heated seven times hotter than it is wont, don't be afraid of it! It will not burn you,—no, not a hair of your head. It may purge away your dross, but you, yourself, your true life, your real treasures, it cannot consume. Let them bind you and cast you in; the flames have lost their power, and that which you dreaded will produce no smart. All those penalties for Christian faithfulness, loss of favor, and of patrons, and of income; the mocking and ridicule; banishment from place, from friendship, from good fellowship, and social popularity, will seem to you trifles light as air, compared with that great burden of conscious falsehood which would have crushed you to the earth. And in your destitution and solitude a shining one will come to you. You are really plunged into the furnace,—you are alone, unbefriended and unprovided; and before you have learned the meaning of words, you are no longer alone, unbefriended or uneared for. Christ is with you,— his friendship, never in longest life so palpable, so sweet, so assuring; his promised interventions and providential bestowments never so signal and rich.—*Rev. A. L. Stone.*

"Revealed to Babes."

There now resides in Paris, associated with Pastor Fisch in his church labors, a minister widely known as a university professor in that city, a celebrated journalist, and author of a volminous history of Spain. He is ever found unweariedly among the poor, the sick and the dying, teaching that faith which he once sought to destroy. His history, written on the basis of an infidel in the four volumes published previous to his conversion, was completed from the standpoint of a Christian. His case not merely proves the insufficiency of the human intellect to find out God, but that he often selects the humble taught by the Spirit to teach the proud taught by science.

This man, some years ago, went to Pastor Fisch with his skeptical objections. The good pastor, to prove to him that, under the illuminations of the Holy Ghost, the illiterate often understood the Bible better than the scientists, referred him to a cobbler in Lyons for conversation on religion. The professor of history in the first university of Europe is found for one forenoon in the poor cobbler's stall conversing with his humble instructor on Paul's Epistle to the Hebrews. He listened with astonishment, and he came away with new ideas on the mysteries of redemption. He told Pastor Fisch, with an emotion he could not conceal, that he had a lesson on theology that day such as he had never had before. The Romanism and skepticism of his intellect lay prostrate before the faith of the cobbler. From that hour a new light broke in upon him, and he went forth to extend the discomfiture of error through the streets and squares of the godless city.—*Am. Messenger.*

Etiquette Toward the Poor.

A circle of richly-dressed young people were gathered about a stove in a ferry-house awaiting rather impatiently a delayed boat. A shabbily-dressed old man, who was standing back in the cold, volunteered some civil remark in a pleasant tone, but his only reply was a cold stare and an occasional sneer at his rags from one or another of the group. Oh, how those glances pierced through the worn coat, to the very depths of the old man's heart. More cutting than the fiercest blast of the north wind are the shafts of ridicule. The old man quickly drew back with a hopeless, dejected air, shutting back the mystery in his own bosom which the thoughtless, unfeeling conduct had occasioned.

A youth, sitting apart from the rest, had read with a glance of his honest eyes the whole story. He saw the pain which was traced on the furrowed brow and an answering throb was awakened in his own bosom. Drawing nearer, he gave him a suitable remark and drew him into a little further conversation.

It was delightful to see the quick and glad surprise which lighted the old man's eye at this attention. The unkindness of the moment before was forgotten, so were his age and infirmities, and he seemed to feel that he was not so wholly shut of from the sympathies of the world as he had just now seemed.

In all our books of behavior for young people how few directions they ever get about proper etiquette in their conduct toward the poor. All seems to refer to their intercourse with equals or superiors in rank or station.

Not so did our divine Master walk among men. He laid down a very different class of directions from these which the world gives, when he gave rules about making feasts.

He who haughtily sends his charity by the hand of another, and disdains to speak to him on whom he bestows it, will not reap the reward of him whose "prayers and alms came up for a memorial before God."

Let us teach our children, from infancy, respectful behavior toward the poor and the aged, and the lessons will stay by them when they have gone out from under our roof.—*Arthur's Home Magazine.*

What Harm?

It is often asked, what harm is it for a lady to wear a modest flower? The manner in which the question is put, implies that it is unanswerable. To oppose the practice now become general among professing Christians, is denounced as narrow-mindedness and bigotry. A secular paper furnishes us with one answer. It states that fifteen millions of dollars are expended in this country annually for artificial flowers. Is there no harm in spending this enormous sum every year, for that which can possibly answer no other purpose except to minister to vanity and pride?

What should a denomination, professing the self-denying religion of Jesus, think of their piety, when the men spend more money for tobacco, and the women for artificial flowers, than they can raise by every possible effort, for the conversion of the heathen? Is this a mark of spiritual life? "Where shall the line be drawn?" Where the Bible draws it. There can be no mistake. Pass over this line, and who shall say where to stop? "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii. 3, 4.—*Living Epistle.*

Instrumental Music in Church.

Dr. Adam Clarke, in his comment on Amos, vi. 5, says: "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I rather believe that the use of such instruments of music, in the Christian church, is without the sanction and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a *woe to them* who *invented* instruments of music, as did David under the law, is there *no woe, no curse* to them who invent them and introduce them into the worship of God in the Christian church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor. This is abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, "I have no objection to instruments of music in our chapels, provided they are neither heard nor seen." I say the same, though I think the expense of purchase had better be spared."

CHARACTER IS CAPITAL.—What you can effect, depends on what you are. You put your whole self into all that you do. If that self be small, and lean, and mean, your entire life-work is paltry, your words have no force, your influence has no weight. If that self be true and high, pure and kind, vigorous and forceful, your strokes are blows, your notes staccatos, your work massive, your influence cogent,—you can do what you will. Whatever your position you are a power, you are felt

as a kingly spirit, you are as one having authority. Too many think of character chiefly in its relation to the life beyond the grave. I certainly would not have less thought of it with reference to that unknown future, on the margin of which some of us undoubtedly are at this moment standing; but I do wish that more consideration were bestowed upon its earthly uses. I would have young men, as they start in life, regard character as capital, much surer to yield full returns than any other capital, unaffected by panics and failures, fruitful when all other investments lie dormant, having as certain promise in the present life as in that which is to come.—*A. P. Peabody.*

The fact is, work is the best thing we have got, and the more we can do, the better it is for us; not in a money point of view alone, but from a moral and intellectual point of view. Work is not a hardship; it is the want of it that is the hardship.

How good work is to us! how many good things it brings us! It lightens our griefs, soothes our disappointments, and brightens the darkest day as nothing else can. It gives us home, friends, good things to eat, clothes to wear, pleasant objects for the eyes to rest upon. It makes us able to gratify the wishes of those nearest and dearest to us, and it constantly makes the world better to look at,—better to live in.

Let us magnify work, then; love and honor work, not whine over it and complain of it. Let us sing its praises, rejoice over it and show our real appreciation of all it is and all it does for us, by doing our share of it well, by putting the best that is in us into our work, and leaving it as a memorial of which we shall not be ashamed.—*Hearth and Home.*

The Religion of the Laplanders.

The church was full of Lapps, and although I saw here and there as fine a young fellow as I would wish to meet, the major part of them were little, brown, weather-beaten figures, standing about five feet nothing, all clad in real Lapp costume. Has it ever been the reader's luck to attend a benefit at a low fighting-house in London, and to take a note of the countenances of the smaller class of fighting men who form the principle actors in the scene? If so, he can form a very good idea of the general character of Lappy physiognomy. One and all seem to have been cast in the same pugilistic mould,—bullet heads, high cheek-bones, low foreheads, bright, sunken eyes, and flattened noses. In fact, if they had only been cropped close, and dressed in tight trousers and Newmarket coats, I would have challenged all London to pick out a bunch of more thorough-paced little blackguards than I could have collected from this congregation. The women were ranged in pews on one side, the men on the other (and this is the fashion in all Sweedish churches), and, except that the former kept their high-peaked sugar-loaf caps on during the service, you could see little difference between the two. None of these ladies could boast of much personal attraction, their countenances being exactly like those of the men, and quite as brown and knotty. But there was one face which peeped down from the gallery, from which I could hardly take my eyes, and which even haunts me to this day. It was that of a little flaxen haired Lapp girl, about seven years old; and a sweeter or more cherub-looking face I never set my eyes on; and the little blue-peaked cap, braided with silver, perched jauntily on her head, gave a lively kind of expression to perhaps the sweetest face I ever saw in my life. I never yet saw a child so beautiful as this wild Lapp, and a painter might have made his fortune if he could only transferred the expression of that countenance to his canvass. Certainly there can be no truth in breeding if such a little angel came from the rough stock that filled the body of this church. The service passed off quietly enough; the communion began and a curious sight it was to see these little vagabonds run along the tops of the pews, like so many rats on a plank, in hot haste to reach the altar; and now commenced a scene such as I never witnessed in the house of God, and trust I shall never witness again. It seems that within the last few years a kind of fanaticism has crept in among these Lapps, and the word of God instead of "pouring oil upon a bruised spirit," as every one is taught to believe who will read the Scriptures aright, only fills them with imaginary terrors; and, far different from the creed of the real Christian, they seem to think the best atonement they can make for their sins lies in outward show. I have seen a little of this kind of humbug in other churches in Sweeden, where at certain parts of the service the women all commence groaning and sobbing so loud that you can scarcely hear the clergyman. This, however, soon passes off, and is scarcely worth notice. These Lapps, however, must have been far more susceptable, or far more wicked, for all at once, when the communion service began, two or three women sprang up in different parts of the church, and commenced frantically jumping, howling, shrieking, and clapping their hands. I observed one middle-aged female particularly energetic, and who sank down in a kind of fit after about five minutes, two-thirds of the congregation "joined in the cry," and all order was at an end. Five or six would cluster around one individual, hugging, kissing, weeping, and shrieking, till I really thought some would be smothered. One old patriarch in particular, who sat close behind me, seemed an object of particular veneration, and the Lapps crowded from all parts of the church to hug him. How he stood it I cannot imagine; but he sat meekly enough and at one time I counted no less than seven "miserable sinners" hanging about the old man, all shrieking and weeping. The religious orgies of the wild aborigines in Australia round their camp fire are not half so frightful as this scene, for they at least do not desecrate a place of worship with their mad carousals.—*Shilling Magazine.*

Children's Corner.

Father Snip; or, Coals of Fire, and how they Burned.

Even if we were to tell you whereabouts in England the village of Locksken was situated, you might still fail to find it on the map; so we will say nothing about it, except that it was a good-sized place, not quite so straggling and old-fashioned as many English villages, and with a few neat little shops, as well as a street or two of cottages.

In one of these cottages there lived a laborer and his wife, and their only child, a boy of nine or ten years of age.

Tommy Ruffhed was, we are sorry to say, a most troublesome fellow. His saucy face, with his apple-cheeks and twinkling eyes, was known—not alone in his own village, but for several miles around—as the face of the most tiresome, naughty boy in the country.

Even the dumb animals knew Tommy, and this not at all in a flattering way. Widow Brown's cow, that grazed so quietly on the green, and never looked up when other folks went by, became quite angry and active when Tommy appeared; and she frightened him on one occasion terribly by galloping after him half-way down the street.

The cocks and hens ranaway as quickly as they could as soon as they saw Tom. The ducks took to the water, the dogs ran to their kennels and growled until he was out of sight; and even the geese stretched out their long necks and hissed as he went by. So, from all this, we may see that Tom was not a favorite in the village; but that, in fact, he was reckoned the greatest tease and torment of the whole place.

Now, not far from Mr. Ruffhed's cottage, stood a small shop kept by a barber, a good old man, who commonly went by the name of "Father Snip," and who did a pretty fair business upon the thriving heads and beards of the villagers and farmers.

The barber had a neat little garden at the back of his house, and a fine apple-tree that grew there had long been a great attraction to Tom. Autumn drew on apace, and the fruit with which the tree was laden began to turn rosy, and to glisten in the red sunset whenever Tom came out of school and glanced up with longing eyes. The temptation grew stronger every day, as all temptations do when they are not resisted, and soon the boy felt that he could not rest until he had secured some of the apples.

One day, when he was quite sure that the barber was busy with a customer, he went to the back, climbed over the low fence into the garden, and, in a moment more, was under the apple-tree and filling his pockets with the fruits. His pockets held a good many, and he was so busy stuffing them in a little bag he had brought with him, he did not notice that he dropped his handkerchief, a smart printed one, and marked with his full name across one corner. When Tom had picked as many as he could carry, he saw that he had nearly stripped the lower branches. "The barber will never find out who took them," said the boy to himself, as he got over the little fence and started off towards home. But Tom had forgotten how many secret things are brought to light through the overruling power of God, and how many faults are suffered to lead to their own detection.

"Tom, my boy," said Mrs. Ruffhed, one morning a week or two after Tom's visit to the apple-tree, "your hair is growing very long and untidy, and you had better step in at the barber's on your way home from school, and have it cut." Tom, of course, made some objections; but his mother insisted, and so there was nothing for it but to put a bold face on the matter and do as he was told.

He had not courage, however, to go alone, but after school asked a small boy, a friend of his, to go with him. "I needn't be so afraid," said Tom to himself, as the two boys entered the shop together; "no one saw me take the apples."

Father Snip's manner was just as usual; he was as pleasant and chatty as ever; and Tom breathed more freely, as the old man clipped the untidy ends of hair, and talked so kindly to him.

"Just one moment," said the barber, as Tom, with his neatly cropped head was making for the door after paying his two-pence; "I have something for you." And, opening a cupboard, he took out a little basket and put it into Tom's hands, saying gently: "I have lately come to know that you are fond of apples; please take these home and enjoy them."

Tom stared a minute; but he managed to say "thank you," and then ran out of the shop and home as fast as possible.

He carried the basket up to his room, emptied the apples upon the bed, and with them out fell his handkerchief, of which he had never once thought since the day that he had taken it out.

A good thrashing would have hurt Tom's feelings far less than this kind action. As it was, he was quite overcome, and, sitting down on the side of his bed, he fairly cried with shame and self-reproach.

"There's only one thing I can do," cried he, at length, starting up and drying his eyes; "I must go and tell him what a kind man he is, and how sorry I am!'

Tom did not wait for second thoughts, but seizing his cap ran down stairs and out at the door, and in a few moments he stood on the threshold of the shop. The old man was alone, and, looking up as the boy entered, he saw the flushed, wet cheeks and eager eyes, took in the whole story of repentance and softened feeling which tongue could not express, held out both hands to him.

During the quarter of an hour which followed, the barber talked to Tom as the boy had never been spoken to before.

We cannot repeat what passed; but it may be well to state that Tom never forgot the lesson of the apples, and that a change began in his character and conduct which, after a while, made every one love instead of dislike him.—*Christian Weekly.*

Correspondence.

[CONTINUED FROM 5TH PAGE.]

behooves the friends of tempereance and humanity to gird their armor about them and fight valiantly. Meantime we will not forget the *Cynosure* and the cause it represents. And when the question of "license or no license" in Ohio shall have been settled, if spared, we will endeavor to do more. J. PORTER.

PLATFORM OF 1872, REVISED.

The following revision of the Platform of 1872 was reported to the Executive Committee by a sub-committee appointed for the purpose and published July 17th, 1873.

PREAMBLE.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutal confidence and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a new party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable ;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God ; believing in the Christian marriage, and not in Mormonism ; believing in the religious democracy of the New Testament, and not in the despotism of Jesuitism, of priestcraft, or of the lodge ; believing, also, with our Scotch and English ancestors that civil government though ordained of God is "founded in nature, not in grace," and therefore that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot, and the stake, we, at the same time, as firmly believe that atheism and priestcraft are twins, and both alike foes to human liberty and welfare.

We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief ; and, while we consider government without God as mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes :

PLATFORM.

We hold : 1. That ours is a Christian and not a heathen government, and that this fact should be recognized in its organic law.

2. That God requires, and man needs a Sabbath.

3. That the prohibition of the importation and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That charters of Masonic lodges granted by our Federal and State Legislatures must be withdrawn and their oaths suppressed.

5. That all secret lodges, orders or clans, affecting independence of our Government and practically claim that their principles and rules are more sacred and binding that the laws of the land, are treasonable, dangerous and destructive of our liberties, legislatures and courts.

6. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

7. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

8. That to cultivate the intellect without improving the morals of men, is to make them mere adepts and experts ; therefore the Bible should be associated with books of science and literature in all our educational institutions.

9. That land and other monopolies should be discountenanced ; and that, sympathizing with the industrial masses in their effort to escape the extortion of secret rings, we regret to see them controlled and led, through the intrigues of designing men, in the lodge and grange, by the very power against which they struggle.

10. The maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. That reciprocal free-trade is the true basis of commercial interchange among nations, and that a gradual approach towards free competition in all the marts of trade, is the true policy on the tariff question.

12. And finally, we demand for the American people the abolition of Electoral Colleges, and a direct vote for President and Vice-president of the United States.

—William and Mary College, Virginia, is next to Harvard, the oldest college in the United States. It has given the country four signers of the Declaration of Independence, two Presidents of the United States, one Vice-President, one acting President, Cabinet officers, Senators, Judges, officers of the army, including Gen. Scott, and of the navy. In its national character and services it has exceeded all literary institutions.

—During the reheating of the furnaces of an iron establishment in England, says the *British Journal of Science*, the men worked when the thermometer, placed so as not to be influenced by the radiation of heat from the open doors, marked 120 degrees. In the Bessemer pits, the men continue a kind of labor requiring great muscular effort at 140 degrees. In some of the operations of glass-making, the ordinary summer working temperature is considerably over 100, and the radiant heat to which the workmen are subjected far exceeds 212 degrees. In the Turkish bath, the shampooers continue four or five hours at a time in a moist atmosphere at temperatures ranging from 105 to 110 degrees. In enamel works, men labor daily in a heat of over 300 degrees. On the Red Sea steamers, the temperature of the stoke hole is 145 degrees. And yet in none of these cases does any special form or type of disease develope itself.

PROCEEDINGS

OF THE

SIXTH ANNIVERSARY

OF THE

NATIONAL CHRISTIAN ASSOCIATION,

HELD AT

SYRACUSE, NEW YORK,

June 2d, 3d and 4th, 1874.

CONTAINING ADDRESSES BY REV. B. T. ROBERTS, CHAS. D. GREENE, ESQ., PROF. C. A. BLANCHARD, REV. D. P. RATHBUN, REV. D. S. CALDWELL, MRS. M. J. GAGE, ELDER J. R. BAIRD AND OTHERS,—

Unpublished

Reminiscences of the Morgan times, by Elder DAVID BERNARD, Recollections of the Morgan trials, as related by VICTORY BIRDSEYE, Esq. and presented by his daughter, Mrs. C. B. MILLER, Secretary's Report, Roll of Delegates, Songs of Mr. G. A. CLARK, Paper by ENOCH HONEYWELL—Constitution N. C. A., Reports of Committees, and a Report of the Political Meeting.

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Religious Intelligence.

—The Cincinnati *Gazette* says there are now five Episcopal churches in New York which use the confessional and teach penance as one of the sacraments.

—The Second Baptist Church, of Chicago, has about 1,340 members, 240 of whom were added the past year.

—Rev. Joseph Travis, superintendent of the Illinois Free Methodist Conference, assisted at the dedication of a Free Methodist church in Ridgeway, Mich., on Sunday.

—Twenty-two different missionary societies are laboring for the redemption of China. They have established more than 300 mission staitons and outstations, and the number of church members is variously estimated at from 6,000 to 10,000.

—The *American Wesleyan* has interesting reports of camp-meetings at Iona, Iowa, and in Vernon Co., Wis., which were attended by manifestations of God's presence in the conversion of many souls and confirming the faith of the churches. The anti-secret principles of the church were vindicated.

—The following notice in a religious journal is indicative. Such things are less strange every day, and the churches will ere long learn that they are of the right kind: "PASTORS DESIRED.—By the First Baptist church, Stillwater, N. Y. No friend to secret societies need apply."

—Ex-President Finney's health is somewhat restored and he is delivering a course of lectures on revivals in the Oberlin Seminary this summer. Although in the eighty-second year of his age, he seems no less vigorous in the lecture-room than formerly; and his discourse is listened to with interest.

—Rev. Mr. Bevan, a successor of Whitfield, in Tottenham Court Road Chapel, London, is now preaching in the Congregational Tabernacle, Brooklyn, to the united congregations of Dr. Scudder and Dr. Duryea. His preaching, says the *N. Y. Witness*, is of the spiritual order, so much needed to correct the glittering but popular generalities of the day that have misled many, and especially the young.

—Unitarian journals are rejoicing at the lately reported decision of the Bible Revision Committee for the rejection of part of 1 John v. The words as they are to be found in King James' version, are the latter part of the seventh verse, and the beginning of the eighth, thus: "in heaven, the Father, the Son, and the Holy Ghost, and these three are one. And there are three that bear witness in earth." This passage has the authority of the Latin Vulgate and was almost unquestioned until 1777, when Griesbach rejected it on the authority of the oldest and best Greek manuscripts. Almost all scholars since that time have not considered it genuine.

—A Methodist missionary writing to the New York *Witness* from New Mexico gives a gloomy view to the religious character of the masses of the people there and especially of the natives. He says: "We need a very great reform here in New Mexico; the people are very ignorant and superstitious, and a good deal like those in Mexico who murdered Rev. Mr. Stephens. Only God can change their nature and make them like lambs. The people along the beautiful valley of the Rio Grande are all Mexicans, true sons of Montezuma. They have not got rid of savage nature, but are Indians both in color and practice. The only difference I see is, that formerly they worshipped idols, now they worship Virgin Mary and the saints."

—The woman's temperance movement in Chicago is being carried on in a quiet but effective way. Certain streets are chosen and districted and the ladies, two by two, visit every saloon, even the lowest. A small sheet has been printed, both in English and German—upon one page is an appeal to licensed saloon-keepers, on the other a number of statistics concerning the liquor traffic. Sometimes they simply ask the proprietors to read the sheet carefully. If there is an opportunity they talk with them in a kind and quiet way. The effect of this work is sometimes remarkable. One of the ladies, a teacher of some celebrity, thus relates an instance: We had in our meeting, a few days ago, a saloon-keeper who has given up his business. He was visited by two Quaker ladies. After handing him the leaflet, one of them felt moved to say something to him, and asked him this question, "Friend, dost thou know what thou art doing?" He said, after they left, their words came to him with still greater meaning, and every one who came into the saloon brought up the question, "Dost thou know that thou art destroying souls?" He closed his saloon and went home early in the afternoon, and during the night was so troubled he could not sleep. The result was that he closed his saloon not to open it again, and says, by the help of God he will never again engage in this unholy traffic.

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If these truths were universally received and acted upon, the state of society would be changed, its sounds of discord would die away, its ancient wrongs would disappear, and its millenial glory arise. Brothers, we call this the Remembrance degree, because we wish it in the first place to remind you of those truths which we are taught to in other degrees, as well as to impress upon your understanding those duties which are enjoined by the spirit of universal love. Attend now to the voice of divine wisdom.

[PAST GRAND READS.]

Hear ye children, the instruction of a Father, and attend to know understanding; for I give you good doctrine, that ye may keep knowledge. Forsake ye not my law, for length of days and long life and peace shall they add unto you. Let not mercy and truth forsake you; bind them about your neck, write them on the tablets of your heart. So shall ye find favor and good understanding in the sight of God and man. Hear, for I will speak of excellent things, and the opening of my mouth shall be of right things. For my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness. There is nothing froward or perverse in them. They are all plain to him that understandeth, and right to him that findeth knowledge. Wisdom is better than rubies, and all the things that may be desired are not to be compared with it. The fear of the Lord is to hate evil. Pride and arroganee, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom. I am nnderstanding; I have strength. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there was no depth I was brought forth, when there was no fountains abounding in water, before the mountains were settled, before the hills, was I brought forth. While as yet He had not made the earth nor the fields, nor the highest parts of the dust of the world. When He prepared the heavens I was there, when He set a compass on the face of the depth, when He strengthened the foundations of the deep, when he gave to the sea His decree that the waters should not pass His commandments, when he appointed the foundation of the earth, then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him, rejoicing in the habitable parts of the earth, and my delight was with the sons of men. Now, therefore, hearken unto me, O, ye children, for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, watching at the posts of my doors, for whoso findeth me findeth life, and shall obtain favor of the Lord, but he that sinneth against me wrongeth his own soul. All them that hate me love death.

[ONE OF THE ASSISTANTS READS.]

All things whatsoever ye would that others should do unto you, do ye even so to them, for this is the law and the prophets. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the ehildren of your Father which is in Heaven, for He makes His sun to rise on the evil and on the good, and sendeth the rain on the just and unjust. For if you love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brother only, what do ye more than others? do not even the publicans so? Be ye therefore perfect as your Father which is in Heaven is perfect.

NOBLE GRAND'S CHARGE.

Such, my friends, are some of the instructions of divine wisdom which inculcate the great principles of love, in the spirit of which you will remember that you have certain duties to perform and discharge to yourself and to others. Be just, be temperate, be loving to yourself and connections. Be just to your neighbor, be just to all men, be considerate of your duty to the common weal, and strive according to your knowledge and ability to promote the general prosperity, remembering that in all labor there is profit, and that an idle soul is a cumbrance to the earth. Be temperate in the enjoyment of all good things with which Providence may favor you; be temperate in the exercise of all the passions of the body and mind; be temperate in the exercise of any right, prerogative or influence you may possess. Be temperate in forming your opinions, in expressing your thoughts and in attempting to gain your wishes. Be temperate in your appetites; wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise. He that loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich. Be not among wine-bibbers, among riotous eaters of flesh, for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man in rags. Who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without a cause, who hath redness of eyes? They that tarry long at the wine, they that seek mixed drinks. Better is a little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Be loving, relieving the wants of the distressed and of your brethren, and by cherishing this sentiment of affection for all in every relation that it indicates, and the whole circle of duties which it enjoins. For this is that charity of which it is said: Charity suffereth long and is kind. Charity vaunteth not itself and is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, and charity never faileth.

PASS WORD.—*Re-cord.*

GRIP.—Thumb lock, by putting inside of thumbs together and bringing fingers in form of a grapple.

Sign
Remembrance Degree.

SIGN.—Close hands except fore finger, bring that up in front and place the ball of the finger on the organ of remembrance, between the eyes.

Noble Grand to Candidate: Brother, having now been instructed in the Remembrance degree, the emblematic color of which is green, I pronounce you, in the name of the Independent Order of Odd-fellows, to be duly received as a member of said degree.

The Regalia of the Fourth or Remembrance Degree is a *white collar* trimmed with *green* ribbon or fringe. It may be ornamented with a *rosette* of white, pink, blue and green, usually worn in front at tha point of the collar.

FIFTH OR SCARLET DEGREE.

The candidate, clothed in a white robe, is brought from the ante room to the lodge room door, when the Conductor gives the signal,—five loud raps.

Guardian: Who comes there?

Condnctor: A brother who begs to receive the honor of being initiated into the Scarlet degree.

Guardian:—Has he proved himself worthy in the degrees he has already passed, and is he one that is likely to perform with fidelity the duties of the Scarlet degree?

A.—I find him in all respects worthy of our confidence.

(Guardian opens the door saying:) They come; be serious and listen to the charges about to be given to you.

[The Conductor leads to the Vice Grand's chair.]

Vice Grand to Condnctor:—Have you carefully examined the brother in the preceding degrees?

A.—I have, and find him correct.

Vice Grand to Candidate:—Brother, you are now entering upon the last degree of a Subordinate Lodge—that which crowns the fabric—and we devote it to the principles of truth, which is appropriately introduced in this portion of our work, for it follows close after love, and has an intimate connection with it. It is the spontaneous result of genuine and constant love. If you are faithful to the duties enjoined in the last degree, truth will appear in all you say and do, as an intrinsic ornament of your character. If love is the fundamental element of all morality, truth is the imperial virtue. It is the treasure for which the candid mind ever seeks, the consumation for which we apply in all our investigations; it is the sanction of every appeal that is made for the good and the right. It condemns the wrongs, the sins and the falsehoods of the world. It may be long in achieving the victory, but it is omnipotent and must triumph at last. The man of truth is the best and strongest man; his soul, like a spring of clear water, reflects the light of heaven and is full of life. His speeches and his actions are always just; he wins involuntary respect; he blesses and purifies all around him; he is a solid land-mark amid the waves of faction, the storms of passion and the conflicts of error. Conduct him to the Noble Grand.

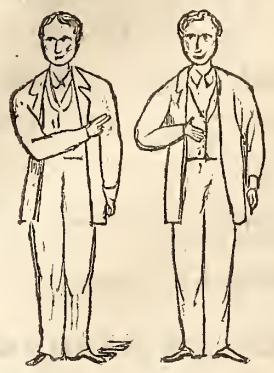
Noble Grand to Candidate(s):—Brother(s), in view of what has been intimated of this degree by our worthy Vice Grand, are you willing to enter into an obligation with us?

A.—I am.

OBLIGATION.

I [name], in the presence of the members of the Scarlet degree now assembled, do most solemnly promise, declare and say that I will conceal and never reveal the signs, secrets and mysteries of this degree to any person or persons, unless it be to a just and lawful brother, in a just and lawful Lodge of brothers, whom I shall find, on due trial and examination, to be legally authorized to receive the same; and, furthermore, I promise that I will never wrong a brother or see him wronged without apprising him of approaching danger, if in my power so to do; and that I will attend every legal summons unless

prevevented by sickness or absence. To the true performance of which I pledge my most sacred honor.



Sign Scarlet Degree, P'p'l sign Scarlet Degree.

PASS WORD.—*Aaron.*

SIGN.—Place the two fore fingers of right hand on left arm, nearly half way from elbow to shoulder.

PRINCIPAL SIGN.—Place right thumb on pit of stomach, then span down, then span to left side.

GRIP.—

Press third knuckle of right hand with ball of thumb, taking hold of hands as if to shake hands, but no shake should be made.

NOBLE GRAND'S LECTURE.

You are now admitted to the fifth degree, which you have already been told is devoted to the principles of truth. You are robed in white; this represents the purity of truth; but the emblematic color of this degree is scarlet, implying that truth is a cardinal or royal virtue. In accordance with this, I present you with a scarlet badge. Also, in reference to this a scepter was put in your right hand—he who goes forth with the truth upon his lips and in his heart is a king, and is entitled to dominion. You are now placed in a position among us to gain rank, the highest in the Lodge; it therefore becomes your duty to enforce by example, as well as precept, the tenets of our order. Its mysteries are confided to your charge; you are to preserve them inviolate. Duty and honor, your own solemn vows, all require that you be faithful and that you also guard your brethren against any breach of fidelity. Be true and steadfast in this as well as in all other things, and thus demonstrate that merit constitutes the great title to our privileges, and that on you they have not been undeservedly conferred. Thus much by way of admonition. I will now proceed to explain the propriety and significance of the various colors of the degrees through which you have passed. White, the color which represents the first degree, has ever been regarded as emblematic of purity and sincerity. Thus in the Apocalypse it is said, I will give him a white stone, and in it a new name written which no man knoweth saving he that receiveth it. He that overcometh, the same shall be clothed in white raiment. Near the capitol of Rome stood the the Temple of Fides. When the priests offered their bloodless sacrifices to her their faces and hands were shrouded in white clothes, thereby intimating that faith or fidelity should be alone and secret. She is called by Virgil, *Cana Fides*, because candor is essential to fidelity. One of the symbols of this goddess was a group of two young virgins, clad in snowy vestments, and joining hands, which act signifies a pledge of faith for future friendship. In physics white is the result of a union and refraction of all the primary rays of light. Hence it is metaphorically used to signify a collection and reflection of the graces and virtues which adorn and dignify the character.

Pink, which distinguishes the second degree, was the hue by which the ancients represented youth and modesty. It denotes in poetry the spring time of life, when faith is the most confiding, the affections most vigorous, and friendship is the most constant. Nature herself seems to have dictated the choice of this hue, as figurative of those very qualities with which the imagination has coupled it. In the prismatic spectrum the red ray (of which pink is but a modification) is the most calorific, and the least refrangible of all the parallels. Our Covenant love should be ardent and never turn from its purpose.

Blue is the characteristic color of the third degree. Popular usage has assigned to it the representation of that which is true—faithful. Beautifully apposite with its ideal use is the chemical effect of the blue ray; when it is made to fall sometime on the needle, the rod acquires polarity, and points true to its mysterious attraction in the chambers of the north.

Green is the enlivening shade that appropriately represents the fourth, or Remembrance degree. It is the most widely diffused of all the tints which adorn the material world. Nature has clothed herself in this rich garniture throughout her solid domain. Yet, although it is lavishly spread before us from mountain-top to dell, the eye never rests upon it without a sense of refreshment and delight. In very remote ages green was happily chosen from all its sister rays to be the symbol of memory and eternity. As an oasis is never forgotten by a traveler who crosses the arid plains of Sahara, so we are accustomed to speak of those scenes and associations on which the mind lingers with peculiar fondness as things dwelling greenly in our memories, or as verdant spots in the desert of our days. The evergreen which lifts itself over the grave of some loved one, seems to respond to our sighs with an instinctive language, he is not dead but sleepeth; thy brother shall rise again.

We have already spoken of truth as the imperial virtue. You will, therefore, see the application of scarlet as the emblematic color of the fifth degree,—as a token of glory, rank and power. It was worn not less extensively by monarchs than the purple. It was also used among the garments Moses was commanded to make for Aaron.

Searlet was ordained to be a constituent part of the girdle of the ephod—the curious girdle of the ephod and of the breastplate of judgment.

Such is the significance of the various colors which you are entitled to wear. Let them never be false colors with you. Let them represent the moral sentiments of your mind and the affections of your heart.

You will also observe that in this order, and especially in this degree, you are surrounded by various emblems.

This is appropriate, because truth is taught through symbols; we never see it in its naked essence; it lies behind some form and needs expression. Language is fossil poetry; words themselves are but symbols. The natural word is full of emblems; it utters no articulate voice, it writes no legible alphabet. Yet the human mind understands, and the human heart appreciates the meaning of its myriad forms. Symbols constitute a universal language. They are older than Babel, and survive its discord; they are the representation or signs of something by images or properties of natural things, and should always represent what is really behind them. But they may be made to convey false intelligence; they may counsel evil under the garb of good; so with men, they often speak and act as if they were virtuous, and give to the world merely the semblance of a righteous character; but alas! the symbol in this instance is deceptive; the heart holds out false signals. Let not this be your case. Let hand, and heart, and speech harmonize in the consistency of a sincere and upright nature. Be ever what you seem.

Our time will not permit us now to explain the truths contained in each emblem that should decorate a Lodge room. Some have been explained in your progress through the degrees, and much more you must learn for yourself. They will make a profitable study for you, in which it will be our pleasure to assist you. Each of them either illustrates some duty of man, or inculcates some lesson of virtue or morality; and amongst them are some which forcibly proclaim the mysteries of man's destiny: for instance there is a most significant symbol,* teaching with solemn eloquence, that great truth which is too little heeded, but which underlies and terminates all the vanities—all the circumstances of life; it tells the end of all that live—how all the distinctions of life are leveled—how the rich and the poor—the proud and the humble sleep together. The King with his crown—the warrior with his banner and spear—the wise man in his wisdom, and the fool in his folly—they are all there, nor have they part or lot in all that is done beneath the skies. In a few more years at most, you shall be with them—your voice shall be as silent—your arm as powerless as theirs. Then all that shall remain of you on earth, will be the good or evil you have done. If you have done your duty, your name shall be embalmed in many hearts, and your example exert an influence on others yet unborn; but if you prove recreant to your duty, your name shall be despised.

Another thing may require a little explanation. Moses was the voice or agent of God, in the olden-time; he was the oracle of truth—so should you be—your words, like his should be true words. Never be swerved from this duty by any temptation. To speak the truth in love, is the cardinal distinction of a good Odd-fellow. As to your brothers of this order, feel that you are authorized by the high position you now occupy, to correct their errors and irregularities. As to your brothers of the human race, be true everywhere and to all.

Thus should you manifest the attention you have given to the lessons of this order—thus shall you show to the world that ours is an institution of true moral influence, rising upon the broad basis of universal brotherhood—opening its doors on the right hand and on the left—imparting the beautiful and sacred sentiments of friendship and love, it sends forth its initiates, clothed with the dignity of truth, without which, all professions are uncertain and insincere, in which they became harmonious and effectual.

Brother, you have now been instructed in your duties and privileges as a member of the Scarlet Degree, and in conclusion, I declare you in the name of the Independent Order of Odd Fellows, and by its authority duly promoted to the fifth or Searlet Degree.

The Regalia of the Fifth or Scarlet Degree is a *white collar*, trimmed with *scarlet* ribbon or fringe. It may be ornamented with a *rosette* of white, pink, blue, green and searlet. Usually worn at the point of the collar in front.

*The Death Scene.

RUM AND TOBACCO.

The old idea that alcohol is food has been utterly exploded, and the *Prtish Medical Journal* says that it is simply eliminated as alcohol from the body, and retards the process of digestion. Political economists declare against the monster alcohol, and aver that instead of increasing the national wealth, it sinks it by the million every year. The penal, reformatory and charitable institutions of the country are filled with the victims of the drinking custom, and honest men pay the taxes.

The progress of temperange has made the liquor-venders and the liquor-drinkers ashamed of the appropriate names of their resorts. No one hears, in this country, of an ale-house, a porter-house, a gin-shop, a dram-shop, but only of restaurants, offices, saloons, sample-rooms, etc. It would be half the battle if we could compel the liquor sellers to put up truthful signs; if, where there are license laws, a man was required by law to have in large letters, on the front of his house, "Licensed Liquor Store," or the words, "License to Sell Intoxicating Liquors!" Why not? It would be simply the statement of the truth; as when, in some States, we see signs, "Licensed to Sell Gumpowder." And it were no more than the truth, could the liquor-dealer be made to see, whenever he looked up to his sign, some such announcement as "Tipping Hall" "Drunkard's Resort," or "Gateway of Hell." But men hate to look truth in the face about their evil practices.—*Advance.*

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News of the Week.

The City.

The excitement about fires does not quench so easily as the flames, for no sooner is one fire out than another kindles. Two days after the last great fire, over a block of buildings in the north-western part of the city was burned. They were all of wood, and chiefly small cottages or stores of wood occupied by foreigners. On Wednesday last, the large jewelry store of Giles Bros., and Hollister's carpeting establishment on State St., near Madison, was totally destroyed, and only the stability of the walls on either side prevented the destruction of a large wholesale dry goods house on one side, and the book store of Jansen, McClurg & Co., on the other. The loss was near half a million. On Sunday the oil ware-house of the Michigan Southern R. R. took fire, it is supposed by incendaries, and was totally consumed, all that the fire department could do being to save elevators and factories near by. On Monday morning a fire was discovered in a store on North Clark St, and was extinguished; when it was discovered that preparations had been carefully made to burn and blow up the building. The owner is under arrest. The National Board of Underwriters has recommended all insurance companies to withdraw from Chicago after October 1st, unless the city authorities take further measures to prevent conflagration. Eleven companies have already temporarily withdrawn.—Two of the Chicago morning papers have commenced sending their Sunday editions to the country by special trains. This wholesale Sabbath desecration began with a train to Milwaukee last Sunday.

Country.

A fearful calamity visited the vicinity of Pittsburgh on Sunday last. A terrible storm burst over the western and northern portions of the city, and especially over Allegheny and suburbs. The abrupt and narrow defiles between the hills on which these cities are largely built were gorged with the flood which swept houses, bridges and all things in its way. The loss of life was mainly among the poorer portion who lived in the lower lands. One hundred and six dead bodies were recovered Monday, and the loss is supposed to be between two and three hundred. —Heavy and destructive storms swept over Milwaukee on Friday last, and over Michigan during the night and Saturday.—Much damage was done in various localities. St. Joseph, East Saginaw, Ann Arbor, Ft. Wayne, Ind., by wind and lightning. A severe storm visited portions of northern Illinois on Sunday doing great damage. The loss of property from storms along the Ohio in the vicinity of Cincinnati is great from a storm on Sunday night. The Ohio rose nearly five feet in a few hours.—The Beecher-Tilton scandal is yet undecided, although the report of the committee is expected this week. The opinion of the press generally is that Beecher's letters and actions in the case indicate guilt.—Gen. Custer, who is leading a military expedition westward through an unexplored portion of Montana has sent back his first report. The expedition is progressing finely with plenty of grass and water on the way. The Indians are hostile in that section, but have not yet opposed the march.—A waterspout burst over the town of Eureka, Nev., Friday, killing twenty persons, destroying a great deal of property, and washing out the Central Pacific railroad track. Thirty houses were swept away, the flood lasting half an hour.

Foreign.

—Despatches from Vienna dated July 27th, tell of destructive storms on the borders of Moravia. The town of Azall was overwhelmed by a torrent. Sixty-four houses were demolished, and but few of the inhabitants escaped with their lives. The railroads were badly damaged in every direction.

MADRID, July 26.—A terrible landslide occurred at Alarra, in the Province of Navarre. The overhanging rocks fell upon and utterly destroyed the village. The disaster was so sudden that few if any of the inhabitants escaped. Two hundred corpses have already been recovered. A Carlist magazine exploded last week at Quisa. Thirty men were killed and a large number wounded.

—Advices from India represent that there are fears that the cholera has broken out among the 50,000 pilgrims who are assembled in Poore for the Juggernaut festival.

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CHICAGO, July 27, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$ 1 11¼	
" No. 2	1 07¾	1 08
" No. 3		1 01½
" Rejected	90½	91
Corn—No. 2	62⅞	63¼
Rejected	61	61½
Oats—No. 2	47	48
Rejected		45
Rye—No. 2		90
Flour, Winter	5 25	7 75
Spring extra	5 00	5 50
Superfine	3 50	4 75
Hay—Timothy, pressed	13 00	17 50
" loose	8 00	15 00
Prairie, "	6 00	9 50
Lard		11¾
Mess pork, per bbl		22 70
Butter	20	28
Cheese	10	12
Eggs	13½	14
Beans	1 80	2 05
Potatoes, per brl, new	2 00	3 50
Broom corn	04	09
Seeds—Timothy	2 75	3 20
Clover	6 00	6 60
Flax		1 75
HIDES—Green and green cured	07	09¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	53
Unwashed	27	33
LIVE STOCK. Cattle, extra	6 10	6 40
Good to choice	5 25	6 00
Medium	4 75	5 10
Common	3 00	4 50
Hogs	6 50	7 05
Sheep	3 00	5 00

New York Market.

Flour	$ 4 90	11 60
Wheat	1 23	1 35
Corn	78½	81
Oats	74	80
Rye	1 09	1 12
Lard		12⅝
Mess pork		21 75
Butter	17	27
Cheese	10	12½
Eggs	22	23

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ,*

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Topics of the Time.

TILTON'S ARREST FOR LIBEL.—The fearful case in Brooklyn drags its slow length along. Mr. Beecher still maintains a silence that ought to be very painful to his friends. He says that he may have given bad advice to Mrs. Tilton, but never did or said anything wrong. His friends say he may have insulted her but never committed adultery. Oliver Johnson of the *Christian Union*, the New York *Herald* and *World*, with a few religious papers, are down on Tilton in the most approved fish-woman style. A few newspaper correspondents are very much concerned for Christianity if the charges are proved true. Frank Moulton won't testify because the Committee have pre-judged the case. Frank Carpenter gives the lie direct to Oliver Johnson. Tilton is now under arrest for libel; and chaos reigns. Meantime, the whole country is sick and tired of the awful story and longs for its definite proof or disproof.

COLLEGE BOATING.—Now that the betting, drinking and swearing attendant on the College Regatta are done for a year, it will do no hurt to spend a moment in considering the relation of such sports to education and religion. Young men in college need exercise. Boating and ball play are forms of amusement where interest is excited, muscle developed, and the general effects are good. Let them be continued. College regattas, base-ball matches and other like things take too much time from books, make animals instead of men, promote drunkenness and ill nature, are generally demoralizing. At Worcester, Mass., on the regatta week the Bay State House used to be filled with a crowd of drunken rowdies from Boston and New Haven, whose conduct would have been a disgrace to a parcel of Modoc Indians. What can be done? Colleges can prevent these things just as they can wipe out college fraternities, if they choose. Why don't the faculties do it then? Because people patronize them while they continue their shamefully inefficient management. What shall we do? Send your children to Wheaton, Oberlin, Otterbein, or some like institution where Christianity and education go hand in hand.

PATTON VS. SWING.—This case is still attracting public attention, the latest developments being an article in the *Evangelist* and a rejoinder in the *Interior*. The whole case, as it seems to us, is a very plain one, and the division of sentiment respecting the matter seems strange. Mr. Swing was in a church that has standards affirming that certain things are, and certain others are not taught by the Bible. To these standards Mr. Swing has pledged himself by his ordination vow, which is a solemn oath. His preaching seemed inconsistent with these standards to one of his brother ministers, and he asked presbytery to decide whether they were or not. At the trial the defendant saved the presbytery the trouble by asserting that he did not believe what the standards asserted, and that other members of presbytery were in the same boat. That is, Mr. Swing don't believe that the Confession of Faith teaches Bible truth; though in order to get into the body that tried him he must assert that he did, and his defense was that they didn't believe it any more than he did. Synod is now to decide whether presbytery did right in acquitting a man of any wrong who told them to their faces that the Book of Discipline they affirmed to be founded on and consonant with God's Word was a lie, and that they knew it. Of the parties to the case we know but little. We heard Dr. Patton's inaugural and it seemed like an ambitious attempt to say a great many words. He seemed, however, to be candid and to suffer most for lack of a definite object. Prof. Swing we have heard preach several times, and have read some sermons that we did not hear. We think him a dangerous man. Dangerous not because of his abilities, which are not likely to cause alarm, but because he preaches a gospel of sentiment, flowers and pictures, and art and goodishness that is perfectly welcome to the carnal heart and entirely hostile to the Gospel of Christ.

THE WAR OF RACES.—The Governor and Lieut. Governor of Mississippi have asked for United States troops to control the next election; they say, in order to make it just. The people of Vicksburg protest against the request. Say they don't want any United States soldiers there and never did. If outsiders don't interfere there will be no trouble. The press of the country is of course divided in sentiment. Those that believe we have no reason to complain of the Republican party, and something dreadful will happen if the men who stole four or five thousand dollars apiece are not all sent back to Washington, want the soldiers sent down. The opposition seem to think it unnecessary. There is a lack in the South of a proper feeling toward the freedmen. This is proved by the wild outcry against the Civil Rights bill and mixed schools. The intermingling of blacks and whites is a fearful thing, and one that cannot be permitted. If attempted it will break up the whole educational system. This is the talk of men who were nursed by black women, hundreds of whom have children whose yellow skins prove that their fathers have been able to endure at least the remote presence of Africans. For such people to bawl out about persecution because they are required to treat black men with common decency sounds very much like the yells of a cross pup when well whipped. The northern States paid the bills for the South in times of peace, protected them in times of war, and got such men as Ben. Butler and John A. Logan to look up their slaves when they ran away. As the fitting return for this contemptible dough-face-ism, the South made a rebellion and killed five hundred thousand men. They were whipped; lost their slaves, and had to go to work. Now they are in mortal fear lest the "niggers" get too close to their children. It is about time such nonsense was stopped, and if Federal troops can accomplish the end, send them down.

The Corner-stone Laid, and What Came of It.

[A DREAM.]

BY J. L. BARLOW.

All past was St. John's day! It's daylight was gone!
Completed the farce, and the actors withdrawn;
And sweetly a quiet was nursing the air,
Late shaken by drum and the trumpet's rude blare.
I sought for my couch, and as swiftly, it seems,
My spirit passed on to the valley of dreams,—
Where, struggling and noisy, were gathering together,
The kings and the knights of the apron and feather;
Who now, as matter of import, seemed weighing
The probable end of that corner-stone laying;
For yet upon some pressed the troublesome thought
That little of good to their craft had been wrought,
By this reckless endeavor to strengthen their sway
O'er a free, thinking people, by pomp and display.
And true, 'twas a sight, then and there to behold
The weaker ones swagger and try to look bold,
As Past Master Reynolds spoke up and said—
(While all the soul in him was shaking with dread,)
"Hurrah for our craft! The stone we have laid,
In spite of all efforts the cowans have made.
Let Carpenter plead—the Blanchards look sad—
Stoddard, and Stratton, and others feel bad;
Let now their petitions like snowflakes flow in—
Papers and lectures all add to the din;
Yet, though the people as one should agree,
Nothing can stay what the craft shall decree.
We've a half million men, all sworn to obey,
And never a secret to cowan betray;
And knights by the thousand, all armed and all drilled,
Awaiting the edicts their masters have willed.
Our men now the best of the offices hold:
The rest by our cunning and skill are controlled.
Ours be the task all the leaders to lead;
Each one's strong passion to culture and feed;
With a 'good place' bait the minister's soul,
While a 'fat brief' shall the lawyer control;
Give the physician his coveted 'ride';
Set the politician an 'office' astride;
Let the editor's subscription list grow;
And the merchant brother's 'coffers' o'erflow;—
Look well to these, and the masses will be
Pliant as wax in our hands, and——as free."
Thus to the craft did the brother declaim,
Striving the Grand Master's zeal to inflame;
But he like a statue sat still in his place,
And vacantly smiled in the Past Master's face;
Till, rousing at length, he spake out on this wise,
And much, I perceived, to the other's surprise:
"Brother, give me your attention,
And a thing or two I'll mention
'Bout the work we've just now ended
And the craft you've loud commended.
Your strong zeal is quite inspiring;
And we know you've been untiring
To make—in and out of season—
Th' worse appear the better reason.
We've had, 'tis true, our nice parade,
And beautiful the show we made;
Rousing much the rabble's wonder,
And, too, something much like "thunder."
And the 'Antis'—Yes, we've beat 'em;
Or, at least, we tried to *cheat* 'em;
But we meanly tried to dodge it
By our use of Justice Blodgett.
May the fiends all blow their blast on't,
For we ne'er shall hear the last on't,
Then, the prayer of our Grand Chaplain!—
Bend we like a youthful sapling?—
Stupid!—Let a panic seize us,
When we pray in name of Jesus!
Shall the cowan's din, though awful,
Make us do what's so unlawful?
Much I fear their profane barking
Is gaining fast the people's harking.
List you, brother, and be weighing
All the words to you I'm saying;
Though my thought your spirit soften,—
Don't we come to light too often?
We forget the maxim taught us,
And the 'Antis' nigh had caught us.
You know the strength of Masonry
Lies in the deepest secrecy;
So, we'll backward now be reaching
To sublime and ancient teaching.
Though you've spoken well and truly,
There are many yet unruly;
Still some pastors we can't euchre
With position or with lucre,
Who, nor man nor devil fearing,
Will not turn for threat or sneering.
There's more conscience than we thought for,
When the thing is fairly sought for;
And very much we are surprised,
The Press is not all subsidized.
Churches, too, have broke th[illegible]

Binding them to our bell-wether;
And, my brother, I'm suspicious
That these signs are unpropitious!
We are troubled, as the seas are;
While the "Antis," as the bees, are
Busy with their type and presses,
Prin ing off their sharp addresses.
Long we've laughed, and tried to flatter,
But 'tis now no laughing matter;
For our foes are having feeders—
Fast are growing through seceders.
None can tell our real number,
Counting out the useless lumber.
We may strut and crow like bantics;
Still, each meeting of the "Antis"
Finds, despite our execration,
Some to break their obligation.
Shall we take this thing in season—
Nip in bud the growing treason?
Or in weakness and submission
Let profanes push on their mission?"
Thus the Grand Master, half fiercely, half sighing,
Ended at once, and for all, his replying.
Then I turned me to hear what the other would say;
And waking, the vision fled swiftly away.

From the Pews to the Pulpit.

AN ADDRESS BY DEACON SILVANUS TOWNE, AURORA, ILL. BEFORE AURORA CONGREGATIONAL ASSOCIATION.

Beloved Brethren:—We recognize in you a class of men called of God, as was Aaron. We believe that God the Father and Jesus Christ gave you the responsible and solemn charge of watching for souls as they that must give account. We feel that it illy becomes us to dictate to you, as you are to preach the preaching that God bids you, and to your own Master you stand or fall. Yet it can never be a matter of indifference to us how you fulfill your solemn charge. For it is the church of the living God, the pillar and ground of the truth of which you have the oversight, and when you so preach the word that God's law and character are vindicated, and the Gospel is so unfolded that sinners are convinced of their guilt and danger, and are led to the Saviour for refuge, we can but rejoice, and are led to exclaim with the prophet: "How beautiful upon the mountain are the feet of him that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."

As you, through your committee, unsolicited and unthought of by me, have given me this appointment, it may not be presumptuous in me to make a few suggestions in regard to the advancement of the Kingdom of Christ.

And, first, we think that the *law* of God, which is a schoolmaster to bring us to Christ, is not sufficiently unfolded. God the Father is in a measure shorn of his justice and judgment while his loving kindness and mercy are unduly exalted. The consequence is, that the convert of to-day does not experience that deep sense of guilt, and does not find that relief in the Gospel which will lead him to exclaim:

"Oh! what mercy flows from heaven,
Oh! what joy and happiness,
Love I much, I've much forgiven,
I'm a miracle of grace."

And hence they go more readily to the beggarly elements of the world for enjoyment. They get up clubs of jolly sisters and introduce into church, sociables, theatricals and other vain amusements.

Second, when you address the pews we think you sometimes unnecessarily burden the conscience. You are apt to quote the example of a Moody or Burnell or a Whittle for us to imitate. Now we do not say that these brethren are out of the path of duty. We certainly rejoice in all of the good they are accomplishing, but we do believe that it will be a sad thing for the church and especially for the ministry, should their number be greatly mulitplied. We think the tendency of the age is to undervalue the settled ministry; the sanctuary where God forever dwelleth, and the church which Christ has purchased with his own blood.

Our opinion is that Christian associations and even Sabbath-schools should be kept in subordination to this institution. If the children of the church cannot attend the sanctuary and the Sabbath-school both, they should abandon the latter, and leave them as mission schools for those who have no other instructions. We also believe that the true condition of the church is to be set in families, which, under the blessing of a covenant keeping God, shall rear and train a holy generation, and thus cause the church to grow within, instead of spending all their energies in making conquests *without*. There are needed Christian farmers, mechanics, merchants and manufacturers to sustain the institutions of God's house. In order to be successful they must devote much thought and labor to their employments, and have capital to carry on their business. True, there are times and seasons when God calls his children to spend labor on his spiritual vineyard, but we serve the Lord by being diligent in business, as well as by being fervent in spirit.

Third, We are constrained to feel that you err in not leading the church in the reforms of the day. Here let me say, that it is not true that these reforms have been, or are carried on outside of the evangelical church. So far as my experience or observation goes, all reforms have been commenced and mainly carried on by evangelical Christians, ministers as well as laymen. But it has been a Gideon's band. It was so at an early day in the cause of temperance. Especially when we abandoned the old pledge that excluded only distilled spirits, and adopted what was called the teetotal one in its place. It was so in the early anti-slavery struggle. In the city of Troy, N. Y., Dr. Beeman was the only minister who stood up with Theodore D. Weld, who was lecturing then, and received the peltings of the mob. Here in the northwest at a later day, we had more help from ministers because we had a strong infusion of Oberlin men, whom we could always count on as true reformers. Here I would say that I could not agree with Pres. Blanchard and others, who criticised the meeting of the council at Oberlin. I thought that God had sustained Oberlin and brought the council there. In anti-slavery times, an Oberlin minister could with difficulty, if at all, be received into any association, East or West; and at this council, the men who had opposed Oberlin principles came and did honor to them in the hour of their triumph.

I am sorry that the cause of peace is not advocated by you, as the subject seems to demand. The successful termination of the arbitration of the difficulties between our own country and England appears to me to be one of the greatest triumphs of Christianity in modern times, and yet, the man to whose influence more than any other we are indebted for this success received very few votes for President, while the man who never would have been thought of for any high office had he not been a successful warrior, was elected.

Nor can we understand how it is that you have so little to say in public against secret oath-bound societies, when their influence is so pernicious. They are drawing our young men into their lodges by scores, and once in, they are rarely ever converted. There is just about religion enough to satisfy the carnal mind, and, as they purposely exclude Christ from their worship, there can be no salvation in them though they profess to go from the lodge below, to the lodge above. We believe the time is coming when we would no sooner allow one of the members of our churches to frequent a lodge and assist in degrading the manhood of others by denuding them of most of their clothing, hoodwinking and cable-towing them, administering to them their horrid oaths and then playing the ridiculous farce of raising Hiram Abiff after he is dead and rotten, and then slaying his murderers,—I say, I believe the day is coming when we will no sooner allow our members to do these things than we would permit them to enter an idol's temple and worship a senseless God. I know you say that the lodge cannot be so bad because some good men, and even ministers belong to it. Why, brethren, there never has been an evil under the sun since Aaron made the golden calf, that could not have been justified in this same way. Our fathers, and some of us, used to drink and sell intoxicating liquor. John Newton was engaged in the slave trade. Dr. Nelson came from a meeting where he was weeping over sinners and went into his back yard to whip a female slave; so blind and inconsistent is poor human nature when partially enlightened and sanctified. Now brethren, what we devoutly desire is that you should lead on the sacramental hosts of God's elect to battle against all sin of faith and practice, in and out of the church, until the peaceable Kingdom of the Redeemer shall be established on the ruins of Satan's empire, and then shall nothing be left to hurt or destroy, in all God's holy mountain. Amen! amen!

Not the Christian Deity.

The religion of Freemasonry is a compound of paganism, Judaism, natural religion and a great number of idolatrous symbols, such as the gavel, square, compass, level, plumb, trowel, bee-hive, hour-glass, scythe, etc. This vile compound is about as far removed from the religion of Christ as hell is from heaven, and all who put their trust in it may look for an eternal residence in the blackness of darkness.

The god of the Freemasons is not the God of the Bible. They recognize and worship a phantom of their own imagination called by them an "*Architect*," a singular without a plurality, which was unknown to the inspired writers. Whereas the God of the Bible and of the Christians is a plurality in unity; so revealed throughout the whole Scriptures. The first verse in the Hebrew Bible contains the name of the Supreme Being in the plural form. The Hebrew name *Elohim*, translated God, is a masculine noun plural, regularly formed from its singular *Eloah*, and occurs about 2,500 times in this form in the Hebrew text, and is frequently constructed with verbs, adjectives and pronouns plural. All which being written by inspiration must necessarily convey the true idea of the Supreme Being.

The plurality is most clearly and indisputably revealed in the New Testament by the names, Father, Son and Holy Spirit three persons in one God. Now the Son and Holy Spirit are ignored, dishonored and discarded in the religion of Masonry, and, whatever indignity is cast upon any one person of the adorable Trinity, is most assuredly cast upon all. If one is rejected all are rejected, as the three are one. All who thus blasphemously insult their Redeemer, and deny the Lord who bought them seem to be in the broad way to the damnation of hell. —Spectator

The Compromise Line.

While standing on the platform in front of the depot, in the beautiful city of C———, a few days since, I saw the passenger train bound for a distant city roll majestically up and halt for a few minutes for the accommodation of passengers. As the train halted the engineer jumped to the ground, oil can in hand, to oil up the machinery. I approached him saying, 'I see on many of the cars the word 'Compromise.' You are a railroad man, I wish you would tell me what it means." "It means," he replied, "that those cars are so arranged as to run either on a broad or narrow track." We began to reflect, and as we looked around we could almost see the letters compromise written on everything that man has had anything to do with. There is one thing, however, that has no compromise in it, and that is salvation. An uncompromising hostility to the devil and all his works is the glory of the gospel of the Son of God. The broad-gauge track on which the devil runs his *compromise* cars, freighted with a liberal, popular, spurious Christianity, begins with, and ends in hell. . . . The compromise tobacco car (there isn't any on the salvation track) is fairly jammed full, and O! the stench is terrible. These D. D.'s are the pastors of those costly churches on the rear of the train. See them with compromise written all over them. It is seen in their "memorial windows" of stained glass, in the costly furniture, in the organ, in the kitchen, in the dining hall, and in fact it is everywhere. The Young Men's Christian Associations with their rooms for pious gambling are on this line. There is one in Cincinnati, where mere boys congregate and take their first lessons in gambling and games of chance. The gambling shop is within a few feet of the room devoted to prayer, and as both are under the control

of the Y. M. C. A. of this Christian city, we may look for the time soon to come that a Rev. Doctor wished for in making a speech before this same society, namely, that we should soon have "regenerated bowling alleys, and baptized billiard tables."

I would suggest to the managers that they put up over their doors the following

NOTICE.

"The way to hell made respectable and sanctified by prayer."

Not long since I saw a young man brought before the police court and fined $200, for keeping a gambling house. His gaming implements were before the court and looked as innocent as those furnished by the Young Men's Christian Association of Cincinnati. It appears a little singular to some that these representatives of a progressive Christianity, under a president of national reputation, should so far degrade the name of Christian and step aside from their proper and legitimate work of saving men, as to do the dirty work of the devil by instilling into the hearts of young men and boys a love for games of chance. Wouldn't it be well for the Mayor to have his police look a little after the institution on Vine street.

However, this is an age of progress, and this is the "compromise line," and if a dozen young men and boys do go to ruin, why you know there are a good many who don't; and a good many of these managers have a reputation yet to make, and the thing must be made popular.

That preacher is on the compromise train who, in nearly a nude state, submits to be led around a lodge-room with a rope around his neck and then binds himself to observe and keep the Christless oath he has taken, under the penalty of having his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea; or, his left breast torn open and his heart and vitals plucked from thence, or his body severed in twain and divided to the north and south, his bowels burned to ashes in their midst, and scattered to the four winds, or the top of his skull smote off, etc. . . . .

Finally, we want to say to compromisers of all grades; your conductor, the devil, has been deceiving you all along. Your train is not able to run the narrow track at all. Instead of taking you through the pearly gates of the New Jerusalem into the grand depot of glory, it lands its passengers in the blackness of darkness forever.—*Free Methodist.*

It is very often said that religious questions have never had a stronger hold upon men's minds than now, and that if unbelief be prevalent, it is not from indifference. President Porter, of Yale College, is not of this opinion. In his recent address to the graduating class, he says: "The real cause of the prevaling unbelief of thinking men, at the present time, is the want of moral earnestness—this and nothing more." We believe he is right in this. Of course the question of God, of creation, of immortality, cannot be wholly ignored by any one discussing the great problems which life and nature present; but the discussion is mainly of such a character as shows that only an intellectual or speculative interest is felt in them. Earnest men grapple with them as questions far more important than any other questions, questions of very life or death. But the light, airy, not to say flippant way, in which the gravest problems that can occupy the human mind are treated by those who claim to be the leaders of thought, shows that all real and deep sense of their importance is wanting. Men conscious of their spiritual need, hungering and thirsting after righteousness, seeking after God, penetrated with the majesty of an eternal existence, are never dilettanti delighting themselves with fine phrases and glittering theories. Sin and death, heaven and hell, God and eternity, are not matters to be played with, and in all truly earnest souls, doubts as regards them will fill the soul with agony. In ten thousand journals and magazines, men are talking about religion, but their easy self-satisfied tone is the best proof that it has no real hold on their spirits.—*Churchman.*

The Grange Promotes Worldliness.

The Constitution of America grants its citizens to worship God according to the dictates of their own conscience. When the grange or any other society resorts to indirect threats to startle those not favorable to it, it becomes every true citizen's and Christian's duty, spiritually to rally to the rescue of those who contend for our cherished liberties, and "fight a good fight with good faith," thus becoming entitled to the welcome plaudit, enter ye "into the joys of thy Lord," fearing "not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell."

The grange is looking forward to the day when it expects to control national affairs, suppress railroad monopolies and political rings. This it does not hope to accomplish by rendering good for evil. It is rapidly rising, and with its big "I," floating high in its banners it expects all arrayed against it to clear the track as it comes along.

It is said the grangers expect to establish their own schools and churches. It is acknowledged to be a secret society. They also claim not to be a political society, but in a recent article in the Cincinnati *Times* it is stated that "they finally expect to revolutionize a political world." Here is another conglomeration of truth and falsehood to which the devil resorts to allure, more successfully, those who are not steadfast and easily driven by every wind from a new doctrine.

I cannot see how one has renounced the world and put on the Lord and him crucified, can join the grange without crucifying the Lord anew and putting him to open shame. I have known brethren to prefer the grange meetings and festivals to church meetings. Alas! where the treasure is there will the heart be also, and where the carcass is, there will the eagles gather together.

The object of the grange is to enhance worldly interests. Therefore, those who lay up treasures in the grange, lay up treasures upon earth instead of in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. He that is of the earth is earthly, and he that soweth unto the flesh shall reap of the flesh corruption, but he that soweth unto the spirit shall reap of the spirit life everlasting. O! "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you."

Those who join the grange have erred from the faith and pierced themselves through with many sorrows. The great teacher said it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Ye grangers, know ye not that ye cannot regain one lost soul were ye to gain the whole world.

He that forsaketh not father and mother, etc., is not worthy of me. Take no thought saying, what shall we eat, or what shall we drink; wherewithal shall we be clothed? Wherefore be not too much concerned in temporal affairs, being fully assured that he heareth the ravens, and that a sparrow falleth not without his notice. Sufficient unto the day is the evil thereof.

To the mortification of many I have known brethren whose chief theme even before and after meeting was the grange. Alas! of the fullness of the heart the mouth speaketh, and how can a fountain yield water both bitter and sweet.

The grange is highly esteemed among men, and that which is highly esteemed among men is abomination in the sight of God. Now how can his followers belong to that which is an abomination. Be not deceived, God is not mocked.

In latter days perilous times shall come. The love of many shall wax cold. Many shall give heed to seducing spirits. Cyrus Bucher asks, "Do those that join the grange become better according to the word of God?"

As soon as a member begins to sympathize with the grange there is a falling away, and the minute church members join the society they manifest a spirit foreign to that possessed by the Lord. The grange has a seal by which they buy and sell among themselves, and those who have not the seal cannot transact business. Mark! The grange surely is the beast spoken of in the Revelations, that shall rise and all those who have not the mark, or the name of the beast, can neither buy nor sell.—*J. C. Yoder in the Christian Family Companion.*

ROMANISM.—The church of Rome is the same everywhere; elastic in form, unbending in aim. There is a dream on our soul when we imagine there is a Romish church different from that to-day amongst us. It is no different here from there. Its priests are largely imported; its increase is from abroad; its liturgy of another time; its spirit as foreign to that one of this country as death to life. It may talk about protection or recognition, it means lordship. It is cunning enough to wait the best opportunity. It means to defeat self-government whenever it can. Its attacks upon our public schools show its hatred toward enlightenment of the masses, and were we to "feel" the public sentiment toward its policy, with nothing but desires for the purification of popery, we must cry an alarm to America. We are in peril! The same influences are operating here as there. With a cunning that has grown shrewder for centuries of practice, this enemy of progress has planted itself here to create its deathly influences. The quiet of the past has been on account of feebleness. Know ye not that its agents have hovered about our legislative halls, greedily gathering the larger share of all donations to charity; that priests have amassed millions by assessments on day laborers and housemaids, showing what they could get if they had the wealthy to beg from, that they are building everywhere for future victories?—*Rev. C. M. Griffin.*

PEACE AND WAR.—Sydney Smith describes, as only Sydney Smith could, the consequences of being too fond of "glory." And by "glory" he meant war with all the attendant and consequent evils. He says:

"We can inform Jonathan what are the inevitable consequences of being too fond of glory. Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot; taxes upon every thing which it is pleasant to see, hear, smell, feel, taste; taxes upon everything that comes from abroad or is grown at home; taxes on the raw material; taxes on every fresh value that is added to it by the industry of man; taxes on the sauce that pampers man's appetite and the drug that restores him to health, on the ermine which decorates the judge and the rope which hangs the criminal, on the poor man's salt and the rich man's spice, on the brass nails of the coffin, and the ribbons of the bride, at bed or board, couchant or levant, we must pay. The school-boy whips his taxed top; the beardless youth manages his taxed horse with a taxed bridle on a taxed road; and the dying Englishman, pouring his medicine which has paid seven per cent. into a spoon that has paid fifteen per cent., flings himself back upon his chintz bed which has paid twenty-two per cent. and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for burying in the chancel; his virtues are handed down to posterity on taxed marble, and he is then gathered to his fathers to be taxed no more.

The man whose heart is set on an office will find an opportunity at every turn and corner to throw his lines around a voter. So the man who sincerely desires to bring men to Christ will find his chance to talk to men, without cant and without whine, in the field, at the forge, behind the counter, in the court-room, on the street, wherever he is thrown in personal contact with them. Only let him follow the Spirit's leading and he will be surprised how frequent are the opportunities too sow good seed when one really *wants* to sow it.—*Advance.*

Notices.

State Convention for Missouri Sep, 1st, 1874, at Brashear, Adair County.

Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa.

WANTED.—More men to go and do likewise. Samuel Hale, of Medina County, Ohio, has been an indefatigable worker in our good cause. Among other commendable deeds, Bro. H. secured a number of *Cynosure* tracts on the grange, and distributed them in several townships in this county, and as a result, where the tracts went in advance, not a single lodge of grangers, so far as I can learned, has been formed, although efforts have been made to do so. It is only necessary to give the farmers a few facts in advance and they will escape the snares of these sharpers and swindlers.

J. P. STODDARD.

State Convention in Missouri.

After consulting with many of our most earnest co-laborers, in the field of reform, we have decided to call a State Convention to be held at Brashear, Adair county, Mo., commencing Sept. 1st, 1874. This Convention is auxilary to the National Christian Association, opposed to secret societies, and we solicit the co-operation of all persons throughout the State of Missouri, in sympathy with this movement, to aid in making this convention a grand success. Let every county throughout the State, send one or more delegates to the convention, and in counties where no action is taken, let some one come that is in favor of reform. The convention will immediately succeed the session of the annual conference of the U. B. Church. Some of our National renowned lecturers will be present. G. W. NEEDLES.

Vice-president for the State of Missouri.

Convention Work, La Salle County, Ill.

We, the undersigned citizens of La Salle county, Ill., believing that secret societies, and especially those bound by oath, are contrary to the principles of Christianity and subversive of republican equality; and believing that the time has come for an earnest and united effort to resist the influence of the secret orders, both in church and state, do hereby call a convention to meet in Ottawa on —— day of ——, 1874, to devise means to effect this object, and to transact such other business as may come before the convention. To the *Cynosure* subscribers, and all ohers opposed to the secret orders in La Salle county.

It is proposed to call a county convention to meet in Ottawa some time during the coming fall. We wish the names of at least a hundred citizens of the county signed to the above call before the time and place are fixed, and the call published. Will all those who favor such a convention send me their names, and such other names as they can procure, to be signed to foregoing call. Direct to H. H. HINMAN,

Farm Ridge, Ill.

Reform News.

—Rev. Joseph Travis, delegate to the National Convention at Syracuse from the Illinois Conference, lectured in Brooklyn on the Relation of Freemasonry to American Civilization to a good audience, many of whom were Masons.

—The General Agent, J. P. Stoddard, is attending the Ohio State Convention, which began on Tuesday in Darby Chapel, Union county.

—Bro. Kiggins will confer a favor by sending to this office his present address.

—Bro. Stoddard writes that he has been speaking constantly since the Syracuse Convention. Successful meetings have recently been held in Ohio at Brunswick, York, Lodi, Chatham, River Styx, Berea, Wadsworth, Strongsville and Dover. There are many items of interest and encouragement which he has not time to repeat, but mentions a vast change for the better in Medina county.

Lectures in Middlebury.

CENTER POINT, IND., July 27, 1874.

Editor Christian Cynosyre:

Rev. W. M. Givens, of Center Point, Ind. has delivered three lectures against secret societies in Middlebury, Clay Co., Ind. His first lecture on Odd-fellowship was well arranged, and proved that this secret organization of a very late date, was unscriptural, not benevolent, and on a poor financial basis. He was fiercely attacked by some of the valiant young adherents of the lodge; but he showed them by their own books and reports that they were a Christless, lifeless, and bankrupt organization, detrimental to the social, political, and religious progress of the American people.

His second lecture on Freemasonry was principally devoted to the subject of the religious, social, and political bearings of the hydra-headed society. His quotations were entirely from their own authors and lecturers, wherein he showed that they positively exclude the name of Christ from their books and organizations. His third lecture revealed the initiatory ceremonies of the first, second and third degrees. The initiatory of Master Mason, is especially barbarous, cruel, and unbecoming in an enlightened age. Mr. Givens understands his business as a lecturer, and knows whereof he speaks, having been in his younger days a member for twelve years in this craft. He was favored with large audiences and good behavior, with the exception of last lecture, an old Mason behaved in an unbecoming manner. Middlebury is a hot bed of secrecy, but the lodges found the lecturer firm and resolute.

W. H. LONG.

Correspondence.

Great Granger Demonstration in Gentry Co., Missouri.

ALBANY, Mo,. July 22, 1874.

Yesterday was big granger day in Gentry county, and all the faithful attended—and more of the unfaithful—to hear what T. R. Allen, the state's great talker had to say about the middleman.

THE DAY

Came, and was all that could be wished, being cloudy enough to keep the atmosphere cool and comfortable, and with it came Allen, so, also, came the various grange organizations. Banners trimmed with flowers, others decorated with agricultural impliments, painted by home artists, carrying us back full fifty years to the days of wooden mould boards and pruning hooks, before the inventer, manufacturer and middleman had brought utility and comfort to the granger's door, were held aloft by men and women who looked flat—yes highly flattered, by the conspicuous positions they occupied in the procession. The morning was consumed in processioning through the public streets of this village, and thence to the grove, where a basket dinner was jumped through without ceremony, most of the grangers being hungry enough to eat a middleman without salt or pepper. Then was

ORDER CALLED

and the crowd assembled about the speaker's stand to the number of full one thousand, when T. R. Allen was introduced to the audience, who found him to be a seedy looking individual. of rather an easy manner, but no address, sporting on his vest the Masonic skull and cross-bones. Under the efficacy of his voice the concourse soon dwindled down to about two hundred. For three long hours the occupant of the platform continued to harrangue the ever changing, tired-looking, weary-acting members of the grange, who felt they must hang on or leave their State speaker without hearers. The address was a mere repetition of the cry we read in every granger paper and hear from every granger mouth. He advanced nothing new, except it was to urge the members of the grange

TO POLITICAL ACTION

in that sly Masonic manner all observers can easily discover and appreciate, telling them it was their duty to act in politics *all together*, but at the same time to keep political discussions outside the grange door. Now this simply means—grangers must all support the ticket "put up" for them, and that those who object will be made to feel the pressure of the institution bearing upon them to a degree that will keep them outside the lodge door, where discussion can take place. Like Masonry in the church it is those who object that create all the trouble and who are to be "brought to the block."

THE SYRACUSE CONVENTION

and the gentlemen there assembled gave Mr. Allen a great deal of trouble. Immediately after paying a high tribute to the Masonic organization, he swooped down upon that convention with all the terror of his eloquence. Especially severe was he upon Mr. Greene, whom he stated he knew personally, and gave the following as his reason for knowing that gentleman can not be trusted.

THE AMERICAN FARMER'S CONGRESS

was organized in Tennessee a few years since and the organ of that congress, *The American Farmer's Advocate*, was published by Mr. Greene at Jackson, Tennessee. A movement was inaugurated to combine this association and the grange in that State, and while the matter was in debate Mr. Greene visited St. Louis and in the office of *Coleman's Rural World* met this fellow, Allen, and then and there he succeeded in drawing Greene into a statement that the consolidation was about to take place and that he, Greene, expected, in that event, to be made secretary of the State Grange, and his paper to be made the State organ of that institution. This is the amount of the indictment made by Allen against Greene. Now hear the latters *exact* words: "I did not either acceed to or oppose Mr. Greene's views while he was present, but immediately, on his leaving me, I turned to the desk and wrote to Gen. Vaughn, of Mississippi, who had been appointed by the National Grange to organize Tennessee, warning him against giving Greene the offices mentioned, and this is how the grange soured on Greene's stomach."

Now this unblushing scoundrel, Allen, as shown by his own statement, has the impudence to go about the country putting his name to his own infamy, and denounce the man to whom he played the part of Judas as untrustworthy, and at the same time he advances not one iota of evidence against Mr. Greene's honesty or integrity of character. The words of Dogberry should be changed by Mr. Allen to—"write me down a sneaking villain." "Oh, shame, where is thy blush?" Allen well knew Greene to be an Antimason. He and the Mississippi General are both Masons, and again the bond of brotherhood was used to destroy an honest man's character and business. This same organization, has, without doubt, followed Greene from place to place, for Allen continued: "Greene then continued to denounce the grange movement as he had done before, and was driven from Jackson to a little town in Illinois, out of the frying pan into the fire; for still continuing his abuse of the order he was driven from here and is now, I believe, located at Indianapolis, Indiana, where I suppose he will be permitted to remain, if he behaves himself and quits abusing his betters."

Could impudence go farther. A man going about the country, stirring up strife and discord among communities himself, dictating what others shall say and how they shall conduct themselves? Mr. Allen will find that any and all orders that cannot bear discussion will eventually go down, and that the blood and treasure expended so lately to secure free speech and protection to all men was not in vain. Certainly, Allen is the right sort of a man to preach, not to one, but to all secret organizations.

THE DUTY OF MOBBING

objectionable persons was indirectly urged upon the grangers by Allen, the object of his speech being Geo. W. Needles, one of the proprietors of the *American Freeman*, an anti-lodge paper published at this place. Said Allen: "It is a wonder to me the thing has not been done; but it speaks well for you as a Christian community that you permit this man to dwell in peace among you." Put this on top of the fact that this question of mobbing Needles has actually been discussed in grange meetings, you have the incitement to, and the spirit of mobocracy fully developed in the community.

But Mr. Needles is well posted in this same style of eloquence. A few years ago he stood up as

AN ABOLITIONIST

in a slave-holding community and uttered his sentiments in spite of the same kind of threats that are now hurled at him. He was then almost alone, now he can depend upon a small army of supporters who neither fear to be seen or heard when occasion offers, and who will know how to make themselves felt if pressed to the wall. If a mob war is to be inaugurated we know of no better place in North Missouri for the trial to be made than Gentry county.

HE CAME AND IS GONE

and not a ripple remains to tell where the great gun of the State Grange fired his blank cartridges. All are disappointed, for all expected something extra fine from the long heralded Allen, and were regaled with the same "claptrap" every granger has at his tongue's end. On the grounds were several gentlemen who had left the order who denounced this thing as a piece of the same old humbug.

POLITICAL CONCUSSING

began immediately on the dispersion of the crowd, arrangements being made to send representatives to the Democratic State convention, and in local politics the fathers of the grange and leading Democrats have combined on a Democratic ticket composed mostly of grangers which the farmers of the lodge are expected to rally to. Last evening

A FESTIVAL

for the benefit of the South Methodist Church was given, in the expectation that it would be well patronized by the grangers from the county. Few of them however, attended, as a wag remarked, they evidently employed no middlemen, expecting to hand their contributions direct to the Lord, to avoid having it tolled by trustees.

ZEKIEL HOMESPUN.

College Secrecy.

AMHERST COLLEGE.

AMHERST, Mass., June, 1874.

Editor Cynosure:

DEAR SIR:—There are at present the following Greek-letter fraternities represented in Amherst: The Delta Kappa Epsilon, Alpha Delta Phi, Psi Upsilon, Chi Psi, Chi Phi, Delta Upsilon. All the first five are secret and the latter is an *anti-secret* fraternity. As a member of the latter, which has been ever at swords' points with all the former, my opinion must be taken with allowance.

In the first place, the Alexandrian and Athenian societies, the open ones, to which most of the students belong, have been nearly ruined by the diversion of the ability and interest of the college to the secret societies. Thus "Oudens" have little opportunity for improvement in debate, and this latter result is most cruel in its effects.

All the Greek-letter societies, the anti-secret among them, require only a few negative votes, two or three, to reject a candidate; hence you can notice the selfish and exclusive tendency of them all. Let a man be a little peculiar; let him be wanting in social standing; let him come undeveloped, or have the misfortune of coming from a country high school instead of a fitting school, and thus let his abilities be unknown, and the chance is that he will find himself throughout his course excluded from all opportunity for improvement and practice in debate.

The exclusive spirit thus shown at first becomes constantly more and more developed into a feeling of caste, which will do anything and everything for a brother, and anything and everything against a member of another society. Manhood and its demands for respect are ignored, and an aristocratic feeling developed, which is ruinous to religious interest and false to all true self-respect.

But if it stopped here we might be thankful. There has not been an election since I have been in college, four years, that has not been planned and run by secret societies. They have, though constituting less than one-half of the students and not two-thirds of the talent, absorbed nine-tenths of the important offices. A single one has had orator for three years. "Oudens" and "Delta Us," the anti-secret society men, are excluded from all positions that are elective. F. S. Hatch well said, in a speech on the college stage, "The Olio Board and editors of the *Student* should be chosen for ability. They ARE CHOSEN TO KEEP THE PEACE." Not a year but sees class-harmony destroyed by a clique in the graduating class. My own is no exception. At the election, Merrill, the "Ouden" and anti-secret candidate, received thirty-two votes (counted by six tellers from the different societies,) in succession. He was declared elected. The secret society men, whose slate had been broken by being discovered, were very angry. Some of their own men had gone back on them *secretly*, and some did the same openly in disgust at the trick and in hopes office might be saved them for their aid in electing Merrill. The secret society men bestired themselves and induced men enough to swear they had voted for the other candidate to invalidate Merrill's election; and though there had been two evident frauds on their side, the class declared the election void, and class day was broken up. There had been a revival interest. How long did it last?

It is an undoubted fact that the secret element favors making these societies "*bumming*" institutions. The secret oath, the absence of all witnesses, the natural tendency to use facilities for vice, the tendency of evil to the dark, explain. One secret society was deprived of its charter in my Freshman year for its excess. To-day two others stand before the faculty on a similar charge. At the "Psi Upsilon *Drunk*" last week, the men were noisy and threw bottles at the policeman's head, refused admittance to the faculty and probably some will be expelled. Only two societies in college work and do not "bum," the D-K-E. and the anti-secret society. The culture obtained in these, judging from the record of their debaters and writers and declaimers, is most invaluable. But I don't see but we anti-secret society men hold our own with any of them, and that without secrecy. Our fellowship is as close and we are as ready to drill each other as any of them. I know we work; that our debates are inspiring, and this for three years has given us the first Hardy prize in debate. The faculty are, says Prof. Snell, "convinced that the societies are an evil, but they feel powerless to meet it, and think they would exist clandestinely if they did not openly." Prof. Clark Seelye styled them a "nuisance," and Pres. Stearns says he "wishes there wasn't one in college." The younger men in the faculty feel differently.

Of course the oaths of the different societies are unknown. We sometimes hear of men roughly used at initiation. Most of them are very expensive. A D-K-E. from Yale, present at the D-K-E. initiation at Amherst, said their oath was too shocking for him to take; that he heard them promise to vote for each other and stand by each other through thick and thin. And *they do it!* There was a prize debate recently—a D-K-E. on the committee of award, and one on debate. Every one thought the D-K-E. spoke poorly, and yet this D-K-E. committee voted for him every time. They took advantage of a meeting recently to elect seven out of eight "Social Union Debaters." Such is the selfish spirit generated in men, unconsciously perhaps even to themselves. I have seen Christian men so blinded by society ties that they did the meanest things, and were not ashamed. Our own anti-secret society is exclusive and selfish, more than I wish, but it is open and cliques are forbidden in its constitution. Its numbers are full; there are forty members, and we mean business. But if all these pests of societies could go down I could see my own go without a regret, dearly as I love it.

Yours truly, GEO. Y. WASHBURN.

DENISON UNIVERSITY.

GRANVILLE, O., June, 1874.

Editor Cynosure:

For the past two years there have been in operation in this institution laws forbidding students to join college secret societies. Strong efforts have been made for the repeal of the laws. At the annual meeting of the Board of Trustees in June, 1873, the two fraternities here, the Sigma Chi and Beta Theta Pi, sent in a joint remonstrance to the Board. This might, perhaps, have helped their cause, had they not shown the "cloven foot" by adding a threat with the remonstrance. The trustees were given to understand that, unless the obnoxious laws were repealed, the combined influence of the two fraternities throughout the country would be used against the college.

Within a few hours, however, they concluded that to threaten was poor policy; so they sent in a request to have the threat removed from the paper. The request was granted, but the laws were not repealed.

The spirit of fraternity men and their sympathizers has been shown lately in another instance. Candidates to the Freshman class are required to sign a pledge not to join a college secret society. It has transpired that nearly all of the class which is to enter the coming year have signed an agreement to leave college rather than pledge themselves not to join secret fraternities. A desperate attempt was made by appeals to "class-spirit," by intrigue, by flattery and by brow-beating, to get the entire class to rebel; which might have succeeded but for the decided stand of a few men, who saw that the scheme was planned, not "to secure the rights" of the class, but to help the failing fortunes of the secret orders. Several who were seduced into the agreement are sick of it now. By its exposure and failure, the scheme bids fair to help rather than hinder the progress of truth in this college.

GEO. L. MASON.

Around the Lakes.

OBERLIN, July 25, 1874.

Editor Cynosure:

In my last communication I mentioned a Master Mason who aided me in combatting Romanism. I had some talk with him regarding his Masonry, found that for ten years he had not attended the lodge, thinking it unnecessary; that during the war, Masonry did him good service, though he admitted that arguments drawn from the benefits received were based on the selfishness of men. He read the *Cynosure* I handed him through, and read the "College Secret Societies" until he was thoroughly converted, as he said. He thought it would hardly do for a man n his position to subscribe for the *Cynosure*. Altogether I found him a pleasant acquaintance and a man who will rejoice in the triumph of the cause for which we labor, but is not quite ready to deny himself sufficiently to bear his share of the burden. One of the two adhering Masons whose acquaintance I found was a bright, merry Irishman, a former student of Trinity College, Dublin, who had advanced to the dignity of Royal Arch in the Emerald Isle; but did not seem to care whether the Masonic "school keeps" in America or not. He played cards, danced, smoked, flirted, enjoyed himself, and, like a true Irishman, tried to make everybody else enjoy himself. I shared a three-foot berth with him without the least inconvenience. He never swore, and after I had once declined the offered cigar and the egg 'with a little brandy on it,' as well as the invitation to join in the dance or at the card table, he was too polite to annoy me with further solicitations of like nature.

I might have accepted the last two invitations without compromising my reputation with the boat's company as a Christian or gentleman, for cards and dancing seemed to be indulged in equally by saint and sinner, ladies and gentlemen, young and old. From observation and conversation with some of the church members, it seemed to me that when away from home on a pleasure trip, Christians are apt to throw off wholesome restraint together with their usual cares and perplexities. Pardon me for wearying your readers with such an extended account of my trip. I will close here and at some future time give some account of Oberlin

[CONTINUED ON 12TH PAGE.]

OUR MAIL.

James A. Clark, Prospect, Pa., writes:

"Let us encourage one another's hearts and strengthen one another's hands, believing and rejoicing that Jehovah reigns and must reign till he hath put all enemies under his feet. I will be pleased to forward subscriptions to your office. So far as I know we have no anti-secret association in our county, but we have thirty-three United Presbyterian congregations which may be regarded as anti-secret societies, whose session (the pastor and ruling elders) may be regarded as their executive committee, when no special committee has been appointed."

This is certainly a strong force, and if its works and faith are in proportion to its capabilities, Butler county and vicinity should be thoroughly converted to the evil nature of the lodge.

A. Bruce, Dillsboro, Ind., writes:

"In our village we have two small churches, Methodist and Presbyterian, struggling for life. When asked the reason, I point to no less than four secret societies, two of them to my knowledge loaning money by the thousands at ten per cent. And just so long as we worship God and Mammon, fellowship Christ and Belial, commune light with darkness, just so long the church must go to the wall, for the children of darkness are wiser in their generation than the children of light. Press on in your noble work, God is with us. I was an abolitionist in the good old days of rotten eggs and boulders, and never dreamed to see slavery destroyed in my days. Behold, what hath God wrought? Is it possible I may live to see the church in this land arise in her purity and might, and in the Master's name, shake off this other league with death and covenant with hell. Let us work on. Who knows how soon we may reap the victory."

David Mumma, Decatur, Ind., writes:

"I am doing what I can for the *Cynosure*. It's just the paper for the times. Let the banner against secrecy be unfurled."

J. H. C. Lowe, Ft. Branch, Ind., says on renewing:

"I thought I would not take it [the paper] any longer, but the men of secret lodges are so down on the paper I thought I would continue. It hurts their feelings every time they see it. I keep it lying on my counter free to all."

W. C. Day, Greenwood, Ind., writes:

"I hope to be able ever to assist in the good work in which the *Cynosure* is engaged."

Rev. S. H. Kellogg, Swansea, Minn., writes:

"Please continue the paper. I remember, with pleasure, your visits to Wayne, Ill."

Hiram Sears, Pearson, Coffee county, Ga., writes:

"I have taken the *Cynosure* two years and like it very much, and wish it could be circulated all over the world. I have been waiting to get subscribers to send with my renewal, but have failed to get more than one. This is a hard place to get subscribers, as it is a thinly settled part of the country, besides, Freemasonry has considerable influence here."

J. Beattie, West Zanesville, O., writes.

"There is not much light in this place in regard to the craft, but hope if we get your paper circulated we will stir up some of them."

James Squier, Trempeleau, Wis., says:

"I have no idea of stopping the *Cynosure*. I fully sympathize with you in your work against secret organizations, and, aside from that, I have no paper whose religious tone so fully harmonizes with my own views of Christianity. I like it because it is not afraid to speak out against the revelations which are eating out the vitality of Christianity, making it a social form."

Isaac Halsted, Johnstonville, O., writes:

"I find, many times, that it is very inconvenient to be poor, but still feel that I can hardly spare the *Cynosure*. I see, by the papers, that Chicago has again been visited by a terrible fire; hope you are not very heavy losers this time."

Poverty is truly an inconvenience often, but also a blessing to the humble and contented follower of Jesus. The fire did not come within half a mile of the *Cynosure* office.

S. Davis, Ansonia, Conn., writes:

"I should be glad to see in the *Cynosure* a paper so truthful, so temperate, so consistent with the word of God, and yet so convincing that I could not really read it myself but recommend it to others."

Rev. S. A. Gilley, Platteville, Wis., writes:

"The *Cynosure* is becoming one of the best family papers published. Every department is well supplied with good, profitable matter."

John Cassiday, Charleston, Iowa, writes:

"I should like to have about twenty of the twenty-five member's tickets. I think I could dispose of them, and if I succeed may call for more."

This request has been handed to the Secretary of the National Association. Correspondents will notice that it is a great convenience here to have such matters on different pieces of paper. There should be a thousand friends at work in this way getting members.

Isabel Barland, Eau Claire, Wis., writes:

"I cannot get along without the *Cynosure*; we think it the best and bravest paper that comes to the house. We hope to be staunch supporters, and we regret that we are not able to do more for it in procuring subscribers."

B. Williams, Warren, Ill., writes:

"I am doing what I can for the reform by scattering tracts and papers on the cars, in the streets, on the 4th of July, and amongst the show caravans. I think Elder Bernard's Reminiscences of the Morgan Times a real clincher."

B. J. Cole, Jacksonville, Ill., writes:

"I have been busy circulating 'Thirteen Reasons why a Christian should not be a Mason' among the so-called Christians of the Masonic order. I happened in the Y. M. C. A. meeting the other night, and, after meeting, I circulated several of the above. One very enthusiastic member, a high Mason, and who holds a very "soft" position here as a Doctor in one of our State Institutions, remarked, upon reading the title of the pamphlet, that Masonry was the right bower of the Association, or words to that effect. I am surprised upon looking about me, that there are so many professing Christians who are Masons. They are the ones I am working on, and think I can count on one or more who are thinking over the matter strongly. It has astonished me the way some Christians treat the subject. I have offered more than one books to read, and they would'nt touch them more than they would fire. I am satisfied that some portions of Finney are true. I have had very good Masons lie to me to keep their secrets, and to justify Morgan's murder. Send me the paper as I shall anxiously look for each and every number, and may God bless you in your work."

Forty Years Ago.

Important Renunciations.

The *Anti-masonic Christian Herald*, Feb. 19, 1829, contained the following:

We, the undersigned, having formally associated with the Freemasons, deem it our duty, without intending to increase excitement or to wound the feelings of our Masonic brethren, publicly to declare that the system of Freemasonry is, in our judgment, of a tendency, on the whole, pernicious to the moral habits and dangerous to the civil and religious institutions of our country.

LEONARD BLEECKER, New York.
LEWIS TAPPAN,* "
REV. MATTHEW LARUE PERRINE, D.D. Auburn.
REV. JOEL PARKER, Rochester.
REV. CHAUNCEY EDDY, Penn Yan.
HENRY BRADLEY, Esq., "
LEANDER REDDY, "
SAM. BUCKINGHAM, "

*Mr. Tappan had not long before renounced Unitarianism.

William Morgan.

[The following letter, dated Linden, Ala., Jan. 8, 1829, was sent to the editor of the *Niagara Courier*, N. Y.]

Fourteen years ago this day I fought by the side of Capt. William Morgan at the battle of New Orleans; and you may judge of my feelings when, a few days since, I first learned, from reading one of Gidden's almanacs (our newspaper editors suppressing all information of a nature tending to expose Masonry), that he had fallen a victim to Masonic vengeance for exposing the mysteries of the order.

Although my acquaintance with Capt. Morgan was not of long duration, it was yet necessarily of such a nature as to induce me to form a high opinion of him as a man of sound and honest principles; and, as a soldier, none surpassed him. Whatever reasons, therefore, may be assigned for publishing his revelations of Masonry by those who have removed him from the midst of society, I am satisfied, from my personal knowledge of the man, that it was something beyond the mere desire of gain,—he must have conceived it a duty which he owed to a deceived and endangered community to expose a system of wickedness and folly, or he never would have braved the fate which he must have been aware awaited him—loss of character, if not of life. Let this be as it may, however, he has rendered a service to his country that should entitle his memory to respect. With my regret for the untimely removal of a fellow-being to the world of spirits, and for the perversion of the rule of right which could induce men of respectable standing in society to plan and execute so great an outrage upon the laws of their country, still I cannot but rejoice at the effects which are resulting from this unlawful proceedure. The institution of Masonry is shaken to its center; its pillars are broken, never to be restored; and it is fast coming to naught, as well here as elsewhere. May He "who rides in the whirlwind and directs the storm" speedily work its utter ruin! . . . .

WM. P. S. SIMONS.

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11. Beginning of the Gospel.
"	12.	i. 16-27. The Authority of Jesus.
"	19.	i. 45-48. The Leper Healed.
"	26.	ii. 14-17. The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5. Jesus and Sabbath
"	9.	iv. 35-41. Power over Nature.
"	16.	v. 1-15. Power over Demons.
"	23.	v. 14-24. Power over Disease.
"	30.	v. 22-23, 35-43. Power over Death.
Sept.	6.	vi. 20-23. Martyrdom of the Baptist.
"	13.	vi. 34-44. Five Thousand Fed.
"	20.	vii. 24-30. The Phœnician Mother.
"	27.	Review.

LESSON XXXIII.—AUG. 16, 1874.—POWER OVER DEMONS.

SCRIPTURE LESSON.—MARK v. 1-15; Commit 8-15; Primary Verse 15.

1 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains;

4 Because that he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshiped him.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountain a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

GOLDEN TEXT.—"For this purpose the Son of God was manifested, that he might destroy the works of the devil.—JOHN iii. 8.

TOPIC.—"Deliverance to the captives."—LUKE iv. 18.

HOME READINGS.

M. Matt. iv. 1-11—The Temptation of Jesus.
T. Matt. xii. 22-27—The Blind and Dumb.
W. Matt. xv. 21-29—The Gentile Girl.
Th. Matt. xviii. 14-21—The Lunatic Boy.
F. Luke viii. 26-40—The Man in the Tombs.
S. Acts xvi. 16-34—The Spirit of Divination.
S. Rev. xx. 1-10—The Devil Destroyed.

TOPICAL ANALYSIS.

The Slave of Satan, verses 1-3.
Human help Unavailing, " 4, 5.
Afraid of Jesus, " 6, 7.
Delivered from Bondage, " 8-13.
At the Lord's Feet, " 14,15.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

On the south-east of the Sea of Galilee, about seventy-five miles from Jerusalem, were ten cities (called *Decapolis*, a word meaning ten cities), Gadara was one of these; it was the capital of ancient Perea.

What is the first topic? Who was the first to meet Jesus? (verse 2.) What is meant by an unclean spirit? (verse 12; Luke viii. 27.) Have we had a lesson about men possessed with devils before this? (July 12; Mark i. 21-27). Where did the men dwell? (verses 3, 5.) What was he doing? (verse 5.)

What is the second topic? What had men tried to do for him? (verses 3, 4.) Had it done him any good? Do men expect to cure sin?

What is the third topic? Who had invited Jesus to the country of the Gadarenes? Why do you suppose he went? Who invited him to come down from heaven? Why did he come? (John iii. 16; 1 Tim. i. 15.) How did the man feel towards Jesus? (verse 7.) Why do you think he was afraid? Are not sinners generally afraid of Christ? Who has made them afraid?

What is the fourth topic? Had Jesus come to torment the man? What did he do? (verses 7-13.) What did Jesus come to destroy? (Heb. ii. 14; 1 John iii. 8.) Will he do it? (Rev. xx. 10, 14.) How did he cast out the devil? (verse 8.)

What is the fifth topic? When they came out to see the man, what changes had occurred? (verse 15; Luke viii. 35.) How many exchanges had the man made? (See how many you can name.) Was he free now? Who was his master? How many masters are there? (Only two?) Whom do you serve? How did the people feel towards Jesus? (verse 15.) What request did they make (verse 17.) What request did the healed one make? (verse 18.) —*National S. S. Teacher.*

The Uses of Miracles.

In the Old Testament they mainly helped men to see and know God in greater reality. Aids they were to knowledge and faith—as the visitation of angels; or as "God spake unto" Abraham and Jacob; as the "bush burned and was not consumed," as one fleece was dry and one wet, etc. Special usefulness and help to the men was often their end, also, as the ram caught in the thicket beside Abraham's altar; the rift of the Red Sea, doubly useful to help the Hebrews and to bury the Egyptians. The New Testament miracles were mainly for special benefit to persons: as bread for five thousand out of five loaves; "healing all manner of sicknesses," and raising the dead, etc. The Gospel and Acts are cabinets stored with these wonders. But some

of the New Testament miracles were wholly for signs and seals, as the "star in the east;" the dove at Christ's baptism; the voice from the cloud, which the people thought was thunder; crucifixion scenes, etc. A child might be allowed to put it thus: God is so full of goodness to man, that his goodness spilled over; the common ways are not enough in which to bless men; so he has extra ones called miracles. Surely all of Jesus' miracles were to do extra good to people. He never did a miracle to hurt any one but Satan and that herd of swine the evil spirits elected as tenements; and hadn't they better be in the sea than that two men be raging among the tombs? Those men, cured and cleansed from foul spirits, were they not worth the race of swine? Evermore, some good to man comes from the miracles of our blessed Jesus. Good and only good was *in* and *from* them.—*Illustrated Bible Studies.*

Zion's Herald thus epitomizes what it considers necessary to make the Sunday-school service a fruitful one: With much more thought and common sense, and infinitely less machinery; with more the aspect of a school for study, of careful, fresh and interesting instruction, and less that of a singing school, a festival, or a public holiday; by thoughtful arrangement; by adequate provision of text books; by the presence, hearty co-operation, and personal service of the pastor (his Sabbath labors in some other way, if necessary, lightened); the hour, or two or three, for sacred study and exposition may be made the most fruitful of present and ultimate good of any of the appropriate services of the Sabbath.

—In connection with the Sunday-school lesson the views of Martin Luther on the appearance of evil spirits found on the 11th page will be profitable. Also read the encounter of Christian and Apollyon in "The Pilgrim's Progress."

Home and Health Hints.

Tomatoes.—This is the season for stomach disorders among adults, as well as cholera among children. To meet this condition nature and art (for tomatoes were classed as poisonous before cultivation,) have contributed a safe remedy. Chemists say the tomato possesses a substance analogous to calomel, and call it vegetable calomel; and prescribe its use for a stagnant liver. It excites the glandular system of that organ, opening up its sluices and urging the elimination of bile; as it has been found a larger quantity of bile secreted and worked into the food in process of digestion insures a better state of health. For this reason they advise a free use of the tomato.

Onions are not used one-tenth as much as they should be, said an eminent professor to his class. They contain a substance identical with arsenic, which is known to aid so materially in the case of nervous diseases and weaknesses, skin disorders and general good-for-nothingness. It is said even horse-jockeys understand some of its virtues, so they pin a small parcel of arsenic to the horse's bridle, and are not surprised at seeing a poor old superannuated beast measure his course on the race ground, or draw heavy loads, with comparative speed and ease. It brightens the eye, and makes the hair sleek and glossy. Workmen, living or working near an arsenic mine, have been known to increase in flesh and strength; and guides in mountainous districts have been known to go for days with only a few berries or herbs and a small allowance daily of arsenic. This may account for the brilliancy of skin among the Jews. Probably four days out of the seven their food is prepared with onions or garlic; and a very beautiful girl, of Chicago, once told me in confidence, that this beauty of skin in herself and four sisters was due mainly to their forenoon nap and onions twice a week. I write this especially for the mothers and farmer's wives; for if it will bring this much-abused fruit into more constant use, I shall feel repaid for the time spent in writing this article.

Pick Your Flowers.—All lovers of flowers must remember that one blossom allowed to mature or "go to seed" injures the plant more than a dozen buds. Cut your flowers, then, all of them, before they begin to fade. Adorn your rooms with them; put them on your tables; send bouquets to your friends who have no flowers, or exchange favors with those who have. You will surely find the more you cut off the more you will have. All roses, after they have ceased to bloom, should be cut back, that the strength of the root may go to forming new roots for next year. On bushes not a seed should be allowed to mature. Violets will bloom longer, and sweet peas will bloom all summer, if no pods are allowed to mature. When lilies are picked as they bloom it has the effect of strengthening the bulbs and hence of improving the growth for the succeeding year.—*Y. F. Rural.*

A Substitute for Waterproof.—Good Scotch tweed, which has been rendered impervious to rain, is recommended in the place of ordinary waterproofs. The process of treatment is given as follows: In a bucket of soft water put half a pound of sugar of lead, half a pound of powdered alum; stir this at intervals until it becomes clear; then pour it off into another bucket, and put the tweed therein, and let it be in for twenty-four hours, and then hang it up to dry without wringing it. Garments thus treated are said to withstand the wildest storms of wind and rain.

Early Breakfast.—What has that to do with farming? A good deal. When a boy, we were taught by hearing it repeated over and over again, that it was a good and healthful thing to get up early and work before breakfast; not only to do the chores, but saw wood, hoe, mow, and do many other kinds of work that must be done on a farm. We didn't believe it exactly then, but thought it might possibly be because we did not like to get up early. We had heard the old saying that "the early bird catches the worm," and we were perfectly willing he should do so, and take him for his breakfast, after which he might be in good condition to enter upon the regular daily duties that devolve upon every well-behaved and prosperous bird. We tried working before breakfast for many years, from sheer necessity, and in obedience to the commands of parents, who certainly meant well; and then we tried it for several years afterwards, because we were poor, and needed to work all we could, and we are bound to say, after so many years of early experience, that it is not well for mankind to do much before the morning meal, and we would not advise farmers to do it.

Washing Bed Clothes.—It is said by some, wash in warm water; by others, in cold water. We know that water will cause shrinking. A large, fine rose blanket, washed at three different times, shortened six to seven inches each washing. In the centre it pulled up and made a shapeless thing. We were told to wash in warm water, and rinse in water of the same temperature. It was done, and with perfect success. The blanket is even longer and more even. The shrinking seems to take place on the sudden change of the temperature from warm water to cold. The gradual cooling and drying afterward does not seem to affect it any; so the slow change in the temperature of frozen fruit leaves the fruit unhurt.

Farm and Garden.

Seasonable Hints.

It will not be too late except in certain localities, to plow up a poor pasture field or meadow after the grass is removed and sow corn for fodder. There are thousands of acres covered with dasies chiefly (six daisies to one grass), which would yield a bountiful crop of excellent corn-fodder if the seed were not put in sooner than the middle of July. If not wanted for fodder, let the crop be plowed in for green manure Last season the writer sowed four bushels of corn and four bushels of oats (eight bushels per acre) on the 15th of July, and plowed the heavy crop under about October 1st.

Do not neglect to furnish domestic animals of all sorts with a constant supply of pure water. Cows cannot yield a full flow of milk when they do not have access to water when they are thirsty. The writer's cows drink more than half a barrel of water every day. When a cow is thirsty she needs all the clean water she can drink. A pailful of pure water is quite as refreshing to a cow, and a horse also, as a cup of cold water to a person when he longs for a draught from the cool mountain spring. Water should be kept constantly in the metallic fountain in our poultry yard, where every fowl, even the smallest chickens, can drink without difficulty. It is surprising to note how frequently fowls want water during the hot days, when their wings droop and their tongues are extended.

Do not fail to wage an incessant warfare against the horde of noxious insects that are making fearful ravages in the fields, gardens, and fruit-orchards. Crush every tent caterpillar before a clump of eggs are deposited for a brood next season.

If your cabbages are infested with any of the seventeen species of worms and bugs which prey upon the cabbages in New Jersey, spend a few minutes now and then to crush the pests.

Pinch back the long canes of the raspberry and blackberry bushes, or they will injure their hardiness and vitality by overgrowth. By pinching off half an inch of the terminal buds, the canes or twigs of any sort, they will cease to grow longer for a few days, and will grow stalky and more hardy. Let the buds of all luxuriant grape-vines also be pinched off. There can be nothing gained by allowing vines to grow to an undue length.

Pinch off two-thirds of the fruit on young trees. Many small fruit-trees are ruined by being allowed to overbear. The growth of a young fruit-tree is of far more value than a few specimens of fruit.

If ornamental trees or fruit-trees of any sort have nearly ceased to grow for want of moisture in the soil, pile grass, weeds, straw, coarse manure, coal-ashes, or saw-dust around them a few inches deep and over an area of six to ten feet in diameter, then apply a few pails of water, and the fading trees will revive and grow.

If you wish to produce large and hard cabbage-heads, place a box or board on a bench, fill it with rich stable manure, then pour on water until a high colored liquid begins to leak out. At evening pour a pint of this liquid fertilizer around each growing plant. During hot and dry weather the soil should be drawn back from the plant to the depth of about one inch, and the liquid applied and covered with the mellow dirt.—*N. Y. Observer.*

How to Feed Fowls.

At this season of the year, feed corn morning and evening; but in cold weather give warm feed, such as small potatoes boiled, and corn meal mixed with them; give them occasionally chopped onions. Give them sometimes, also, pepper or ginger in their feed. Chickens should drink from a running stream; but also keep a couple of small troughs, putting clabber milk in one, and in the other water. In the water put, now and then, a little copperas.

Their nests may be square boxes filled with cut straw. For nest eggs use imitation eggs made of clay baked hard in the oven. These last four years, so there is no need to leave a real egg in the nest.

A Word of Advice.—Remember, young farmers, that every forkful of manure wasted is an ear of corn thrown away. Every load of manure that is permitted to leach out and run down the hollow, is a load of corn thrown into the river. Remember that every time you raise fifty bushels per acre, when you might have raised seventy-five, you add fifty per cent. to the cost of producing your crop. This fifty per cent. is what makes the rich farmers.

The Christian Cynosure.

Chcago, Thursday, August 6, 1874.

EDITORIAL CORRESPONDENCE.

TISKILWA AND PROVIDENCE.

July 27, 1874.

Mr. Pierson, Mr. Fosdick, and Rev. Mr. Baker and wife are the chief reliance of the cause in Tiskilwa. Both of the latter have preached as "United Brethren in Christ," and always shut the church against Freemasons. And now that health has failed and years increased, they are living here as a sort of minutemen for God. They are blessed in their children who are settled in life according to the "desire of their hearts,' as those who delight themselves in the Lord have the promise.

I preached yesterday at Providence in the morning to a fair congregation in the Congregational church, and here in Tiskilwa in the Baptist church last night to a good congregation. I have done but little for the College, but I preached directly on the relation of secret societies to the cause and kingdom of Christ, and something, I trust, has been accomplished.

Rev. David Todd, of Providence, is a blameless Israelite in whom is no guile. He makes religion respected by a consistent life; and if he had health equal to his talents, he would be more than an ordinary minister of Christ. His congregation is interesting and intelligent, and are of the sort of people who loathe the lodge. But this dark force makes its way into every such church as Satan did into Eden. And the grange folly has humbugged some of Mr. Todd's people. They will soon quit that, but its slime will linger on their souls after the serpent is gone.

Here at Tiskilwa, there is a little accumulation of property, and the lodge reigns over it. The Baptist minister, Dr. Webb, a Mason, is said not to have been near the lodge for thirteen years. If not, it must be he sees something wrong in it, and he is sinning against God and his people by keeping silent on the subject of Masonry and allowing his young men to be sworn and swindled in the lodge. But if he sees nothing wrong in the lodge, it is his duty, as a man, to come out and defend it from our attacks. Rev. Mr. Tullis, whom I met at Moline a few years since, is here in the Methodist church, as Masonic and wily as ever. Meantime there are good and holy men here. I have just visited an old Methodist brother, Mr. Fosdick, who says his people are "shutting up their eyes hard because daylight is coming." And daylight is coming. Yours in Christ, J. BLANCHARD.

MONMOUTH COLLEGE.—THE SECRET FRATERNITIES NO LONGER ALLOWED.

Monmouth College, of Monmouth, Ill., is among the strongest and best of the Western colleges. Certain apostles of the secret fraternities are said to have visited Monmouth from Knox College in Galesburgh, and left the eggs of mischief and folly which make up these mimic brotherhoods of the old pagan mysteries. The *College Courier* (Monmouth) was brave and defiant before our national meeting at Monmouth, declaring that "faculties had found they must choose between tolerating these fraternities and empty halls," etc. Since our meeting the Senate of the College have taken the action quoted below from a late circular:

SECRET COLLEGE FRATERNITIES.

The relation of the college to secret fraternities was brought before the Senate at its special meeting in March. The whole subject was referred to a committee, consisting of James Dawson, Esq., of Washington, Iowa, Rev. R. A. McAyeal, of Oskaloosa, Iowa, and R. W. McClaughry, Esq., of Monmouth; who reported at the late meeting in June. The report was adopted by a vote which was nearly unanimous. It is as follows:

"WHEREAS, The existence of secret fraternities in the colleges and universities of our country, with all the private advantages that may be claimed for them, are felt and conceded to be an evil by most, if not all, boards of instructors and directors conducting and controlling their instructions; and,

WHEREAS, The large majority of the graduates of these institutions, after they have become engaged in the active duties of life, upon sober second thought, are ready to declare that with all the advantages, amusements and fascinations connected with these societies, yet it would be better in the aggregate that they were not in existence at all; or, that the evils connected with them far counterbalance the advantages; and,

WHEREAS, Such societies, in their workings, necessarily create an aristocracy of interests, which operates more or less against the rights of the uninitiated, founding the claims and opportunities of promotion upon other grounds than those of true merit; and,

WHEREAS, The great proportion of the founders, supporters and friends of the college are sincerely and deliberately opposed to the existence of these institutions and desire their entire absence from the college, many of whom refuse to contribute to the endowment fund while these societies continue to exist; therefore, resolved:

1. That the Senate, with a sincere desire for the best interests of the students and the college, does hereby most earnestly request these societies to disband as soon as practicable, and all students to refrain from all connection with secret college fraternities whilst members of this college; and we make this request upon the ground of our confidence in the honor, candor and magnanimity of the members of these associations, and of all students, and upon assurance of their loyalty to and ambition for the entire and triumphant success of Monmouth College.

2. That it shall be unlawful for any student of this college hereafter to become a member of any secret college fraternity, or to connect with any chapter of such fraternity."

It was ordered that the last resolution be added to the Statutes of the college as Sec. 4 of Chapter xiii.

This subject has been for years earnestly discussed by the friends of the college. It was pressed on the attention of the faculty and senate by earnest remonstrances of individuals, and by the action of various ecclesiastical bodies, and particularly by that of the Synod of Illinois. The position taken has been reached after careful deliberation and protracted discussion. Those who have an undoubted right to determine the policy of the college, have laid down the law; it only remains for the students to yield to it implicit obedience and for the faculty to enforce it faithfully. The assurances given the undersigned by members of different fraternities, that there will be no attempt at resistance or evasion on their part, and the determination of the faculty to enforce the law as fully and impartially as any other, warrant the hope that the views of the founders and friends of the college, as expressed by the Synod and Senate, will be faithfully carried out, and that all such fraternities will speedily disappear from the college. It is proper to remark here that this policy is not peculiar to Monmouth College. It was adopted long ago by some of the oldest and largest colleges in the land, and scarcely an institution has been established by any denomination within the last few years that has not incorporated the principle of the absolute exclusion of secret fraternities in its fundamental law.

BEECHER, BOWEN AND TILTON.

The readers of the *Cynosure* have enough of the above persons in the deluge of moral defilement which now overwhelms the American press. In ten thousand villages the question is mooted anew over every daily paper, "Is the greatest light of the American pulpit an habitual adulterer and unclean person?" While the country was still, and the three persons above-named were, as I profoundly believed, destroying the churches of this country with a religious literature in which the "god of this world" had so mingled lies with truth that the whole compound was a lie, the *Cynosure* kept holding up the truth on this subject so that it grieved some who hated to believe that the families all over this great country were taking moral and religious poison, every week, from the columns of the *Independent* and *Christian Union*.

It is hoped that, now the avalanche of filth has turned to a water-spout and burst, those friends will see that it was well that the people of this country should know that all the religion of the country was not represented by H. W. Beecher, as, in fact, none of it was. If Mr. Beecher were dead to-day, who would know what he believed or taught, a year or two hence? But the vain and shallow thing which the Bible calls "the world," is, and constantly has been, represented by him

The weak and foolish multitude clamor, and the press, the multitude's echo, discusses, through dreary columns of scandal, the question, Is Beecher guilty of adultery with a wretched woman, who says he is and that he is not, and then flies right to Beecher's side from her *home*, her *children* and her husband!

Well, these three things *are* true, and have been published and known long since:

1. That Bowen hired Oliver Johnson and Theodore Tilton to edit the *Independent*, *while* he knew that neither of them believed the Bible, and even took a written bond of Johnson not to publish his infidelity in the paper.

2. Theodore Tilton pretends to no belief or morals even, but says he has "acted like a fool," which is true.

3. Beecher, from his entrance on public life, has acted on the same selfish, atheist principle, which led him to stand up and marry Mrs. McFarland to Richardson, when she had stolen an illegal divorce from Indiana, by keeping her debased husband ignorant of her acts; though he and everybody knew there was no pretense of adultery in the case, which Christ says is the only cause of divorce.

What principle has a man who sets Christ's authority at nought, to keep him back from anything which inclination calls for and policy deems safe?

It Must Be Discussed.

Mr. Dougall, of the New York *Witness*, lately spent three days at the Ocean Grove meeting, and on returning to his office found a huge pile of communications awaiting him; among them were six on Masonry. He publishes the full list, with some judicious remarks to correspondents, and writes thus of the lodge discussion:

"Masonry appears to be the most interesting topic with letter-writers. Six of the above articles are to be added to a score or more on this subject previously received, for which we have not yet found room. About half of the whole are in favor of Masonry and about half against it. Those in favor generally scout all arguments on the other side, for the simple reason that the writers, not being Masons, know nothing about Masonry.

The progress of Christianity will sweep away all the works of darkness, among which we reckon the secrecy of secret societies. This is an element which can never be necessary in any free country where the object and the means used to attain that object are good. The one hundred more or less of different kinds of secret societies by which the community North and South is honey-combed, to the injury of its general interests and of equal justice, must fall before the advance of enlightenment and Christian principle, but they will fall faster by promoting Christianity than by direct opposition.

Some of the letters take exception to an alleged charge that Freemasons cannot be Christians, a charge which was never made so far as our knowledge extends. There is no saying what Christians may not be or do without ceasing to be Christians. We have no doubt that there have been Christians engaged in selling intoxicating drinks, Christian slaveholders, Christian polygamists, and Christian Masons; but that does not make rum selling, slave-holding, polygamy or Masonry consistent with Christianity."

The *Witness* is emphatically a people's paper and has for some time published communications both for and against the lodge. The fact is evident that secrecy is before the people, and must stand the examination of reason and experience. It is hardly necessary to predict the end.

NOTES.

—The corner-stone of the City Hall of Oswego, N. Y., was laid by the Masons, who had their pagan date and a notice of their work chiseled into the stone. Close by on the building is the warning, "Post no Bills," which keeps off all other advertisers, thus giving the order a complete and perpetual monopoly.

—The First Baptist Church, whose fine building was destroyed in the late fire, have decided to rebuild in the vicinity of Thirtieth street, two miles and a half south of the old location. This will leave a large and central portion of the city with a single church, the First Methodist.

—From the letter of Bro. Harris, of Delevan, Wis., we learn that Elder Jacob Knapp, who died last winter at Rockford, Ill., was a worthy cotemporary of Colver, Stearns, Bernard, and others of the Baptist denomination. He stood with them in opposition to the lodge. Their teachings cannot have been wholly lost; the Baptist churches will yet return to their pure principles, and, as in the first grapple with the lodge, dis-fellowship the iniquity.

—A monthly reform prayer meeting has lately been started in Tiskilwa, Ill., against the anti-Christ of the lodge. There are others held at Wheaton, and at Howell, Mich. Would there were one regularly maintained in every community. The redemption of our churches and nation waits only until our faith gains this victory. Why should there not be in every neighborhood where "two or three" may meet, a meeting of this kind?

—The *United Presbyterian* thinks the *Interior*, of this city, "on United Presbyterian ground" on the subject of Masonry. The latter says, "We like that way of putting it, because on that theory a survey of the situation would show that we cover their ground so completely that there are only one or two little patches sticking out to show that they are under us." If one of these patches is dis-fellowship of the lodge, it must be confessed that is neither a small one or of little importance. But the Presbyterian, and all other churches of Christ, must soon see and abhor this system of abominations.

—Last winter a suit for libel was decided against an Odd-fellow lodge in Cleveland, Ohio. Lately a suit for damages has been brought against a lodge of the Knights of Pythias in Cincinnati by a widow, for alleged mal-treatment of her husband's person in the initiation, causing his death. But now we have the greatest case. A Major Burrell some time since took the first degree in a Masonic lodge in Hoboken, New Jersey, but being unable to take the second and having enough of the sham fraternity, he has instituted a suit to recover the initiation fee with interest.

—J. F. Phillips, of Hendricks County, Ind., sent us extracts from the Indianapolis *Journal* of June 27th, giving some account of a new political secret organization of that city called "The Enlisted Men." The leaders of this organization are represented as office-hungry plunderers, the vice-president having served two years in the penitentiary for forgery. This order may never achieve the success of the "Grand Army," or of the grange, in politics, but the fact of its existence for this avowed purpose is alarming. The "Grand Army of the Republic has been found out and its capacity and actual use for political chicanery has sunk it in some of the States, but it yet flourishes in New York. Seven new organizations and 1,200 members are reported in that State for the last six months.

—One of the leading newspapers of the country, the Cincinnati *Daily Commercial*, of July 10th, 1874, contains the following protest against the laying of the corner-stone of the Chicago Custom-House by Freemasons, and the exposure of theft of a valuable painting by "brothers of the mystic tie" in Cincinnati. Murat Halstead, editor and proprietor of the *Commercial*, does not believe in secret societies.

A QUESTION WE CAN'T ANSWER.

"Chicago has laid the corner-stone of her new Custom-House with grand Masonic ceremonies. A beautiful set of implements was provided for the occasion, of which the most noticeable were a $200 gavel of ebony and ivory, mounted with gold, and a silver trowel costing $75, helved and ornamented with similar materials."

To the Editor of the Commercial:

By what right or authority does the Masonic order assume the right to direct and control the public ceremony of laying the corner-stone of any public building, the common property of the people, and to be paid for with money taken out of the Treasury of the United States? The Masonic body represents but a small minority of this country, and it is in antagonism to a large majority of the voters, yet on all occasions like that at Chicago it has most presumptuously assumed the direction and control of a purely public ceremony, placing its tools and emblems, at the public expense, as the chief memorials, in the corner-stone of a building the property of the whole people of the United States. It is about time that the pretentious assumptions of this anti-democratic fraternity should be looked to by the outside millions. As a Cincinnati specimen, about thirty years ago a large number of Ohio Democrats, as such, raised a fund by subscription, and sent Miner T. Kellogg to the Hermitage to print for them a portrait of General Jackson, which he did, and it was one of his finest pictures. It remained on public view for nearly a year, and was then spirited into a Masonic Lodge hereabouts, and the general outside subscribers have not been permitted to look at it since. This is hardly "on the square."

MORGAN.

Religious Intelligence.

—The Young Men's Christian Associations of Illinois hold their second annual convention in Aurora, commencing August 6th.

—An Indian camp-meeting is to be held near the village of Saugeen, Canada, commencing August 13. The meeting is appointed by order of the Methodist Indian Council.

—It was estimated that about 10,000 people attended the camp-meeting at Embury Park, near Dayton, O., last Sunday. The services lasted twelve hours, and were conducted in English and German.

—There are about 150 Presbyterian ministers in India, connected with churches in Europe and America, who minister to a Christian community of not less than 30,000, of whom 8,000 are the fruits of missionary labor.

—A powerful revival last winter in Fulton, Mo., made an addition of over a hundred members to the Presbyterian church. Nearly all the students of Westminister College not already converted were brought to Christ.

—Mr. Shreve, a clergyman of Locus Bottom, Va., was lately about to engage in family worship during a thunder storm, when himself and wife were struck with lightning and instantly killed. Others in the room were uninjured.

—There are about 470 churches, chapels and mission-houses in this city, N. Y. If all who are old and well enough were to go to church to-morrow, it is estimated that about 150,000 persons would not find seats, and would be forced to stand in the aisles or stay outside the doors.

—Monmouth College has an endowment of nearly one hundred thousand dollars, only four thousand are lacking. Prof. E. H. Reed, President of the Central College, Ohio, has accepted the professorship of Latin and Hebrew lately resigned by Dr. Doig.

—The Reformed Episcopal church has two organizations in the Province of New Brunswick lately established. Bishop Cummins, the founder of the church has lately been formally deposed from the office of bishop in the Protestant Episcopal church of America.

—Forty-eight thousand persons have been added to the membership of the United Brethren church through the agency of its Missionary Society, which was organized in 1853. The Society has a debt of $5,000 which will soon be removed if present efforts are an indication.

—A great Sunday-school convention was opened at Chautauqua Lake, N. Y., on Tuesday. A part of the grounds are prepared to represent Palestine, a Biblical museum is erected, and some of the most noted Sunday-school men and preachers of the country are to be present.

—The ship which carried the first Baptist missionaries to India, fifty years ago, also carried a sailor-boy, named James Christie, who was converted during the voyage. The sailor-boy rose in due time to be a Christian captain, and at his recent death, in Albion, N. Y., bequeathed $10,000 to the Baptist Missionary Union.

—The Prussian *Protestant Church Gazette* speaks of the dwindling number of students of divinity at the German Universities. It fears that if the decrease continues, half the Protestant churches in Prussia will be without ministers. The principal difficulty is the lack of sufficient salary and the consequent liability of starvation.

—A meeting for the discussion of "ministerial Christianity unity" was held in New Bedford, Bureau Co., Ill., June 24th, and conducted by clergymen from the Wesleyan, Free Methodist, United Brethren and Methodist Episcopal denominations, and was of an interesting and profitable nature, A permanent organization was formed and will hold its next meeting at Manlius Ill., August 25th and 26th.

—The open-air meeting of England is a different institution from the American camp-meeting. With us, the attendants on camp-meetings pitch their tents and stay several days. The English open-air meetings are generally held in the fields or in groves, and only for a day at a time. Sometimes the preaching is from a stand erected for the occasion; sometimes from a wagon or a rock. The people come with their lunch-baskets, prepared to stay all day and go home in the evening. Often there is a deep religious interest among the people at these meetings, and many conversions follow.

—The ladies of one of the Boston churches have undertaken the work of removing worthless books from Sunday-school libraries. It is said that out of 4,000 examined, only 1,000 have been accepted. Other churches had better follow this example. An immense amount of worthless trash is to be found in many of our Sunday-school libraries, and more harm than can be estimated is done thereby. The sensational novel is just at harmful, whether it comes from the Sunday-school or the news-stand, and yet our young people, and sometimes the parents, are apt to justify the reading of such books on the ground that nothing hurtful can come from such a good institution.

—The Bethany Institute of New York is an institution for the training of Christian women for humane and missionary work in this and other lands. The practical knowledge needed for nurses, city missionaries, and religious teachers generally, is acquired, not only by lectures and oral instruction by eminent professors, but by three hours' daily practice. The Institute is at 69 Second avenue, corner of Fourth street, Rev. A. F. Ruliffson, Superintendent. No charge is made for tuition of accepted members, their daily service in philanthropic work meeting their expenses at the Institute. Last year twenty-seven were in training, and positions of usefulness are waiting for more than that number of ladies to-day in New York, to say nothing of the calls from other cities and other lands.

News of the Week.

The City.

Last week from 3:30 o'clock on Wednesday to 4.15 the next day there were no less than thirteen fire alarms sounded in Chicago, all of them for actual fires and four for serious conflagrations. The largest fire was a wholesale grocery, No. 57 and 59 South Water Street, the rear extending back to the ally from Wabash Avenue which flanks the building occupied by E. A. Cook & Co., publishers of the *Cynosure*. The burning building was only the second from this office. Two heavy brick walls intervened however, and the efforts of the fire department confined the fire to the three upper stories of the burning building. The loss on building and contents is placed at $40,000. Many of the late fires are believed to be the work of incendiaries. There is much fault found with the insurance companies; a number of these are bogus affairs with little capital, but plenty of officers and agents to feed. These insure without scruple or regard to valuation of property, and thus present a temptation to incendiary owners. The whole business of fire risks and fire fighting evidently needs reorganization in Chicago.———The Common Council, as was presumed at the time of their election, have taken steps for the erection of the new City Hall by electing two architects last week Monday. These were a German and an Irishman, political men merely, for neither of their plans had the first award. The *Tribune* soon showed the illegality of the proceeding, and to calm the public, the Council at their next meeting elected a third architect. Rumors have been current of heavy briberies in the matter, which are not unprecedented with Chicago aldermen.———To offset municipal abuse a Citizen's Association has lately been formed whose object is not political, but to further the interests of the city in aiding the administration of law, perfecting arrangements for prevention of loss by fire, and furthering enterprises of importance. Many of the leading citizens are connected with the Association.——In spite of a State law against them, two "corners" in grain were engineered through last month. The culmination and settlement on Friday last was marked by great excitement among the grain gamblers. The price of corn, to be delivered, by warehouse receipts, during July, was run up to 90 cts. from 66 cts., the closing price of the day before. Oats fluctuated from 53 to 85 cts during the day. It is likely these speculations have aided the country at the expense of the gamblers, as millions of bushels have been moved, and it is estimated that on corn alone 8 cts. per bushel will be realized on 12,000,000 bushels by the farmers of the north-west.

[CONTINUED ON 12TH PAGE.]

The Home Circle.

Mrs. Teredo and her Family.

"This," said Deacon Hays, "is probably the last ship I shall ever build, and I intend to have her as perfect as possible."

So he selected a beautiful model, and knowing that the owner wanted something very superior, he spared no time nor money in procuring the best timber to be had, and the best workmen to be found. And then he watched over every stick as it was hewn and fitted in its place, every plank that was spiked on the timbers, and every spar that was prepared. When they came to put the copper sheathing over the bottom of the ship, the deacon watched it very closely. At one spot he found the head of the iron nail which fastened the sheathing split. The deacon's eyes were becoming rather poor; but he saw the broken head.

"Jim Spiker, I see a nail broken, isn't there a little hole by its side?"

"Not a bit of it, I'm sartin. There couldn't a drop of water get in there in a century."

So the word of Jim was accepted, the ship was finished, and launched, and made two or three prosperous voyages. During one of these, she lay at a wharf in Calcutta. Now these waters swarm with little pests, the ship-worm. They crawled all over the ship, but could not get through the copper sheathing. At length Mrs. Teredo, a very small specimen of her tribe, lit upon the broken nail, found the little hole, and squeezed herself in. Then she began to eat the timber, and lay her eggs in it. Soon they hatched, and increased till that timber was full of the little Teredoes, and then the next, till every stick in the whole ship was full, and eaten almost into powder. Still the ship looked sound, sailed well, and made her long voyages. At length, when in the middle of the great ocean, a terrible storm met her. The wind howled through the rigging, as if singing a funeral dirge. The waves rolled and writhed as if in agony. Every spar was bent, and every timber and spike strained to the utmost. The cargo which filled the ship was of immense value. The crew was large, and the passengers many. Worse and worse grew the storm, till at last a huge wave struck her with all its power. The poor ship staggered, groaned once, and crumpled up like a piece of paper. She foundered—at sea—in the dark night—by the awful storm! The rich cargo all went to the bottom of the ocean. The drowned men and women sank down, down—miles before they rested on the bottom! All done through the neglect of Jim Spiker, who was too unfaithful to mend the hole by the broken nail.

There were watchings and anxieties by those on shore— all wondering why the richly-laden ship did not arrive. The cargo and ship were all gone, and many were made poor, because the broken nail was not replaced!

The wife waited long and tearfully for the husband, the children longed for the father who never came. The little hole had been left!

The poor widow who depended on her only son, a kind, dutiful, manly youth, her stay and staff—looked out of her humble dwelling in vain. Her boy never came. The nail had been broken!

Scores of homes were desolated, and many had their earthly hopes crushed by the sinking of that ship, and all because the little hole was left! Mrs. Teredo and her great family had never brought all this ruin had not Jim Spiker been unfaithful.

O how often is a child ruined by some neglect as to his temper, his easily besetting sin! The little foxes creep in easily and spoil the vines. The worm that eats up character and wrecks all the hopes of life can crawl into a very small hole. A mother neglected to punish or even reprove her boy for stealing an egg, and that neglect, as he said on the gallows, brought him to that shameful death. A single bow or a single smile may win the good will of a child, that will lead him to Christ. A single visit to the sick-chamber, to the Sabbath-school scholar—a single conversation or a single word dropped, may result in the salvation or the ruin of an immortal soul. The spiritual teredoes are multitudinous, and they enter any hole, however small, and sink the ship. All great effects grow out of small beginnings. The loosening of a single grain of sand may end in the sweeping away the dam, carrying off the mills, and ruining a village. Beware of the first lewd word, the first profane expression, the first taste of strong drink, the first neglect of your Bible, the first neglect of prayer, the first breaking of the Sabbath. You are leaving holes for the Toredo family to ruin you forever.—*Exchange.*

Hiding Behind Jesus.

About fifteen years ago a student in the Theological Seminary in Columbia, being on a visit of a few days to a venerable and beloved minister of Harmony Presbytery, was invited by him to conduct the usual Friday afternoon prayer-meeting at the "church in the woods" as he was wont to call it, situated about half a mile from his residence. The young man consented, and selected as the basis of his remarks the first ten verses of the second chapter of Matthew, showing that from the very beginning of his life upon earth Jesus was the victim of persecution, pain and sorrow, and that in him, whom continued opposition and persecution failed to destroy, was the sinner's hope for acceptance with God and eternal life. At the close of the meeting, and when the congregation had dispersed, the venerable father deliberately locked the doors of the church on the inside, invited the young man into the pulpit, carefully and tenderly removed the linen cloth that protected the Bible from the dust, and then bade him stand in the place where he himself was accustomed to stand Sabbath after Sabbath. After a pause he asked his young friend: "What do you see?" "Nothing but empty benches," was the reply. "Just what I wanted you to see," said the minister. "And now, my young brother, you have done a great thing. A little while ago these benches were full of life. Precious souls were there, and you were feeding them. You held up Jesus to them and they have gone away to think about him, and, I hope to love and trust him more. Let me urge you to hold up Jesus always before you. Hold him up so that the people can see him and only him. The devil will often tempt you to show a little bit of yourself—your head or your hand or little finger. But don't let him deceive you. The more you show of yourself, the less will Jesus be seen. Hide behind Jesus, my young brother, hide every bit of yourself behind him. Don't let the people see that you are there, but only Jesus, and the Lord will bless you in saving souls."—*Selected.*

Worldliness —the Great Sin.

If I were called to point out the most alarming sins to-day—those which are most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashonable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affection from every high and heavenly object, and make man or woman the worshiper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute is not deceived by such a thought for a moment. —*Dr. Crosby.*

Music as an Element of Worship.

There is, perhaps, no subject in the world which has been more misapprehended than music in its connection with Divine worship. In our principal churches it is neither participated in by pastors or congregations. The beauty of churches pleases the eye, but the music is not comprehended or appreciated. Ought we not to use any legitimate means to draw people to places of worship and raise them nearer to God? When the weary week of labor is ended, and we rise on the Sabbath morning to that solemn and peaceful sense of quiet which pervades the air, and we march to church to the sound of Sabbath bells, we are in a frame of mind in which our emotional nature is most easily acted on. Religion in its highest sense is emotional. In the musical worship of God we have one of our highest sources of emotional power known to the world. I have have assisted in establishing a series of free concerts in the north end of Boston. Some of the best artists have sung before an audience composed of men and women with whom your lives would scarcely be safe when their passions are aroused, and yet by the power of heavenly music I have seen these people melted into tears of repentance and grief. In mission work I have never found anything wake up the heart with more effect than music. The church has no right to disregard any means of salvation. Music as a means of worship has been in common use in all ages. It was heard in the early days of Israel. In the temple of Solomon the glorious praises of the Lord of Hosts were sung. In the New Testament the same is to be observed. Our Saviour commends music to us. St. Paul advises the choral worship of God. The early church recognized song in the practice of devotion. Dur the first three hundred years of the Christian church nothing but congregational singing was known. In the year 315, choral services were first celebrated. After that, in the dark ages of the church, to more completelly exclude the congregation, the singing was rendered in Latin, and the whole worship of God was surrendered to the priests. In the sixteenth century Martin Luther appeared and roused the whole world by singing with uplifted voice the praises of God. In Germany, both choir and congregational singing is practiced. In America, with but few exceptions, the singing is confided to the choir, and the congregation sits mute and criticises its efforts. We should have church music that the congregation with one accord can join in. A great mistake is made by those who in congregational singing look for exact time, or even tune. The very roughness of it is part of its charm. No true musician will object to it because it is rude. Nor will He to whom it is offered condemn its rude simplicity. The union of choir and congregational singing will be found the most effective, the choir to lead, sustain and supply the harmony. I visited Berlin, some few years ago, and there in the great church, where the music had been supplied by Mendelssohn, artistic and beautiful beyond anything I ever conceived, the congregation, numbering over three thousand, rose and burst into the glorious melody, "For a Strong Castle is our Lord," with irresistable power. I was overcome, and stood motionless, over-powered by the new revelation that had entered my soul, and my humble efforts since have been to make congregational singing the strength and power of our worship. But how is congregational singing to be produced? Grown up people say they cannot sing. But very few children are unable to sing. It remains for the church, by the aid of children's voices to foster the spirit of song. The house of God ought to be resonant with children's voices. Let the clergy be educated in music. Who, if not they, should initiate the great reform? Luther says, next to theology sacred music has the highest place in religion. The inappropriateness of most of the music furnished in our churches leads the thoughts astray from God. The music of the concert-room and the opera is not fit for the house of God.—*Tourjee.*

Martin Luther on Evil Spirits.

We should, therefore, with good confidence hold up these three witnesses of the Scriptures to the rapping spirits. First, Moses, who says, Deut. 18, 11: "There shall not be found among you a necromancer" (or one that asks the dead.) Second, Isaiah, who says, chap. 8, v. 20: Thou shalt rather seek to the law and to the testimony than to the dead. Third, Abraham and Christ, Luke 16, 29: "They have Moses and the prophets; let them hear them."

. . . . . .

All this is the earnings and wages of our prying spirit, which did not content itself with God's Scripture, and considered our faithful God and Father a fool and a joker who undertook to teach us in his Scripture whilst he did not know how to teach us what we need to know. He therefore does right in letting us become the devil's scholars, since we despise his school. You then say: Are we not to believe that wandering spirits stray about and seek help? I answer: Let wander what is wandering; you hear what your God commands you. If you regard all these spirits with suspicion, you commit no sin at all; but if you regard one of them a good one, you are already in danger of erring. Why so? Because God will not have you learn from the dead and seek unto them for the truth. He himself will be your living and all-sufficient teacher. Hold to his word. He knows very well what he must tell you about the dead and the living; for he knows all things. But what he does or will not tell you, you should not desire to know, and show him so much honor as to believe that he knows it is not necessary, useful, nor good for you to know it. . . The words of God upon which you should bravely stand are recorded, Luke 16, 31, where Abraham spoke with the rich man in hell when he desired the dead Lazarus to be sent to his living brethren upon the earth, and refused him his petition, and said: "They have Moses and the prophets; let them hear them." From which text it clearly follows that God will not teach us through the dead, but have us bound to his Scriptures. Therefore, in whatever manner or place a spirit comes to you, do not ask at all whether he be a bad or a good spirit, but without any ceremony and with contempt thrust this word under his nose bravely: "They have Moses and the prophets," and he will soon feel what you mean. . . If it be a good spirit, he will like you so much the better, because you tell him God's word fearlessly and cheerfully; if he be not a good one, as they all are that knock or rap, he will soon say: Good bye! The other word is recorded, Deut. 18, 9–11, where God says: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of the nations. There shall not be found among you a necromancer." Here you hear that it is a heathen abomination to ask the dead or the spirits, and that it is sharply forbidden. It is on account of this word that Abraham will not let Lazarus go to the living. Hence you can use this text against these spirits and say: God says, Thou shalt not ask the dead (or be a necromancer.) God has stiffly seen to it that there might be no example or history in the Scriptures, in which the saints asked anything of the dead.

Dr. Martin Luther was asked: When king Saul desired the witch to let Samuel appear, was it the real prophet Samuel that appeared? 1 Sam. 28, 14. He answered: No, it was a ghost and evil spirit; and this is proved by the fact that God has forbidden in Moses, Deut. 18, 10–12, to ask the dead for the truth ("necromancer.") It was only a spectre of the devil in the form of the man of God, just as the abbot of Spanheim, a sorcerer and necromancer, brought it to pass that Emperor Maximilian saw all the dead emperors and mighty heroes pass in his chamber one after the other, just as each one looked and was clothed in his life-time, among whom were Alexander the Great, Julius Cæsar, and Emperor Maximilian's bride, whom Charles VIII., king of France, had taken away from him. (Table Talk. W. xxii. 1174–1175.

Too Much Drudgery in Churches.—An estimable Christian woman writes in a private letter at the close of the year and says, in summing matters in her own immediate neighborhood:

"Looking from my standpoint to-day, I am convinced that Christian women are overworked by churches in these times. It is drive, drive, *drive*, and we are kept at fever heat, doing some big thing all the time. Is it right? That is the question. Talk about "the extravagance of dress!" Look at the church-dinners, festivals and everything else. Where will it end? I believe there is more *sin* than religion in much of the church work now-a-days. If the noble women who are dropping down with paralysis, or committing self-destruction, could only rest and have more quiet, I believe that these cases of slow suicide would diminish. I candidly think it calls for reformation as much as any evil of the day. I believe in progress and activity, but the tendency now is to excess."—*Ex.*

Mercy and Truth.—Mercy must be joined with truth. Truth, in that respect that we think it our duty to exercise a just severity as well as to apply kindness and mercy. And truly, righteousness and mercy must kiss each other. If we will have peace without a worm in it, lay we foundations of justice and righteousness. And if it shall please God to move you, that you marry this redoubtable couple together, mercy and truth, righteousness and peace, you will, if I may be free to say so, be blessed whether you will or no. —*Oliver Cromwell, in a speech before Parliament.*

Love is the crowning of grace and humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.—*Petrarch.*

Children's Corner.

Saturday Night.

Placing the little hats all in a row,
Ready for church on the morrow, you know;
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white,—
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that are worn through the toes,
Looking o'er garments so faded and thin,—
Who but a mother knows where to begin?
Changing a button to make it look right,—
That is what mothers are doing to-night.

Calling the little ones all round her chair,
Hearing them lisp forth their soft ev'ning prayer,
Telling them stories of Jesus of old,
Who loved to gather the lambs to his fold;
Watching, they listen with dreamy delight,—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blanket round each little form;
Kissing each little face, rosy and bright,—
This is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray,
"God guide and keep them from going astray;
God help them always to strive for the best;
And, after this turmoil, God give them rest."

—*Selected.*

Obedience.

Little boys and girls, unless you have the mind of Christ you cannot be obedient. This you say is strange. I certainly can be if I want to. Can you? God says, "Your heart is deceitful above all things and desperately wicked." With such a heart can you be obedient? No, you must have a new heart. This Christ gives to all who believe in him. With the heart that he gives, you have him; and if you think of him, if you are occupied with him, you can have no mind of your own, but the mind of Christ; no will of your own, but like that blessed Jesus it will be said, "He pleased not himself."

A great many boys and girls have wills of their own. They like to do as they please. They are not obedient. They promise to do better next time, but their sinful hearts desire to do their own will. As long as you let them do as they please they are happy, but let papa or mamma speak to them to try to have them do their will, and now soon trouble comes. They have a will of their own; they have a mind, but it is not the mind of Christ. With brothers and sisters they must have their own will; with playmates, no will but their own. They must have a great deal of mind, but not the mind of Christ. I was talking with a friend, the other day, when a young girl came up and spoke to her. As she turned away my friend said to me: She has but little mind, but she knows the dear Jesus, always talking of him. She does a great deal for him. O, I thought, here is no mind, but a heart full of Christ. O that we each had less mind of our own and more the mind of Christ, occupied not with ourselves, but with Christ!—*Selected.*

Learning will accumulate wonderfully if you add a little every day. Do not wait for a long period of leisure. Pick up the book and gain one new idea, if no more. Save that one and add another as soon as you can. Says the old Scotch adage: "Many a little makes a mickle."

Maggie's Fault.

I have a little girl whose great fault is forgetting. She forgets to hang up her dresses; she forgets to put buttons on her shoes; she forgets where she left her mittens, or the hammer, or her thimble; she forgets to do her errands; she forgets to come home when she is told to. Yet she always seems sorry when I talk to her, and means, I think, to improve, but she does not. Every week, if it finds her no worse, does not find her better. I often wonder how it happens. In other respects Maggie is a good girl. She is an industrious little girl, and speaks the truth. But all these fine qualities are almost spoiled by forgetfulness. It leads to much disorder, as you may suppose. I should not like you to see her room; and I cannot depend, of course, that what I tell her will be done. I could not for a long time think now she could forget so. I have found it out now; the Bible told me. God says in it: "My son, forget not my law; but let thine heart keep my commandments." Whatever is done from the heart is done quickly, and done well. Poor Maggie, alas! has no heart in it, therefore she forgets and disobeys. And many a mother is grieving over this same fault in her dear child; and perhaps many a poor child is grieving for it too. "How shall I remember what mother says?" "How came I to forget?"—feeling ashamed, and sorry, and mortified as can be. My dear child, I can only tell you to fall down on your knees before God, and beg him to give you that "new heart" which the Bible tells of, filled with the spirit of humble, faithful love. That will remember; that will try hard, and will assuredly succeed, you may depend upon it.—*Christian Union.*

Strike the Knot.

"Strike the knot!" said a gentleman one day to his son, who, tired and weary, was leaning on his axe over a log which he had been trying to cleave. Then looking at the log, the gentleman saw how the boy had hacked and chipped around the knot without hitting it. Taking the axe, he struck a few sharp blows on the knot and split the log without difficulty. Smiling, he returned the axe to his son, saying:

"Always strike the knot!"

That was good advice. It is good for you, my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when in trouble. Have you a hard sum to do at school? Have you to face a difficulty? Are you leaving home to live for the first time among strangers? Strike the knot! Look your trouble in the eye, as the bold lion-hunter looks in the face of the lion. Never shrink from a painful duty, but step right up to it and do it. Yes, strike the knot! boys and girls, and you will always conquer your difficulties.

Correspondence.

[CONTINUED FROM 5TH PAGE.]

and the impressions it makes on an, as I trust, impartial, though interested observer. H. A. FISCHER.

Elder Knapp, the Evangelist.

DELEVAN, Wis., July 17, 1874.

Editor of the Cynosure:

I have noticed several sketches recently of the life of the great evangelist, Elder Jacob Knapp; but none in which full credit is given him. Being personally acquainted with him I can safely say he was no *policy* man. On all the reform questions his position was clear and marked. At one time, in 1841 or '2, he was holding a meeting at Richmond, Va. A good degree of interest was secured and many asked prayers. Elder K. drew the line of reciprocal duties so clearly that after meeting a committee waited on him to ask him to modify his discourse, saying, "Our people will not bear it." He replied, "I came here to preach God's truth; I shall preach nothing less." Unable to bear his searching truth they chose to have him leave; and thus ended the revival.

So, upon *secrecy* his converts were faithfully warned. At the close of a meeting held at Delevan in the winter of 1863, he bade the converts beware of secret societies, and in particular of Masonry, which he said was objectionable: first, from its horrid oaths; secondly, because it excludes Christ. He closed by urging the converts to never go where Christ could not be introduced. Thus our cause has lost one more faithful friend. E. L. HARRIS.

Questions for Anti-masons.

There are three ways in which the lodge will seek to deaden and destroy the reform movement which our association has undertaken. One of these ways will be to lie low, keep dark, and say nothing about our movement, trying to kill it by silent contempt. Another way will be to bring to bear the silent, secret influence of the lodge upon the newspaper press and the pulpit of the country. Threatening them through hints, winks, and thunderous frowns with the disapprobation of the sly craft if they dare to utter a word in favor of Anti-masonic reform, and finally, the third way will be, to be more active in pushing forward their own lectures, under the new guise of the grange, pretending to be great friends of the farmers all at once.

Will the readers of the *Cynosure* please to give us information on the following points:

1. Dare the newspapers of your county ever to point, grave, mark etc., anything against Masonry?
2. How many times a year do they print puffs for Masonry.
3. Does any preacher of your town ever dare to raise his voice against the foulest and most blasphemous iniquity of the age, viz., Masonry.
4. Does not your news-vender always have Masonic books to sell, which he will furnish you with smiles and favor?
5. Did you ever see a news depot where, if you should ask for Anti-masonic works, you would not be treated with insolence? ANTIMASON.

A Masonic Minister's Defense.

WEST UNITY, O., July 24, 1874.

Editor Cynosure:

In your issue July 2d is a communication from "Otterbein" that seems to have provoked the ire,—or the mirth, we can hardly tell which from his article,— of the Rev. J. R. Colgan, pastor of the M. E. church of our place, to such an extent that he forgets his Masonic jewel, a silent tongue, and goes into print. As to the controversy, we have nothing to say, not being acquainted with the circumstances, only the spirit of his article and some of his admissions.

He starts out with a joke on the rebel flag, and concludes by calling the *Cynosure* "The Christian dog's tail;" says that is what it means in Greek, and of course he ought to know. He thinks Diabolus would have been the "emblematic" signature of such an article. He concludes that the author is one Snyder, formerly a U. B. minister of our place, and adds, "his machine failed to run with much force in this region." So much for the humorous part of it.

In reference to the lodge, or lodges, he writes, "I am hapy to own that I have been a member of all of the temperance societies, both open and secret, that I could find;" and "in my way from Entered Apprentice to that of Royal Arch, I find nothing that I feel to be inconsistent with my calling. The same is true of Odd-fellowship."

We have perhaps attached too much dignity to the sacred calling, possibly more than it deserves, certainly more than the Rev. Mr. Colgan does; for we do think that it would be inconsistent with a much lower calling for a man to enter a lodge composed, in part at least, of scoffers, skeptics, libertines, and drunkards, and there suffer himself to be divested of his clothing, and thus suffer himself to be led about the room in search of light, and to have an oath administered to him, binding him, among other things, to keep a brother Mason's secrets, if given to him as such, murder and treason excepted, and these left to his election. We have always thought that the exception (if it be an exception) showed what the nature of the secrets would be most likely to be. Why not swear him to keep a brother's secrets, feeding the hungry, and defending the right only excepted, and these left to my election? Every school boy knows that secrets are not generally of that kind, and that the man would generally elect to tell them. We do not consider it inconsistent with the sacred calling, for a minister to take an oath not to violate the chastity of any man's wife, daughter, sister or mother, or suffer it to be done in his presence if the person really thinks it necessary for the safety of community that he bind himself thus; but to confine it to the female relatives of a Master Mason, instead of making it universal, is in our estimation beneath the dignity of any one who has made any considerable progress in the "Darwinian" scale of development. We think it beneath the dignity of an embassador of Christ to remain with an organization that deems it unwise to pledge its support of the suppression of evil. Now listen to the M. W. Grand Master of Masons in Ohio, under date of April 18th, 1874. "That the evils of intemperance are among the greatest with which the earth is cursed, is not to be denied. Intemperance in the use of alcoholic drinks is evil only and evil continually, without a single palliating circumstance or a particle of benefit to counterbalance, or counteract it. It is productive of wretchedness, ruin, crime, misery, starvation and moral and physical death." To which we trust every reader of the *Cynosure* is ready to respond, Amen. But what is the duty of the lodge in the case? In the same letter he says: "As lodges, it is unwise in my opinion to pledge by resolution or otherwise, our support and influence to any particular organization having for its object the suppression of evil," signed, Asa H. Battin, Grand Master. We copy from the Toledo *Blade*.

We all know the influence of the lodge; some of us have felt it; probably none more than the friends of the *Cynosure*, and yet it is unwise, according to the highest Masonic authority in the State of Ohio, to pledge that influence to save the world from moral death, and nothing inconsistent with the sacred calling.

He says, "Any one has the privilege of hating secret societies." If this had always been the sentiment of the lodge, Morgan might have died a natural death; good old Elder Bernard's last visit to the lodge during the Morgan excitement might not have been so "horribly interesting" as he described it to us at Syracuse; John Levington might still be preaching the Gospel; Rathbun might have one less scar; our lecturers would be free from insult, and their friends free from anxiety as to their personal safety. J. G. MATTOON.

NEWS.

[CONTINUED FROM PAGE 9.]

The Country.

The grass-hoppers are extending their visit eastward through Minnesota and it is feared they will reach Wisconsin and perhaps Illinois on their devastating route before the flying season is past. Great quantities of them are reported in western Kansas, where they are causing wholesale destruction.——July 31st was celebrated as the Centennial of chemistry. One hundred years ago Dr. Priestly, in England, discovered oxygen, which, with the investigations of Lavoisier, in France, overthrew the then existing theories and established that now received. Priestly was driven from England and died in Northumberland, Pa., where a large number of scientists met last Friday to celebrate with appropriate exercises the interesting occasion.——M. L. Sullivan, the great Illinois farmer, is expecting to gather a million bushels of corn from a 20,000 acre field next fall.——Twenty cases of sun stroke, one-half of them fatal, occurred in Boston last week.——Muskegon, Mich., was visited by a destructive fire on Saturday morning between 1 and 5 o'clock. About one-fourth of the city was destroyed with a loss of over $600,000, and over 200 families rendered homeless.——The Indian raids become more frequent. Reports of their late attacks come from Salt Lake, Texas and Fort Sill. The agent at Fort Totten, Dak., asks that a company of cavalry be sent there to keep the Indians in check. Another fight occurred near Jacksboro, Texas, on Saturday last, between the Montague Rangers and a body of the Tenth United States Cavalry and the Indians, the latter numbering 500. The Rangers lost twelve killed and several wounded. The cavalry lost several men and their commander killed. The report says the combined force were driven back to Jacksboro.——A waterspout burst in the mountains back of Eureka, Nevada, July 24, and a vast body of water rushed down the valley in which the town is built. Between twenty and thirty lives were lost. From a like cause the track of the Central Pacific railroad was washed away twenty-eight miles east of Humboldt Wells.——The little son of a Philadelphia merchant was kidnapped some two weeks since and no trace of him has been yet found. It is believed the villains are waiting for a large ransom.——The probable loss of life from the Pittsburgh storm is 150, and of property several millions.——The Beecher investigation will probably close during the present week. From the refusal of some witnesses to testify except under compulsion of law it is not believed this examination can be so thorough as to give general satisfaction.

The Capitol.

It is said that there is not now an employee in the Treasury Department who is not provided for by law, and the payment of whose salary is not provided for in the regular appropriation bill. It has been many years since the Treasury has been in this precise condition with reference to its large list of clerks and other employees. In rearranging his department, Secretary Bristow has found a severe task, and it is said he would have declined the position had he known its wretched condition.——From a summary of the expenses of Congress it appears that each member of that body is credited with eighty-four pounds of toilet soap during each session.——It is reported that the new District Government is walking in the ways of its predecessor, and some of the old spoilsmen are thought to yet be at work.——The new 5 per cent. loan was disposed of last week. A considerable amount was taken in New York, but the larger part by the agents of the Rothschilds.

Political.

The Democratic State Committee of Illinois has suggested a platform which is commended for its sensible points. It strongly advocates specie payments.—The New York *Times* having lately shown an independent spirit, a new journal to support the administration is about to be started in New York.—There is considerable excitement in Minnesota at the nomination of Dunnell, by the Republicans for re-election to Congress. He is one of the "salary-grabbers."

Foreign.

The assistance rendered the Carlists of Spain by France, is exciting much attention among the European governments, and there is a considerable movement towards recognizing the republic of Spain. It is reported that a loan of $6,000,000 has been commenced for the Carlists in Paris. A manufactory has been allowed to undertake contracts for supplying the Carlist army with boots and shoes. Thousands of armed recruits have crossed the frontier for the Carlists and two cargoes of arms from France have been landed for them.——German dispatches state that Bismarcks health is improving——The Roman Catholic Bishop, of Poen, has been arrested for violation of the ecclesiastical laws, and been condemned to 15 months' imprisonment.

Freemasonry Contrary to the Christian Religion.

The sacred Scriptures require us to "*Prove* all things and hold fast that which is good." (1 Thess. v. 21.) In carrying out this injunction I was led to investigate the history, principles and tendency of speculative Freemasonry; and after a somewhat protracted examination of the subject, I finally came to the conclusion that it is the most enormous system of humbuggery, delusion and blasphemy ever invented by the devil.

We have no record of any other system so well adapted to impose on the credulity of mankind and *lead them down* to eternal ruin. It appears to be composed of lies from stem to stern; it is founded in lies; its whole superstructure is lies; and it is propagated by lies. Its boasted antiquity is all lies from beginning to end. Not a trace of it can be found in the Holy Scriptures; not a trace of it in the Apocryphal writings, nor in the Targum or Talmud or any other Rabbinical writings of the Jews; not a word about it in the writings of Josephus, who, as a historian, was very minute in giving an exact account of all the institutions, sects, and parties, whether civil or religious, in the Jewish nation. How did it happen that he never wrote a word about Freemasonry? Plainly because it did not exist in his day. Freemasons tell us the institution existed in the days of Solomon, and yet the words of Jesus (Matt. xviii. 20) are quoted in the first degree, and these words were not uttered till 1,000 years after the death of Solomon. In the third degree we have the names of three ruffians, Jubela, Jubelo, Jubelum; now these are Latin names, and we know there was no Latin in Palestine in the days of Solomon. The language used by the Jews was Hebrew. On a close investigation I found fifty-seven lies in the third degree alone, which I am prepared to exhibit and prove if necessary. In the lecture on the fourth degree we are told that that degree was founded by King Solomon, Hiram, King of Tyre, and Hiram Abiff. In this degree quotations are made from the New Testament which clearly shows the falsehood of the pretended antiquity of the degree. The Jews were certainly wicked enough without saddling them with the invention of the infernal system of speculative Freemasonry. It was invented by Gentiles in a grogshop in London, July 24, 1717. I shall show that Freemasonry is as far from the Christian religion as the North Pole is from the South, and that the one can no more associate with the other than light and darkness, or oil with water.

1. The doctrines and principles of the Christian religion are to be proclaimed *openly and publicly* to all the world. Under the Jewish dispensation the Divine Being said "I have not spoken in *secret* from the beginning." (Is. xliii. 16.) Our blessed Savior said, "I spake openly to the world * * * and *in secret* have I said nothing." (John xviii. 20.) And when he sent out his apostles to establish the Christian church he said, "Go ye into all the world and preach the gospel to every creature." (Mark xvi. 15.) It may be confidently affirmed that God never requires anything to be kept secret that emanates from him.

Freemasons, on the contrary, are *sworn to conceal* their principles from a very large majority of the human race. The Entered Apprentice, stripped all but his shirt and a pair of drawers, blindfolded, with a rope around his neck, on his left knee, with the left hand under the Holy Bible, square and compass, and his right hand on the top of them, says, "I most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points of secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, * * * binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots," etc. The penalties annexed to the higher degrees are equally ferocious and barbarous. Among those denied the benefits (?) of Freemasonry are, boys under age, all women, old men, cripples, etc. On a moderate calculation nine-tenths of the human family are absolutely excluded from the institution of Freemasonry. The very fact that *secrecy* is essential to its existence is *prima facie* evidence of its diabolical origin.

2. The Christian religion discards and rejects all use of the *sword*, as being inimical to the principles, object, nature and design of the Christian system. In the millennium, and when the kingdom of Christ is fully established, "the people shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up the sword against nation, neither shall they learn war any more." (Isa. ii. 4.) All use of the sword is excluded from the kingdom of Christ. (Matt. xxvi. 52.)

Freemasons, on the contrary, *use* the *sword* as an essential element in their institution. We see it naked in the hand of the tyler at the door of every lodge room. It is exhibited in all their public processions; in their laying the corner-stone of public buildings, etc. The Knights Templars kneeling on two cross-swords with their hands on the Bible on which two cross-swords are laid, "Promise and swear to use their sword" in defense of the Christian religion. Poor, deluded fanatics!—binding themselves with a barbarous oath to use the armor of Satan in defense of the religion of Christ, not knowing that Christ rejects both their oath and their sword. Should they fail to fulfil their oath, they forfeit their lives. The penalty is to have the head struck off and placed on the highest spire in Christendom!

3. The Christian religion positively forbids all *swearing* [except as prescribed by law.—PUB.] The great Head of the Church has said, "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." (Matt. v. 34-36. The apostle James says "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." Jas. v. 12.

Freemasons, on the contrary, have their whole system interlarded with oaths of the most ferocious and profane description. They are interposed between each degree, and operate as cement to hold the heterogeneous mass together. A greater mixture of discordant elements perhaps never met in one mass. It includes the follies of heathendom, the ceremonies of Judaism—long since set aside by the light of divine revelation—perverted and misapplied quotations from the Scriptures, vain, empty, high-sounding titles and abject servility by the majority to the minority.

If the outlandish oaths that now serve to hold these discordant materials together as with a band of iron and brass were dispensed with, the whole system would go to fragments in a short time. The Entered Apprentice, in direct violation of the command of Christ, on his knees, with his hand on the Bible, says, "I promise and swear," three times; the Fellow Craft, in a similar plight, says, "I promise and swear," six times; the Master Mason says, "I promise and swear," seventeen times; the Mark Master, seven times; the Past Master, eleven times; the Most Excellent Master, seven times; the Royal Arch Mason, fourteen times. The Royal Arch Mason, counting all the lower degrees through which he has passed, has said in the presence of Almighty God, "I promise and swear," sixty-eight times; the Most Excellent Master, fifty-one times; the Past Master, forty-four times; the Mark Master, thirty-three times; the Master Mason, twenty-six times; the Fellow Craft, nine times. When the circumstances under which these oaths are taken are considered, including a rope round the neck, eyes bandaged, partial nudity, encircled with drawn swords, they must be shocking to humanity; and when their elementary principles are examined, they will be found to be contrary to the laws of God and man, and admirably adapted to overthrow all civil government and undermine the foundation of the Church of Christ.

4. The Christian religion considers *all men as brethren*, in subjection to one supreme head, which is Jesus Christ. "Be not ye called Rabbi (*Master*), for one is your Master, even Christ; and all ye are brethren." (Matt. xxiii. 8-10.) Christ on one occasion said, "Ye call me Master and Lord; and ye say well, for so I am." (John xiii. 13.) "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. xiv. 9.) Christ is the head of the Church, which is his figurative body, and believers are members of his body in subjection to him. He has the exclusive command and control over all his servants. If other lords have the command or dominion over them, in whole or in part or degree, they are none of his." (See Eph. i. 22,—iv. 15, Col. i. 18, ii. 19.)

Freemasons, on the contrary, and in direct violation of the above command, call one another "Master," "Grand Master," "Most Excellent Master," "Worshipful Master," "Perfect Master," "Royal Master," "Prince of Mercy," "Chief Prince," "High Priest," "Grand Pontiff," "King," "Captain of the Host," "Most Puissant," "Sovereign of Sovereigns," &c. Several of these titles belong exclusively to Christ, and cannot be assumed by sinful mortals, without a degree of pride, insolence and blasphemy unsurpassed in magnitude this side the gates of the lower regions.

5. The Christian religion commands and requires all Christians *to come out from among the wicked of the world and be separate.* This duty is taught everywhere in the Scriptures. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Ps. i. 1.) The Psalmist again says in Psalm xxvi. 4, 5, "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked." "Forsake the foolish and live." Prov. ix. 6. "Flee out of the midst of Babylon and deliver every man his soul." Jer. ii. 6. "A companion of fools shall be destroyed." Prov. xiii. 20. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." II. Cor. vi. 14. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii. 4. This is all very plain.

Freemasons, on the contrary, *unite with* and *patronize* all sorts of characters to be found this side the gates of the infernal regions. The world knows that a very large portion of the Masonic brotherhood is composed of liars, robbers, drunkards, swearers, thieves, swindlers, blasphemers, fornicators, adulterers, cutthroats, perjured persons by the thousand, Jews, Pagans, Mohammedans, barbarians, traitors, infidels, apostate Christian, rascals, Deists without number, gamblers, loafers, and murderers by the hundred. Let us hear, however, what Masons themselves have to say on the subject, as their testimony must be unquestionable. One Mason says, "The lodge is a cage of unclean birds." Another says, "It is a house of refuge for rascals and backslidden Christians." Another, "We know Masons whom we would not believe, in the lodge or out of it, under oath or without an oath." Another, "A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies that the All-seeing Eye looks down upon." Judge Whitney, Worshipful Master of Belvidere Lodge, Ill., Says: "I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whoremasters and murderers, and their aiders, abettors and accessories." What a society for the minister of the gospel to unite with and promise, on oath, to defend in all their criminal conduct, as every Royal Arch Mason does!

[TO BE CONTINUED.]

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RUM AND TOBACCO.

—The Canadian Parliament have adopted a wise plan in the appointment of a committee to ascertain the operations and results of license laws for the sale of intoxicating liquors.

—Significant words are these of the London *Times:* "If pauperism is to be diminished, thrift encouraged, and crime depressed, half the profits of the liquor traffic, to say the least, must go." Think of it, ye apologists for drink.

—Several members have recently been expelled from the Presbyterian churches in Scotland because they would not partake of intoxicating wine at communion. An appeal has been taken to the Synod.

—Our prevailing and appalling drunkenness would soon be a thing of the past were, first, the absurd and abominable license system abolished, and "local option" kicked out of sight. Second, the dramseller forbidden to carry on his work of death and damnation—and forbidden it under effectual penalties—penalties reaching, if found necessary, even as far as confinement in the State prison. Third, and the drunkard punished as he should be, for periling by his responsible insanity the rights of others.—*Gerrit Smith.*

—In the United States, during the financial year 1872–3, the following amounts were paid as excise duty on intoxicating liquors and tobacco: Spirits, $52,099,372; tobacco, $34,386,303; fermented liquors, $9,324,937; total, $95,810,612. This does not include the amount raised on foreign wines, brandies, ales, whiskey, tobacco, etc., which would be very large.

—A case of tobacco poisoning occurred in New York recently and a gentleman in communicating an account of it to a journal, remarks as follows: "The victim was exactly of my own years, and a companion from early boyhood. For thirty years at least he has been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who, of all men, would have laughed at the suggestion that tobacco was killing him. A week ago last Sunday night he was stricken with the progressive paralysis characteristic of nicotine, and on Sunday night he died. His death was most pitiful. First, sight was lost, then speech, then motion of the neck, then motion of the arms, and so on throughout the body, and he lay for a week unable to move or make a sign, save a pitiful, tongueless, inarticulate sound, which sometimes rose to almost frantic effort, all in vain, to make known what he wished to say to his family or friends,—for his consciousness and mental faculties were left unimpaired till within two hours of the last to aggravate to the utmost the horror of his situation,—a living soul in a dead body. The sense of hearing was left unimpaired, so that he was conscious of all around him, while as incapable of communication with them as if dead, save by a slight sign of assent or dissent to a question. The doctors were fully agreed that tobacco was the sole cause of his stroke."

—The New York *Tribune* says: Commissoner Stern, in a report to the Bureau of Charities and Correction, makes some statements concerning habitual drunkenness in this city which ought to arrest general attention. He says that during three years ending January 1, 1874, 560 men were committed for habitual drunkenness, and that 9,006 women were committed for the same offense during the same time. These figures are appalling to contemplate. They become more so when we learn that some of these debased creatures have been "sent up" a great many times, some of them as often as 100 hundred times. More than 500 men and 9,000 women passing through the courts as confirmed drunkards! If any text for temperance sermons favoring the suppression of dram-shops were needed, it is found here.

—D. L. Moody threw a well-aimed shell into the great Christian Convention, assembled in the Free Assembly Hall, Edenburgh, a whilesince. Several noblemen and hundreds of clergymen were present. Among the practical questions proposed for Mr. Moody to answer, was this one: "What should be done in regard to the intemperance among us?" This touches Scotland right "on the raw," for the national curse is the bottle. Brother Moody gave this condensed reply: "That is a large question, and would take a long time. But as I come from a land where the ministers scarcely ever touch the *infernal stuff*, I think it will be a happy day for Scotland when every minister hurls the intoxicating cup from his own table. Then they would have great influence with their people."

MISCELLANEOUS.

—In Paris the consumption of horse flesh is rapidly growing. In 1867 there were 2,152 horses consumed, in 1873, 9,000; the latter including 1,092 asses, and fifty-seven mules. One establishment in 1873 converted 500 horses into sausages—for exportation, also. The price of horse flesh is about one-half that of ordinary meat.

—A Berlin correspondent of the London *Times* compares the armies existing in Europe in 1859 with those of to day with this result: The total army of Austria has advanced from 634,000 to 856,980; of Russia, from 1,134,200 to 1,401,510; of Italy, from 317,650 to 605,200; of Germany, from 836,000 to 1,261,160; of France, from 640,500 to 977,600; of England, from 245,800 to 478,820. The number of German troops to be used for offensive war reaches the total of 710,130 men; of the Russian 665,810; Italian, 322,000; and the French, 525,000. Von Moltke said last winter that what Germany had won in six months she must keep by watchfulness and "the hand on the sword" for fifty years.

—A great steel bridge is just completed at St. Louis. The arches of the bridge are of iron. The immense hollow blocks were cast in a Pittsburgh foundry. So nicely was the work done that every block but the keystone filled its space perfectly. It was found that the keystone, which weighs many tons, had expanded, owing to the heat, and was an inch too large for the vacancy. The solidity of the work was such that no clipping or cutting would surmount the difficulty. In this dilemma the keystone was wrapped in over thirty tons of ice, where it remained twenty-four hours. When uncovered it was found that the cold had contracted the keystone to such a size that it dropped to its place in the magnificent arch, exactly filling the space required.

—The alphabet of the Sandwich Islands has twelve letters; the Burmese, nineteen; the Italian, twenty; the Bengalese, twenty-one; the Hebrew, Syriac, Chaldee, Samaritan and Latin, twenty-two each; the French, twenty-three; the German and Dutch, twenty-six each; the Spanish and Slavonic, twenty-seven each; the Arabic twenty-eight; the Persian and Coptic, thirty two; the Georgian, thirty-five; the Armenian, thirty-eight; the Russian, forty-one; the Muscovite, forty-three; the Sanscrit and Japanese, fifty each; the Ethiopic and Tartarian, two hundred and two each.

—The following wise provision is among the laws of Pennsylvania: That it shall not be lawful for any minor, unless accompanied by his parents or guardian, to visit any of the variety theatres or places for the exhibition of negro minstrelsy, singing or ballet, in the city of Philadelphia, and any one who violates the provisions of this act shall be guilty of a misdemeanor, and upon conviction thereof, shall be sentenced to pay a fine not exceeding $100, or undergo an imprisonment not exceeding three months or both or either, at the discretion of the court.

—Of the 646 living alumni of Andover Theological Seminary graduated in the last twenty-five years, only thirty-five are to be regarded as unfit for ministerial service. So shows Prof. Phelps; and he says that this "represents an astonishingly small amount of wasted power and culture and money. It is less than five and a half per cent. of the whole number. What other profession or business or trade can show so fair a result of twenty-five years of experiment in the tug of real life? Furthermore, so far as there is any difference between the class of beneficiaries and that of the self-supporting, the advantage is heavily on the side of the beneficiaries. Of those who have abandoned their ministerial purpose, the self-supporting are proportioned to the beneficiaries as twelve to five. And the entire "waste" in the two classes, while it is less than ten per cent in the self-supporting class, is less than three and a half per cent. of the beneficiary class."

—*Appleton's Journal* furnishes the following statement respecting normal schools in the United States: "Every State of the Union has normal schools except Texas and Nevada. Massachusetts has one normal school for every 208,192 of her population. Illinois ranks next, having one normal school for every 254,941, Ohio has one for 296,140, and New York has the greatest number of normal schools, yet only one for every 398,437 of her population. The whole number of normal institutions in the United States is 114, of which fifty one are State schools, sixteen city schools, twenty-seven connected with colleges and universities and the remainder supported in various ways. There are 10,922 pupils in these schools and 445 teachers. Nearly one-tenth of all the normal pupils in the country belong to the Female Normal College of New York City. During the three years that the college has been in existence not a single student has been expelled, not one suspended, and not more than half a dozen cases of discipline have been reported to the president, and these were but for trivial offenses."

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If you do not provide your family with suitable literature they will provide themselves with such as is offered them, which is generally unhealthy and dangerous.

Plant anti-secrecy principles in the minds of your children, and when you sleep in death they will bless your memory that you saved them from the shame and wickedness of the lodge. After the *Cynosure* is read in my family it is sent out upon missions of good to others.

The money you give to this cause will save many times that amount from the lodge in your family and community. Some parents and wives will read these lines whose hearts are burdened because of enslaved sons and husbands. An ounce of prevention is worth a pound of cure."

You need it

3d. For the sake of the cause.

It is worthy of your patronage.

The paper is worth what it costs, yea much more. It contains much useful information on other subjects. I am wonderfully pleased with its new style and arrangement. It is a much needed light on a very dark question. The *Cynosure,* these lecturers, these books and tracts, and the army of earnest workers in this cause will carry away "the gates, ports and all" of this city of darkness and destruction. It is God's cause. It will, it must succeed.

J. P. ANTHONY.

July 30th, 1874.

OUR COLLEGE SOCIETIES.

This number will be found of special interest (see editorial and correspondence). The following letter from a graduate of Indiana State University and teacher in Tennessee tells below his experiences in college. Has not the reader of this same student friend who would be benefitted by reading the little work on College Secret Societies?

Editor Christian Cynosure:

LINCOLN, June 17, 1874.

For some time past, every week has brought me a very welcome friend, namely, The *Christion Cynosure.* My whole soul is with you in your noble work, and I shall henceforth labor in your behalf. Had I been acquainted with your paper when I entered the University of Indiana, it would have prevented me from being duped into a Greek fraternity. And it would have proved an invaluable auxiliary to me while using my pen and influence against them during my senior year, after voluntarily withdrawing from them near the close of my junior year, April 25, '72, having been a passive member for the greater part of two years.

Soon as I read your notice of the pamphlet on "College Fraternities," I resolved to have a copy. Enclosed find ——— for which please send to my address four copies, one for myself, and three for my students.

Meantime I am very truly yours,

JNO. A. RAMSEY.

The National Christian Association.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

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MARKET REPORTS

CHICAGO, Aug. 3, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$ 1 05½	1 06
" No. 2	1 02½	1 03¼
" No. 3		97½
" Rejected		87
Corn—No. 2	62½	63½
Rejected	61	62
Oats—No. 2 new	45	46
Rejected	38	41
Rye—No. 2	70	71
Flour, Winter	5 25	7 75
Spring extra	5 00	5 75
Superfine	3 50	4 75
Hay—Timothy, pressed	13 00	18 00
" loose	8 00	15 00
Prairie, "	6 00	9 50
Lard		13¼
Mess pork, per bbl		24 50
Butter	20	30
Cheese	10½	12
Eggs	1²	13
Beans	1 80	2 05
Potatoes, per brl, new	1 00	3 50
Broom corn	04	09
Seeds—Timothy	2 75	3 00
Clover	6 65	6 75
Flax		1 75
HIDES—Green and green cured	07	09¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	53
Unwashed	27	33
LIVE STOCK. Cattle, extra	6 10	6 50
Good to choice	5 25	6 00
Medium	4 75	5 00
Common	3 00	4 50
Hogs	6 00	7 00
Sheep	3 00	5 00

New York Market.

Flour	$ 4 40	11 00
Wheat	1 18	1 35
Corn	77	79
Oats	81	90
Rye	1 09	1 12
Lard		11⅝
Mess pork		23 00
Butter	17	27
Cheese	10	12½
Eggs	17	19

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ,*

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NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, AUGUST 13, 1874.

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THE TOPIC OF THE TIME.

There are many present items of interest to the readers of the *Cynosure*. The thing which principally engages their attention is the movement against the lodge. To state clearly what this movement is, how it is to be advanced, and what means are needed, is the purpose of this article.

WHAT IS YOUR OBJECT?

There are half a million Freemasons in the United States, and about four hundred thousand Odd-fellows. In addition to these principal orders there are Jesuits, trades unions, Knights of Pythias, grangers, Ku-Klux klans, Red Men, Sovereigns of Industry, Advocates of Justice, Internationals, etc. The avowed objects of these various secret orders are praiseworthy. But if the avowed object were the real ones no secrecy would be needed or wanted, hence to ascertain what the real purposes of the secret clans are, we must use our own intelligence and the testimony of seceders. Using such means of information as are within reach, we find that these orders are chiefly engaged in two enterprises: first, rivaling and destroying the churches of Christ; and second, over-riding or using for their own purposes the civil government under which they exist.

They rival the churches of Christ by inventing religious ceremonies designed and adapted to satisfy the religious cravings of unconverted men without leading them to Christ. Some of them mention his name, *e. g.*, the Jesuits and Good Templars ; but none such require obedience to his precepts as a condition of membership. More of them exclude Christ and the Christian's God, as for example, the Masons and Odd-fellows. In either case the orders are hostile to, and subversive of, Christ's churches and God's law. While, however, they are thus enemies to our Lord and Saviour, they profess to be his friends. Judas-like, they always betray with a kiss. They at the earliest opportunity throw their net over a young man ; profess to be moral, but not religious ; tempt him as Satan did Christ with offers of worldly advancement; give a few prayers to make him think he is worshipping something ; a dance to please and other more dangerous pleasures that accompany it; occupy him thus through the little round of life; and where without God and without hope he dies, they say they hope to meet him in the Grand Lodge above, recite a Christless prayer over his lifeless clay, and leave him till the great Day of Account.

It is probable there are two millions of men and women in the United States to-day undergoing this infidelizing process, that is sure in a vast multitude of cases to end in spiritual and everlasting death. Rivaling in this manner, they, so far as their influence extends, destroy the churches of Christ, for it is not possible to serve two masters, Christ and a Christ-rejecting order. Either they will love Christ and hate the lodge, or love the lodge to hate Christ.

Their action on civil government is different, yet the same. The churches they seek to *supplant*. The offices they seek to *use*. In every community there is a certain set of men who continually hanker after office. They have sometimes a sort of cunning smartness, and very often nothing but a faculty of persistent begging. Too lazy to work and too cowardly to steal they are never ashamed to beg. Now these men, in perhaps seven cases out of ten, belong to some secret order which helps them into place and they in turn help the lodge. Masonic judges, sheriffs, congressmen, architects, post masters, *et al.*, are but links in a great chain of corruption that costs the people of the United States millions of dollars every year, and a little time ago cost them thousands of lives; lives sacrificed to the Masonic incapacity that was so highly exalted from 1861 to 1865. In the end, of course, the plan is to do away with voting and let some of the "Sovereign Grands" of Masonry or Jesuitism rule. At present they are contented to do by winks, nods, grips and signs what they fear to attempt by force. Now the object of the National Christian Association is to do away with these secret lodges. No matter what the name may be, we wish to make secrecy, as a badge of organization, disreputable ; to save the church and the state from their demoralizing influence.

HOW CAN IT BE DONE?

It can be done by enlightening the masses and in that way alone. There should be one hundred thousand subscribers to the *Christian Cynosure*, and an Anti-masonic organ in every State beside. There must be, to come anywhere near this end, an immense amount of labor performed. The readers of this paper have done and are doing much, but to accomplish our object we want at least thirty lecturers, and three hundred colporteurs. Sending one able lecturer into, and engaging ten colporteurs in each one of thirty States, would revolutionize the sentiment of the entire country in less than five years. We have already done a great work under God by his help. But the spirits of evil that control the lodge are only cast out by fasting, prayer and work. The dark leader of these black orders aims at nothing but the subjugation of the world, and he will never give up his grip on the American nation without a fight To bring about such a sentiment as shall make the Methodist, Congregational, Presbyterian and other churches, cast out the secret idolatries of this day, will be a herculean labor. To make voters see that to put Masons in office is to cut the throat of free institutions is a still greater one ; but both these things can be done and the men and women who take the *Cynosure* can, by God's help, do them.

WHAT MEANS ARE NEEDED?

Lecturers should be paid a thousand dollars per year and their expenses. Sometimes good men can be had for less, but this is no more than should be paid a man who *works hard* three hundred and sixty-five days in a year. The salaries of these men should be paid by the society, their expenses by the people to whom they lecture. This requires an annual income of thirty thousand dollars. There should be a secretary giving his whole time to the work who could earn and should be paid two thousand dollars a year. For other expenses, such as printing, postage, room rent, etc., at least three thousand dollars should be added.

Now where are we to raise thirty-five thousand dollars? There are one thousand men in the United States able to pay ten dollars per year who hate Masonry and the other dark societies. If they do so, we have a revenue of ten thousand. There are one hundred thousand men, women and children who can give each twenty-five cents per year which would make twenty-five thousand dollars. This would do the work. Now how can we reach these one hundred and one thousand men? It must be by the subscribers of the *Cynosure*. If each one of them should get twenty-five neighbors to send twenty-five cents to the Chicago office the work would more than be accomplished. These names must be sent to the Corresponding Secretary. Meantime, friends, let us trust in the God of light in whom is no darkness at all, and rouse up to overcome the enemies of God and man who crowd upon us. They come to us with apron and sword, let us go against them in the name of the God of Israel, whose Son they crucify and whose churches they deride.

George Alfred Townsend, the talented correspondent, has written a letter to the Chicago *Tribune* in which occurs the following estimate of Henry Ward Beecher's theology and preaching:

"A great man walks on a perilous ridge, and Beecher walked there with his forehead in the heavens, shining with the light thereof. He was always drawing us up toward him, and he made religion a kind of Fourth of July,—squibby, and audacious, and explosive. Brought up in a plain way, and having no religion of my own, but a sort of belief that what my fathers had was pretty reliable for squalls, I was always afraid of Beecher. He was too generous with his beatitudes. He didn't blister anything. There was neither Sinai nor Gethsemane in his theology. He praised fast horses, billiards, ten-pins, and rich men. He discovered that a rich man was the most available conservator of Christianity; and, in this respect, advanced upon an old belief, that it was harder for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

"The style of Mr. Beecher did not evolve either religious or heroic characters as examples to men; for to all such there should be a sternness at times, such as Moses and Mahomet, Christ and Calvin, Knox and Cranmer had. You cannot beautify your Divinity by painting im Hin and in till, in the softness of your tints, the portrait loses the outline of the God. This world that Christ left with pain on his face, promising to return, and never yet doing it, must still wear a little of that cloud in which the sun was veiled. . . . Entering life with pain, leaving it with pain, life must not be the highest we were meant for, nor heaven too like the world. And yet there has long been a silent sensuality of this form in Mr. Beecher's gospel; his Prodigal Son did not repent, but had the good time; his Dives was a very good parishioner; he baptized with lavender and read the burial service out of a pastoral. Things had gone to be so volatile in his faith that whatever was Beecher was the whole solemn mystery of our religion; and, in our idolization of the man for his many noble but too frequent liberalizations, we played the holiday in church, and lost the principles of piety and restraint."

Heathenism versus Christianity.

BY H. H. HINMAN.

A prominent Congregational minister in Wisconsin, who had taken the Entered Apprentice degree and then withdrawn from Masonry, said that he regarded Masonry as a system of heathen religion. A careful consideration of the character of this institution will show that this opinion was well founded.

What is it that distinguishes Christianity from heathenism and all other systems of religion? It is not in the fact that Christians recognize a Supreme Being. Jews, Mohammedans, and almost the entire heathen world recognize a great Creator as truly as we. Nor in the fact that Christians have forms of prayer and stated periods of religious worship. Many of the heathen manifest far more earnestness and devotion, build costlier temples, and expend more time and means, than the majority of Christians. Nor is it that our religion teaches a pure morality, for though the teachings of the Bible are incomparably pure and grander than any other book, yet it is doubtless true that there are in the Koran, the writings of Confucius, and in the old heathen philosophers much that is in common with Christian morality. Not even the doctrine of the *new birth* distinguishes ours from the religion of heathenism. In the Eleusinian mysteries men were said to be regenerated. They became dead to the outer world, and alive to a new and hidden life. The same word signified both to die, and to be initiated.

In modern heathenism we find precisely the same thing. The tribes of West Africa have their mysteries which, in this respect are in striking analogy with the ancient heathenism. The Purroh is an institution that prevails along almost the entire coast of West Africa, and extends an unknown distance to the interior. When a candidate is admitted to its mysteries, he is laid on the ground; his head, it is pretended, is broken to pieces, and he remains for some time dead. He is then awakened to a *new life*, as a *new creature*, and receives a new name by which he is ever afterwards known.

In all these respects heathenism but apes the true religion. Fallen man everywhere feels the need of pardon and regeneration; and all these forms of heathenism are but Satan's plan by which he professes to meet a real want, and yet secures to himself the worship due to the Creator.

Now does Freemasonry correspond in these respects with both ancient and modern heathenism? It recognizes a "Great Architect of the Universe," but does not recognize Christ, the Mediator. So do the heathen. It teaches men to pray, but not to pray in the name of Jesus of Nazareth. So do the heathen. It enjoins a morality, but not the morality of the Gospel of Christ. It holds up no perfect pattern for the imitation of its members. In this respect it is like heathenism. It professes to regenerate men, to make them holy, and prepare them for heaven, and it proposes to do this in almost precisely the same methods of the ancient and modern heathenism. Dr. Mackey says (Mackey's Ritualist, page 23), of the candidate for Masonry that "Having been wandering amid the errors and covered with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the vail that conceals divine truth from his uninitiated sight; and here as with Moses at the burning bush the solemn admonition is given, 'Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.' He is indeed to commence with new lessons in a new school. There is to be not simply a change for the future, but an extinction of the past, for initiation is as it were a death to the world, and a resurrection to a new life. The world is left behind, the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are broken, the portal of the temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been fully accomplished." This new birth is said to be fully accomplished in the third, or Master's degree. It is there that the candidate enters the holy of Holies (see Mackey's Lexicon Art, Master Mason). It is then he is raised from the grave of iniquity to the faith of salvation. It is then he is inspired with the most lively hopes of an inheritance with the just made perfect."

Now let us see how this is accomplished. When the candidate first enters the Master's lodge the work of death is not yet accomplished, but when he personates Hiram Abiff, he is struck on the head with the common gavel; is (symbolically) killed, laid in the grave, when he is said to remain fourteen days; is raised from the dead on the five points of fellowship, and thus according to Sickels (see Sickel's Monitor) he "is quickened into a new and better existence," and "Nothing more can be suggested that the soul of man requires." Now this is heathenism, just as truly heathen worship as the ancient Grecian or the modern African mysteries. Indeed, there are but two religions in the world, the Divine and Satanic,—the Christian and the heathen. Leave Christ out of our religion and it is simply heathenism. The essential distinction is simply this: as Christians, we recognize one God and one Mediator, the Man Christ Jesus." On him alone do we depend for salvation. Through him alone do we have access to the Father. Leave out Christ and whatever else we may include, our religion is anti-Christ. Hence John says (2nd John ii. 7 10) "Many decievers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deciever and an anti-Christ." "If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."

Farm Ridge, Ill.

The Knights of Pythias.

BY AN EX-MEMBER.

The organization known as the Knights of Pythias had its origin at or about the close of the war. It is a legitimate offspring of Freemasonry. The first lodge formed, which was at Washington, D. C., was, if I mistake not, totally made up of Masons of high standing, and the membership of the order to-day is largely represented by Masons. One of the inducements held out to a person joining the order is that in case of sickness he is to receive a weekly stipend, and the lodge is bound to see that he has nightly attendance. The friends of the order claim for it a growth second to none (except the Grand Army of the Republic), and among "society" men it is quite popular.

The organization commenced with three degrees, and in the spring of 1871, it had only the three, but more were to be added. This was the subordinate lodge. To be a member of the Grand Lodge comprehended something more. The Grand Lodge of the State of New York was organized Oct. 29th, 1868; and I was duly initiated into the three degrees, called "Page," "Esquire," and "Knight," in the spring of 1871, and was an acceptable member until my conversion to Christ, in the following summer, when I took a card, and said card bears witness to the above facts in regard to membership, and it bears the stamp of the Supreme, Grand, and subordinate lodges. Our lodge was named Spartacus Lodge, No. 51, K. of P., Yonkers, N. Y. The lodge or insignia of the order is a Knight's shield and visor so placed that at a short distance you would think it was to represent a Mason's trowel; two swords cross the shield in the center, and at the bottom of the pin is a skull and cross-bones. In the right hand corner of the shield is the letter "F," directly opposite this the letter "C," and at the bottom the letter "B," signifying, Fidelity, Caution and Bravery. I was in Rome, N. Y., a short time after I joined the order, and a gentleman seeing the badge I wore, asked if I was traveling to the East; but he soon learned his mistake. He thought I was a Mason.

FIRST DEGREE.

A candidate, after having been duly voted upon and accepted at some previous meeting, is admitted to the ante-chamber, and after having been relieved of some of his outer garments he is clothed in white and hoodwinked, when the "page" takes him in charge, and after the proper number of raps, and giving the pass-word, he is admitted into the lodge room. He is conducted a number of times around the room in perfect silence, when he is presented to the "Worthy Chancellor," who is the presiding officer of the lodge.. After he has asked him a number of questions and imparted some instructions, he is taken to the different officers of the lodge. The ceremonies and the instructions and obligations are of some length, and the object of the first degree is to impress the mind of the candidate with the necessity of fidelity to the order; and to this end a strong effort is put forth in the closing ceremony. The lodge is all clothed in white, the whole person being covered, except holes for the eyes. The room is darkened and the candidate commanded to kneel, when the lodge kneels around him, his eyes are unbandaged for the first time since entering the room. He finds himself kneeling at or beside a coffin in which is a human skeleton. Directly above the breast of the skeleton, supported by two swords crossing the coffin, is an open Bible. The candidate is ordered to place one hand upon his heart and the other upon the open Bible, when the final oath and obligation is administered. After which he has to kiss the Bible as it lays over the skeleton, and to say the least the attempt has been made to make it binding. After this the signs, countersigns, and pass-words are given and the candidate is a "Page."

SECOND DEGREE.

The candidate enters the room in the same condition as before, (each degree, however, differs in number of raps and pass-word) and after he has been conducted around the room as before in the first degree, he is brought to the W. C., for the final oath and obligation. These grow stronger and stronger in each degree. The desire in the second degree is to teach the man caution, which word represents the degree. They now proceed to accomplish it in the following manner: The candidate in his obligation has solemnly sworn that he never will write upon any thing, movable or immovable, the word caution, or utter, or give expression in any way outside of the lodge room to the word. The hoodwink has been removed just before this, and while the candidate is standing before the W. C., he is handed a blank which he is told to fill out to be returned to the Grand Lodge. The candidate is seated at a common writing desk. The blank is regularly headed, commencing, I think, with the number and name of lodge or something to that effect, and after a little he comes to a column headed "Watch-word," which he has just bound himself never to write under any circumstances. The candidate is surrounded by men, one sitting at each side, and almost every case the man commences to write the word and is caught, when a pistol concealed inside the desk is discharged, and the lid of the desk flies open, and in large letters written upon the lid is the word "Caution." The young man who was taking this degree at the time I was initiated fainted away at this point, and it caused a little commotion for a few moments. After this occurs the W. C. commences to upbraid the candidate with violating his oath which is all too evident to the unfortunate man. He turns to the lodge and makes the inquiry, "What shall be done with this man?"—and after numerous things have been proposed and the man caused to feel extremely small, they re-administer the oath and let him go. After which he is an "Esquire."

THIRD DEGREE.

"Bravery" being the word of this degree, initiatory services are arranged so as to test a man in this direction. The lodge is clothed in black during the working of this degree. After a number of unimportant

ceremonies have been passed through, and the oath and different questions have been asked and answered, the man is conducted to the W. C., where he is handed a piece of two-inch plank about eighteen inches square, filled with iron spikes about four inches long and very sharp, The W. C., questions him in regard to the material which composes it. He raps upon the spikes with his sword so that there can be no mistake, and after the candidate is fully satisfied in regard to its make, he is commanded to take it and place it in the center of the room on the floor; when the lodge gathers round him, and he is ordered to pull off his boots and take his position in a chair situated about four or five feet from the instrument. Then the W. C., and other officers advance, some with drawn swords, and some with spears and axes. In this condition the W. C. exhorts him to be a man and show his bravery, etc., after which they advance closer and with uplifted swords, and weapons pressing him at all points, he is commanded to jump neither to the right nor to the left, but directly upon those iron spikes. But few are foolish enough to attempt it. If he does not jump he is taunted and railed upon by the whole lodge, and four strong men sieze him and raise over their heads and bring him down as hard as they can upon the board. But lo! the iron has suddenly become rubber. Just before the W. C., advances to command the candidate to jump, he asks him a question that takes his attention, and a second board of equal size with rubber spikes is substituted in place of the first, of which fact the candidate is ignorant. This affords a great deal of sport to the lodge, but the subject is in a peculiar state of mind. After this the person is a "Knight."

Spring Arbor, Mich. N. R. Wood.

A Tract.

BY M. KELLY.

Remember that God is truth, and the devil a liar, and any system that requires secrecy and deception to sustain it has Satan for its father. And such is Freemasonry, which is also considered a heathenish system of religion, and is used for worldly advantages and to protect men in crime, and is so shameful and wicked that Masons get angry if we attempt to publicly examine it, which it's our duty to do. It professes to show the way to heaven without Christ as a Mediator. All such is devil worship. Their blasphemous oaths, mock murders, and barbarous death penalties teach them depravity, sear their consciences, harden their hearts, and prepare them for Satan's work.

Judge Whitney, master of the lodge at Belvidere, Ill., says: "It is worse than useless for any man or set of men to preach to me that a man is not in more danger among infurated Masons than among infurated outsiders." He also endorses the following declaration made by a high Mason that "A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremasters, church-members and gamblers, drunkards and rowdies that the All-seeing Eye looks down upon." (Washington had *virtually* seceded. He says: "I have been at a lodge not more than once or twice in 30 years.")

The wise and good have come to the conclusion that so long as church-members and preachers will crucify Christ by belonging to a conspiracy which enables them to cheat and rob outsiders of their rights, so long we will be cursed with this devil worship among us.

The principles of our Government are founded upon the Golden Rule, and to sustain them we have free speech and press guaranteed to us in the Constitution. But Freemasonry forbids free speech and press. Therefore it exists in direct opposition to the fundamental and vital principles of our government.

Literature is a fragment of a fragment. Of all that ever happened, or that has been said, but a fraction has been written; and of this but little is extant.—*Goethe.*

Distinguished Opinions on War.

Lord Burleigh in a letter to his son Robert, says: "I am not content that thou shalt train up thy sons in wars. For he that sets up his rest to live by that profession can hardly be an honest man or a good Christian."

Jefferson says: "War is an instrument entirely insufficient towards redressing wrong, and multiplies instead of indemnifying losses."

Franklin says: "I have been apt to think that there never has been, nor ever will be, any such thing as a good war or a bad peace."

Lord Brougham says: "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all other crimes, violence, blood, rapine, fraud, every thing which can deform the character, alter the nature, and debase the name of man."

Jeremy Bentham says: "Nothing can be worse than the general feeling on the subject of war. The church, the state, the ruling few, the subject many; all, in this case, seemed to have combined to patronize vice and crime, in their widest sphere of evil."

Soame Jenyns says: "If Christian nations were nations of Christians, all war would be impossible and unknown among them."

Archbishop Whately says: "War is a great disgrace to civilized men and Christians."

Ward, the missionary, says: "Either our religion is a fabric, or there are unanswerable arguments against war and in favor of peace."

Adam Clark says, that: War is as contrary to the spirit of Christianity as murder. Nothing can justify nations in shedding each other's blood."

Binney says: "I turn with loathing from the proofs and circumstance of war. War is a fearful thing, ruinous to life, property, and virtue; it has an arm for blood, and a mouth for blasphemy."

Albert Barnes says: "Who has ever told the evils, and the curses, and the crimes of war? Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there? If there is anything in which earth, more than any other, resembles hell, it is in its wars."

J. C. Ryle, clergyman, says: "Men of the most eminent abilities, and extensive erudition, have never yet, nor ever will produce arguments sufficient to prove that the profession of a soldier is consistent with the profession of Christianity."

Judson, the missionary, says: "I have for some time determined to make whatever efforts were necessary to comply with the dictates of conscience and wash my hands of the blood that is shed in war, a measure which appears to me the indispensable duty of every Christian.

John Locke says: "All the entertainment and talk of history is mostly about fighting and killing, and the honors and renown which are bestowed on conquerers, who, for the most part, mere butchers of mankind, mislead growing youth, who by these means come to think slaughter the most laudable business of mankind and the most heroic of virtues."

Sir David Brewster says: "Nothing in the history of our species appears more inexplicable than that war, the child of barbarism, exists in an age enlightened and civilized."

Southey says: "Whence is it that wars still disgrace the Christian world? It is owing to the doctrine of expediency. If Christians had boldly looked in the face of their duty as developed in the New Testament, this senseless and infernal system of wholesale butchery must long ago have ceased."

Jeremy Taylor says: "If men be subjects of Christ's law, they can never go to war with each other. As contrary as cruelty and tyranny is to mercy and charity, so is war and bloodshed to the meekness and gentleness of the Christian religion."

John Howe says: "It is very plain that war is the mark of the apostacy, and stigmatizes man as fallen from God in a degenerate, revolted state; it is a horrid result of man's having forsaken God, and of their having been abandoned by him to the hurry of their own furious lusts and passions."

Sydney Smith says: "The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace . . . are mere trifles compared with the gigantic evils of war. God is forgotten in a state of war; and every principle of Christianity is trampled upon."

John Angel James says: "A hatred of war is an essential feature of practical Christianity; and it is a shame upon what is called the "Christian World" that it has not long since born universal and indignant testimony against this enormous evil."

John Bowring, in his translation of Russian poetry, says in reference to the martial exploits of a celebrated Russian General: "I have no sympathies with the poet in the admiration he expresses of the warlike character. I can see but few distinctions between the conquerer and the executioner. I would as soon think of celebrating the carousals of a horde of cannibles, as of giving the attractions and decorations of song to those dreadful scenes of sin and misery which men call victories; and I blush for my country and my race when I reflect, that in the very proportion of the wickedness implied and the wretchedness produced, are they made the subjects of pride and congratulation, and honored with the designation 'great,' and 'glorious.' Man was surely born to nobler and better things than these."—*The Journal.*

What Alcohol will do.—It may seem strange, but it is nevertheless true, that alcohol regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his buildings, break the glass out of the windows and fill them with rags. It will take the gloss from his clothes and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and the maiden, as well as to the farmer; for in its deadly enmity to the human race alcohol is no respecter of persons.—*The Temperance Worker.*

There is a good deal of ill-considered talk about a free Gospel. Certainly the gifts of God are offered to us without money and without price. But when people mean by a free Gospel, a Gospel which it costs nothing to have preached and propagated, they mean nonsense. It does cost something to keep up the church and support its ministry, and those who shrink from the duty of giving for this purpose have never rightly embraced and understood the free Gospel. God charges us nothing for his gifts, but it costs a good deal to have them properly administered among men, as the laborer is worthy of his hire. The fact that God gives us our bread freely does not enable the farmer to get along without money.—*Lutheran Standard.*

Let us look unto Jesus, and not to the apparent success of our efforts. Apparent success is not always the measure of real success; and, besides, God has not enjoined success upon us, but only labor. He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sow the seed, God will gather the fruit; if not to-day, it will be to morrow; if not for us, it will be for others. Even if success were to be granted us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other hand we are too prone to slacken our zeal when we cease to see good results arising from it; that is, at the same time when we ought to put forth double energy. To look at our success is to walk by sight; to look unto Jesus, and to persevere in following and serving him despite all discouragements, is to walk by faith.

National Christian Association.

Below will be found the names of those who have paid the fee for annual or life membership since the Syracuse Convention and whose names have been sent to C. A. Blanchard, Corresponding Secretary.

Thus far none of those who agreed to act as agents to dispense of tickets have reported except J. P. Stoddard and A. D. Freeman, Greenwood, Ill. E. J. Chalfant, of York, Pa., has sent in $1.25 and is doing more. State agents should send the names of members as soon as possible, the fees they can retain, sending receipts.

LIFE MEMBERS.

Amos Hard, Painted Post, N. Y.
Merchant Kelly, Bentonville, Ind.
M. R. Britten, Vienna, Wis.
Wm. Hoobler, Veedersburg, Ind.
Asher Thompson, Findley's Lake, N. Y.
James W. Shaw, Franklin, Pa.
A. Pomeroy, Strongsville, O.
Mrs. L. G. B. Hills, (paid $5.) Oberlin, O.
A. Miller, Milbury, O.
Mrs. J. A. Bingham, Mallet Creek, O.

A few life members whose fees were paid before the annual meeting at Syracuse are not here reported, as the letter from the General Agent containing them has been mislaid. They will be published hereafter. Of the above named persons the first four sent their names and fees to the Corresponding Secretary, who handed the fees to the Treasurer and has his receipt for them. The last six were obtained by the General Agent, and the fees have been receipted for by him to the Treasury, $45.00 being paid to Rev. D. S. Caldwell, State Agent for Ohio.

ANNUAL MEMBERS.

California.

James H. Clark, Hueneme, Ventura Co.

Illinois.

Mrs. C. A. Blanchard, Wheaton, DuPage county.
Isaac Preston, Lockport, Will county.
Mrs. J. P. Stoddard, Byron, Ogle Co.
James Andruss, Amboy.
Joseph Catterlin, Kewanee, Henry county.

Indiana.

C. W. Greene, Indianapolis, Marion county.
Rev. W. M. Givens, Center Point, Clay county.
Robert Chambers, Albion, Noble Co.
E. M. Chambers, " " "
Chalmers Chambers, " " "
Eleanor Cook, " " "
Wm. McKee, " " "
G. W. Black, " " "
John Bartzfield, Semna, Delaware "
Jacob Ring, Marion, Grant "

Iowa.

Rev. T. D. Adams, Council Bluffs.
Rev. Henry Howe, " "
Wm. H. Clawson " "
James Young. " "

Kentucky.

Mary A. Read, Columbus, Hickman county.

Michigan.

A. Gilbert, Hickory Corners.
Araunah Gilbert. " "

New York.

H. T. Hooker, Syracuse, Onandaga Co.
Rev. E. Owen, " " "
Rev. O. M. Owen, " " "
Abner Bates, " " "
H. V. Miller, " " "
Mrs. C. B. Miller, " " "
Daniel Brockway, " " "

Montgomery Merrick, Syracuse, Onandaga county.

Charles Merrick, Syracuse, Onandaga county.

Elder M. N. Downing, New York city.

Rev. Wm. Manning, West Kendall, Orleans county.

R. H. Morey, Windsor, Broome, Co.

Rev. A. H. Bennett, Kenyonville, Orleans county.

A. M. Durfee, Sherman, Chaut. Co.

Rev. O. W. Young, East Boston, Madison county.

Geo. W. Clark, Dansville, Livingstone county.

Rev. L. W. Cronk, Alton, Wayne Co.

Rev. D. B. Douglass, Lewiston, Niagara county.

Rev. J. L. Barlow, Bemis Heights, Saratoga county.

Rev. S. Wilder, Pittsford.

J. S. Amidon, Findley's Lake.

E. B. Haven (fifty cents), Mansville, Jefferson county.

S. Havin, Mansville, Jefferson Co.
J. C. Woodard, Adams, " "
A. Carley, Rodman, " "
Marcus Woodard, Rodman " "
E. Oatman, Adams, " "
N. Knight, " " "
H. Loveland, " " "

Ohio.

James Auten, Galion, Crawford Co.
Franklin Paine, Painesville.

John Russell, Hammondsville, Jefferson county.

Robert Moodie, Painesville.
Albert Paine, "
Rev. Isaiah Rider, "

Pennsylvania.

Rev. P. S. Slanson. South Creek, Bradford county.
Rev. S. Bedford, Ridgebury.
Rev. J. R. Baird, Greenville.
Emma Ready, Wallaceton.
John Love, Rose Point.

Vermont.

E. B. Rollins, East Braintree.

From the above roll of members it can be seen that we have now only eleven States on the list, while the *Cynosure* has subscribers in thirty-seven. It is also evident that the annual fee of twenty-five cents is sufficient to all the needs of the Association if only the anti-secret men, women and children send it in. Heretofore we have asked for contributions to the work. Philo Carpenter has given thousands of dollars, and individuals scattered all over the country, tens and twenties and some hundreds. The church of Christ in Wheaton gave, last year, $140 to the cause. What we now want is to distribute the burden so widely that it shall bear heavily on no one. Send in your names.

State Convention for Missouri Sep, 1st, 1874, at Brashear, Adair County.

Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa.

Reform News.

—Rev. John Levington has lately been speaking in Susquehanna county, Pa. From the correspondence of the *Wesleyan* we learn that during the first part of July he was in Bradford county where he spoke in several localities in the North Bradford circuit.

—H. H. Hinman, Illinois State agent, was quite unwell last week, being several days confined to his house. We hope to hear of his recovery and renewal of his important work. Who are the friends in Illinois who pledged funds to the General Agent for the Illinois State work, but are yet behind in their prayments? There are a number who should report without delay.

From the Illinois Agent.

FARM RIDGE, Ill., Aug. 7.

DEAR BRO. K.—Quite unexpectedly to myself I met Pres. Blanchard at Wenona, at the house of that veteran reformer, Peter Howe. I had expected to speak there on Sabbath evening, but as Pres. B. was advertised to speak both morning and evening, it was thought best that I should go to New Rutland, the next station south on the I. C. R. R. I met here a cordial reception and formed many warm friends, although it is but a short time since this question began to be agitated. I spoke to a full house in the Advent church, and received the closet attention. I also heard from both of Pres. B's sermons in Wenona as largely attended and characteristically impressive. I left Monday morning to meet Pres. B. at Streator, and to arrange to have him preach and lecture there. The arrangements were accordingly made, and the church, which shut its doors against me, opens them to one who is more thoroughly acquainted with, and more terribly hostile to the lodge, than perhaps any man in America. So truth makes progress and the right is indicated.

Yours for Christ,

H. H. HINMAN.

The Ohio State Convention.—The Organization and Constitution.

NORTH LEWISTON, Aug. 7, 1874,

DEAR K.—The State Convention has just adjourned. The meeting from first to last were a success, and was largely attended day and evening. The spirit and interest of the meetings was similar and perhaps equal to that at Syracuse. After the adoption of the constitution over an hundred signed it, and arrangements were made for a thorough canvass of the State for signatures. The following were elected officers for the ensuing year:

President, Rev. Wm. Wishard, Ontario.

1st Vice President, Rev. L. Moore, Oceola.

Recording Sec'y, Rev. Wm. Dillon, Dayton.

Corresponding Sec'y, Rev. D. S. Caldwell, Carey.

Treasurer, Samuel Hale, Esq., Mallet Creek.

Executive Committee, Rev. Geo. Clark, Oberlin; Rev. R. B. Taylor, Summerfield.

God is dealing graciously with his people and the delegates return to their homes rejoicing. J. P. STODDARD.

PREAMBLE AND CONSTITUTION ADOPTED AT DARBY CHAPEL, O., AUG. 5TH, 1874.

Whereas, All secret associations, especially the oath-bound, tend to originate and promote distrust, caste, corruption and class hostility; and

Whereas, The oaths and penalties by which Freemasonry binds its members to secrecy and mutual succor are far more terrible, and therefore more potent, than any known to "civil law," there is no guarantee for equal justice in the courts to the life, liberty, character or property of any citizen *not a Mason*, where his opponent and his judge, his lawyer, a witness, or a juror is a Mason; and

Whereas, The Masonic system, its rights, oaths, laws, penalties and morality, all are borrowed from ancient heathenism and are contrary to Christian morality; and,

Whereas, Its organic despotism, with its "head center" more absolute than Herod, is more attractive to bad men than to good, and the bad more naturally aspire to and control it, while the good swindled into it are snared by its foresworn oaths; and

Whereas, It thus becomes an anti-republican training school to our young men, with its titles of nobility hostile to free speech, subsidizing or awing into silence most of the pulpits and the press; armed and drilled, and grasping for power, already counts its annual revenue by millions, holds most of the offices of every grade and department, usurps the prerogatives of the Government and people in dedicating their public buildings, and holds its own laws superior to the civil laws, executing its own death penalties when it dares on conscientious members, who like Morgan, expose it; and

Whereas, Self-defense and protection against such secret combinations so potent for evil is an imperative duty to ourselves, our families, our country and the God of nations:

Therefore, we, the undersigned citizens of the State of Ohio, for reasons above recited and others not herein named, associate ourselves under the following

CONSTITUTION:

ART. 1st. This Association shall be called the Anti-secret Association of the State of Ohio and shall be auxiliary to the National Christian Association.

ART. 2d. The object of the Association shall be to enlighten the public mind respecting the evils set forth in the preamble of this constitution and to seek by all lawful means to remove them from both church and state.

ART. 3d. The officers of this Association shall be a President, Vice-presidents, Corresponding and Recording Secretaries, Treasurer and an Executive Committee of two; who shall be chosen by ballot, and perform the duties usually attached to their respective offices until their successors are elected.

ART. 4th. The President, First Vice-president, Secretaries and Treasurer shall be ex-officio members of the Executive Committee a majority of whom shall constitute a quorum at any meeting.

ART 5th. This Association shall meet annually at the time and place designated by vote of the previous annual meeting.

ART. 6th. Any person in sympathy with the object of this Association may become a member by signing this constitution.

ART. 7th. This Constitution may be altered or amended at any annual meeting, two-thirds of the members present concurring, provided notice of the proposed change has been given at least one day previous.

Correspondence.

Temperance and Freemasonry.

DEAR EDITOR:—In the village of Morris, Otsego Co., N. Y., the temperance people undertook in a most decided manner to prevent the giving of license to the liquor dealers and rum holes of that place. Two of the most prominent of the liquor dealers in the villiage were prosecuted for selling liquor to minors who were members of the families of temperance people. This violation of the law was perpetrated on the Sabbath as well as other days of the week. These liquor venders were accordingly prosecuted and arraigned before the grand jury and had it not been for the interference of the Masonic brotherhood they would have been fined and made to suffer the just penalty of the law, for the district attorney said to a lawyer at the bar that there was proof enough against these men to convict forty persons. And for the defense of these criminals they brought forward prominent leading characters of the village, who were Masons, and who there stated under oath that the innkeeper kept the best public house that was ever kept in Morris. So "they thought he ought to be excused for his violation of the law." One of the firm of an apothecary shop went on to the stand and swore that he had sold liquor by the drink and in small and large measure just as they liked or wanted it, and yet these criminals were cleared by a Masonic and sin-loving jury and left to pursue their impious traffic in defiance of law. And what is a little astonishing is regarding the Baptist minister of this place, who, when the charter election came off here, was holding a protracted meeting in Jacksonville, or Mount Vision as it is called, aided by other ministers, one or two of whom were either Masons or sympathizers. We say the Baptist minister of this place left that meeting to come home, twelve miles, (not within the length of his cable-tow, for we understand he is a Royal Arch Mason) to vote with and for the Masonic rum-dealers for license, and against the temperance law-abiding men.

We ought not to forget to mention the efforts of the ladies who labored hard with the villagers. One young lady in particular, a member of the Episcopal church, took her dissipated father by the hand (who is a Mason and member of the same church) clung to his arm and, entreating him to vote a no license ticket. And yet, the loving secret brotherhood deceived her at last, a Mason slipped a license ticket into his hand behind him, which he willingly voted unknown to his daughter; and then they gloried over their success to her great distress and disappointment. This is the work in which this Masonic Baptist minister participated and went twelve miles out of the midst of a revival meeting, in which he claimed that God was regenerating souls through his instrumentality, to do it. Yes, to give aid and contribute to the success of the Masonic whiskey ring in the place where he lives! And yet this was the Masonic Good Templar lecturer, who in Montrose, or near there, in a lecture before the lodge told the G. T. young ladies not to receive the addresses of young men who were not members of the lodge, thereby to more effectually use their influence to draw them into the lodge. This is the *argumentum ad femininum.*

JAMES L. ANDRUS.

A Book I Should Like to See.

DEAR CYNOSURE :—I should like very much to see a book of the following description: A book containing fine engravings illustrating the penalties attached to the violation of Masonic obligations. For instance, let one represent the penalty attached to the Entered Apprentice's oath. It would take three cuts to represent it properly: one showing a man in the act of having his "throat cut across;" another, having his tongue torn out;" and another being "buried at low water mark." Then let another cut represent the Fellow Craft receiving the penalty attached to his degree; having his "left breast torn open," his "heart and vitals taken from thence and thrown over his left shoulder, then exposed to wild beasts and vultures in the valley of Jehosaphat?" Let another represent the Master Mason, separated in the middle —two parts of a man—a man in the condition that "Whispering Charley" at Morenci, Michigan, was found, in a box in Bean Creek. Let it represent two savage Masons, one dragging the lower half of a man southward, and the other dragging the upper half northward; a third between with fiendish brow sheathing the bloody steel which severed the parts of the unfortunate dupe; a fourth stirring and punching the slugglish fire with one hand and piling on fuel with the other, to consume the bowels, and a fifth anxiously waiting with dish in hand to gather up the ashes and scatter them to the four winds. So let the penalties all be well illustrated, so that a child can soon comprehend, with the assistance of explanatory notes at the foot. Let each illustration have an appropriate title in large letters, so that "he who ruins may read."

One chapter should be devoted to the more important passages in several of the oaths. And another should give a brief account of all the known Masonic murders. In all cases references should be given to the standard works where the quotations could be found.

A work of this kind would do good faster just now than any other extant. It would do more to save and properly indoctrinate the youth of our land than any other plan I can think of. The people, old and young, are asleep on this awfully important subject. The land is flooded with cheap and attractive and thrilling literature. The pulpit and the press, speaking in general terms, are sold, basely sold. Nothing but vigorous, ingenious and well concerted effort will save us from ruin. Have we not a helper, a brother, with means to spare to get up a *beautifully* illustrated expose of the more important features of the craft?

What is Freemasonry?

Answer—A system of arrangments for the protection of men in crime.

What is *the* secret of Freemasonry?

Answer—The fact stated in the above answer. The system is adapted to minor purposes, and the great secret in involves minor secrets.

Metz, Ind. J. K. ALWOOD.

From Broome Co., N. Y.

Union Centre is a borough ten miles northwest of Bringhampton, Broome Co., N. Y. It has a Congregational church of some 100 members, who lost their oldest deacon, and only Mason, last March. The lodges for miles north and south gathered to bury the brother, with their swords, staves, white aprons and gloves, and hemlock brush in their button holes. It being the first performance of the kind in the place, the crowd was out. Two dismissed M. E. preachers, who were Masons, read the Scriptures and did the preaching. The M. E. preacher in charge is said to be a Mason, but refused to wear the trappings. He tried to make a Christless prayer, but it was evident he turned Jew with much embarrassment. A Universalist led the lodges, and has circulated a subscription for the brother Mason, M. E., dismissed preacher who is now preaching to that church. We have a M. E. church with some seventy-five members, two Masons, with Masonic preacher sent them from year to year.

I was old enough to read the Anti-masonic papers sent to my father by a brother-in-law who was an Anti-mason at the time of the abduction of Wm. Morgan, consequently became early opposed to all secret combinations. They work evil and only evil to our country and its liberties.

The press, the preacher, lawyer, merchant, dare not call it a sin or sell books that condemn it, or speak their thoughts about it any more than they did about slavery, for fear it may jeopardize their several interests. Preachers are destined to go to live among strangers. They join the lodge to give the grip to find sworn friends among strangers. Black legs and knaves join for the same purpose. Masonic oaths take the preference of judicial because the penalty for violation is greater. Finally not more than one press in 100 dare to put this in their columns so great is the fear of exposing sin. A. K. KETCHUM.

Secrecy in Southern Illinois.

ELKVILLE, Ill.

Editor Christian Cynosure:

Permit me to say a few words in the columns of your most valuable paper concerning secrecy in southern Illinois. I have been laboring here for a short time as an itinerant preacher in the church of the United Brethren in Christ. Lately I have become a reader of the *Cynosure*, and I think is is just such a paper as everybody ought to read, and I expect to labor for its circulation.

There are a great many persons in this country who know nothing about the evils of secrecy; while there are others who have learned to know by observation that there is something in this business which ought to be brought out. There are still others who claim to know much about the Masonic order, and are astonished at the U. B. church for excluding secrecy; and sometimes we hear one ask the reason. I tell them the reason is simply this, because it is an evil. It stays the hand of justice; it turns loose horse thieves, murderers, burglars, kidnappers; and, like the fiends of hell, it moves about in darkness. It not only needs to be kept out of the church but out of existence. I mean oath-bound secret societies of all descriptions.

A short time ago in this part of the State a man met a neighbor in the road and said to him, "Sir, you stole my meat;" which the neighbor broadly denied. But no sooner denied than the man fell at him and kicked him and beat him till he died. What do you suppose was done with the man for committing such a crime?—Done with him? What could be done with him, for he was a Mason, and he ran among his friends, who said to the law, Touch him not, for he is one of us. Presently the grand jury met and some honest fellow called for an investigation of Mr. Mason case. But no sooner called than jurymen were seen winking and nodding and moving their hands in some strange way, and finally one remarked, "We will have to let that case pass, for there cannot be sufficient evidence produced to find a bill." "But hold on! Let us investigate and see," says another. "I think it would be imprudent to spend time," observes the chair, and we will pass that for the present. The majority of the jurors were Masons, so they let it pass, and it passes yet.

There are hundreds of such cases transpiring, and the wonder is why the world can't see the point, and set their feet on the neck of the beast, and smother him out. God speed the time when secrecy shall be wiped out and judge and juror shall be free men, to deal out justice.

H. J. MULHOLLAND.

Masonry an Anti-Christ.

EARLVILLE, Iowa, Aug. 6, 1874.

Editor Christian Cynosure:

I now see how it is that a Freemason cannot be a Christian. Last night in conversation with a Congregational minister, he said that Masonry supplied a want which is felt in the churches, and that some of the best citizens, merchants and Christians, are Masons.

"But," I remarked, "they have a form of religion in which they ignore Christ."

"O yes," he said, "but they believe in the one God and leave out Christ

[CONTINUED ON 12TH PAGE.]

OUR MAIL.

Samuel D. Greene, Esq., author of the Broken Seal, has lately been visiting in Portland, Me., and writes of his experiences in that city:

"I have found one meeting-house where we can have lecturers delivered, if any lecturer should please to use it, the truth may be spread. I have also found that the 'Broken Seal" is sold by a Mr. Colby in his bookstore. Every other bookstore is kept by Masons. I went and saw them all and had a long talk with them, telling them they could not hide the light if all the bookstores and all papers withheld the truth. One man, with a considerable amount of intelligence, when I mentioned to him what Mr. Sumner said about Masonry, replied, "Put Mr. Sumner with all his sagacity and power into a dark cellar in which there was no light, could he read or see better than other men." No, sir. But you don't infer by this that Freemasonry is a secret? It is all before the world; and let the sun shine in his meridian brightness into that cellar, think you Sumner, John Q. Adams, Daniel Webster, Edward Everett, and thousands of others could not read it? And again the Saviour declares that that is done of you in secret shall be published upon the house top. Don't you, my friend, rather show a weak spot in suggesting the idea that you can take or perform anything that you cannot expose? What did the Masons murder Morgan for? 'Did they?' says he. 'Yes,' says I. 'And that is what I want you to sell, to tell the public that Freemasons murder folks for telling the truth, and that there is a class of respectable men in our midst that have laws perfectly at antipodes to the laws of our republican government, holding honest men by wicked oaths in silence, while the powerful and the malicious carry them into execution. All, too, for selfish purposes.' He heard me without opening his mouth, when a man dressed in grey, came in with a pack of letters and papers whom I suppose was a letter carrier, and when he saw I had silenced the other, he opened a vial and poured out a little Masonic liquid, saying, 'Who would believe a man (though you are much older than I am) who would take oaths and then violate them?' You, sir! for your very expression declared I have told the truth, or I have not broken an oath; and such an oath as you refer to as taken in a Masonic lodge, the Bible, which is one of the great lights in Masonry, as great as the square or compass, requires you should break it, and repent that you ever took it, and perhaps you only keep it because you can be a post-office carrier.' This wound him up, for he said he was no carrier, but going from the post-office with his business papers, and felt the shock so sensibly that he made an apology for interfering and went about his business. The other man commenced again, and said, 'It seems that you are not murdered yet?' 'No, it is not because you don't desire to do it. But I hope to show its wickedness upon house tops.' This ended the talk, and I bought a couple of Bibles of him to give away. I told him I am not opposed to you, but Freemasonry."

S. P. Reed, Suez, Ill., writes:

"I cannot do without your paper. You will please continue to send it to me. Yours in the cause of truth."

Chas. Mundhenk, Pyrmout, O., thinks that secrecy is a greater curse to this country than was slavery.

A physician of Waynetown, Ind., writes:

"One of your agents called on me and presented several tracts and pamphlets which have interested me very much, therefore I wish your paper on trial,"

The friend who was distributing tracts in Waynctown will be glad to learn of this result of his labors. Those who are working and see no fruit should not be discouraged. Only the great reckoning Day will reveal all results. Paul said that he planted the seed of truth, but he did not wait to see what would come of it. Another Christian preacher, Appollos, watered it, encouraged those who were serious concerning their salvation. But their work was nothing. God gives the increase.

J. A. Marsh, Albany, Mo., writes that he must discontinue the paper for the present, but will renew as soon as possible. His reason is nearly the only good one that could be given for stopping the *Cynosure*, and one that many of us feel in sympathy with—want of present means. But he says encouragingly, "I shall do all in my power for your paper. I have been circulating it in my neighborhood. It is liked very well. I think I can get some subscribers." Last week's paper is a good one for Gentry county. Bro. M. would do well to get some copies to circulate.

Jacob L. Kennamer, of Kennamer's Cove, Ala., writes:

"I do not see how I can do without your paper. It deals the lodge some heavy blows. The Masons and grangers are quite numerous in this country. The masses of the people are not informed in regard to the workings of the lodge."

S. P. Stroup, Huntertown, Ind., writes:

"I have been a reader of the paper almost ever since it has been published. Money matters are pretty close with me nevertheless I must have the paper."

T. C. Wallace, Cambridge, N. Y., writes for the paper at first sight, and adds:

"Masonry is very strong hereabouts. In this village is a large and flourishing lodge, and many of our best citizens are members. Misguided men! I think if they should read the *Cynosure* they would withdraw at once, as they would immediately have their eyes opened to the enormity of Masonry which they have no opportunity of doing while actively engaged in the duties devolving upon them as members of a lodge."

W. W. Stringer, Ridge, O., writes:

"Push on the cause, for it is certainly gaining."

R. H. Powell, Winnebago, Ill., writes:

"There are a good many Anti-masons in this vicinity, but it is hard work to get them to subscribe for the *Cynosure*. They are not sufficiently awake to the magnitude of the evils of the secret orders, Masonry in particular. May God grant you favor in his sight, as an instrument to help overthrow these orders, is the prayer of your unworthy servant in Christ."

Alfred Beecher, Oberlin, O., writes:

"I take many good papers, but no one that I prize equally with your paper."

J. Baldwin, Ransom, Mich., writes:

"A granger handed me his own and one new subscription and says he will do all he can for its [the *Cynosure*] circulation. Look for some yearly subscriptions soon."

Jas. A. Clark, Prospect, Butler Co., Pa., writes:

"I will be very glad if the General Agent, J. P. Stoddard, would come into Butler county this fall and organize a county anti-secret association or several township organizations. Since the oil development here the various secret orders have extended almost throughout the whole country, and the grange and other tradesmen's combinations are just feeders or nurseries for them, and the anti-secret need to be called out and united."

Bro. Stoddard will remember this field.

Forty Years Ago.

[From the Ant-masonic Enquirer. 1829]

An Illustration of Masonry.

The causes of Masonic violence and ferocity, exhibited at our town meeting poll has excited fearful apprehensions for personal safety and public peace. A frightful crisis in our history has arrived. The peaceful discharge of our elective duties is obstructed by the hand of violence. Freemen are kept from the ballot boxes by brute force. Outcasts and bullies are hired by the fraternity to create disorder and riot. The fraternity were all winter inflaming and preparing their hirelings for the outrages which have been committed. Early in the day, the fraternity made a rush to the polls, secured the passages, and in defiance of all civil authority, kept their ground through the day. The disorder was so great that the polls were forced to close for some time. A large number of citizens after several efforts to vote, were forced back and compelled to abandon it. At night it being known that at least one-fourth of our votes were not in, the board adjourned over till the next morning.

Immediately after closing of the polls, the abuse and menaces, which had been kept up through the day, were turned into blows and bloodshed. In the course of the brutal conflict, at least four men, with fists, feet and stones attacked one individual. In the evening one of the regular bullies of the fraternity, attacked a man with a heavy cane and inflicted three dangerous wounds upon his bare head. This wretch was bailed by two highly respectable Freemasons.

Fredrick Whittlesey, Esq, was want only assaulted, knocked down and jumped upon at the town meeting. He was standing alone and unconscious of any design to attack him. He had been engaged most of the day in his office, and had neither molested or offended any one. But he is a member of the Morgan Committee, and has for nearly three years devoted his time and talents to the investigation of Masonic outrages. For this offense, it would seem, that his person and life are in jeopardy. This ferocious and unprovoked assault upon Mr. Whittlesey leads us to a train of the most painful reflections. If men who oppose Freemasonry are to be thus knocked down and trampled upon, how long shall we be able to boast of law and freedom. The fraternity seemed determined to impress its bloody sign upon all its opponents. The outrage will receive a judicial investigation and we forbear further comments.

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11. Beginning of the Gospel.
"	12.	i. 16-27. The Authority of Jesus.
"	19.	i. 45-48. The Leper Healed.
"	26.	ii. 14-17. The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5. Jesus and Sabbath
"	9.	iv. 35-41. Power over Nature.
"	16.	v. 1-15. Power over Demons.
"	23.	v. 14-24. Power over Disease.
"	30.	v. 22-23, 35-43. Power over Death.
Sept.	6.	vi. 20-23. Martyrdom of the Baptist.
"	13.	vi. 34-44. Five Thousand Fed.
"	20.	vii. 24-30. The Phœnician Mother.
"	27.	Review.

LESSON XXXiv.—AUG. 23, 1874.—POWER OVER DISEASE.

SCRIPTURE LESSON.—MARK v. 24-34; Commit 24-29; Primary Verse 28.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

GOLDEN TEXT.—"And as many as touched him were made whole."—MARK vi. 56.

TOPIC.—"Thy faith hath made thee whole."—VERSE 34.

HOME READINGS.

M.	Num. xii.	1-16—The Cure of Miriam.
T.	2 Kings v.	1-14—The Leper General.
W.	Isa. xxxviii.	1-22—The King Restored.
Th.	Matt. ix.	1-13—The Sick of the Palsy.
F.	Luke vii.	1-10—The Centurian's Servant
S.	Luke xviii.	35-43—The Blind Beggar.
S.	John v.	1-18—The Impotent Man.

TOPICAL ANALYSIS.

The Great Sufferer, verses	24-26.
The Hearing of Faith, verse	27.
The Touch of Faith, verses	28,29.
The Confession of Faith, "	30-33.
The Blessing of Faith, verse	34.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Where was Jesus in our last lesson? Why did he leave the healed man there?

What is the first topic? Who was the sufferer? How long had she suffered? (verse 25.) How much had she expended on physicians? Did she grow better? (verse 26.) How is the sinner like this woman?

What is the second topic? How did this woman know of Jesus? (vr. 27.) Some one that had been healed had probably told her. Why did she think Jesus would heal her when her money was all gone? Probably many heard of Jesus and did not go. What different kinds of hearing are there? What does it say in Rom. x. 10.

What is the third topic? What did she do when she heard? (verse 27.) What did she say? (verse 28.) How did she know she would be healed? What happened to her when she touched Jesus? How long was it before she was healed? (verse 29.) How many were near Jesus? (verse 31.) Is it probable that others touched him? What was the difference in the touch?

What is the fourth topic? How did Jesus know that any one touched him? (verse 30.) Did the disciples know it? (verse 31.) What did Jesus do? (verse 32.) What did the woman do? (verse 33.) What did she know? (verse 33.) How was she like the man at Gadara? Do you think Jesus wants witnesses now?

What is the fifth topic? What did Jesus say to her (verse 34.)? Was his a blessing? Suppose the woman had gone away and not confessed Jesus, what would she have lost? Name the three words of blessing. —*National S. S. Teacher.*

The Duty of Confessing Christ.

This may be profitably dwelt upon in connection with the above lesson. The *Illustrated Bible Studies* has this remark on the subject: This is some times delayed. She might easily have withdrawn, and been unnoticed in the crowd. She would have gone healed of "that plague;" but there was still another plague of which she needed to be cured. Jesus would have her healed of that also. He is merciful to her beyond her utmost thought. Concealment, in such a case, would be wrong, and would bring harm upon herself, at least prevent her from obtaining an infinately greater blessing, as clearly within reach, as easy for him to bestow, as that already received. The wonderful skill and most gracious mingling of firmness and delicacy with which our Saviour arrested her attention, detained her departure, questioned her, revealed her heart to herself, caused her to see what she had done and thought of doing, made her feel that he knew all, assured her confidence, emboldened her trust, so that she could not help but "tell him the truth," and right there openly witness a good "confession." This gracious tact and wisdom of Jesus has always been peculiarly admired. It has especially made this impression upon thoughtful minds in all ages, that Jesus is the best *confidante* that one can possibly have; and that he understands exactly how to deal with us in a way precisely suited to the peculiarities of each one's condition and disposition. Besides that, does it not teach that no naturally shrinking timidity is a good excuse for one's refusing to confess Christ before the world?

Cultivating Benevolence.

In Dr. Murdock's essay on "Developing the Mission Spirit" in Sabbath-school instruction occurs this paragraph, which may furnish food for thought to those who are trying to cultivate a spirit of benevolence in the minds of the young:

You all aim, I assume, to cultivate the grace of giving in the members of your schools. But a simple mention of the motives by which you seek to stimulate this grace is enough to show a false method, if not an ignoble end. In many instances there is the simple spring of competition; which scholar or which class shall give the most to the funds of the school. You thus engender a spirit in your holy work which is little better than that evoked by a running or a rowing match. Or, it may be, you set before your schools some local improvement—the adornment of the school room, or the increase of the library, or some other object which lies on the plane of individual or of social self-seeking. I have not consulted the statistics of all the schools in the State on this head; but guided by a somewhat extensive personal observation, I am led to the belief that the larger part of all that our schools contribute at their weekly gatherings, is expended in one form or another on themselves; on books, on illustrated papers, which are prized chiefly for their pictorial attractions, or on festivals and picnics. It is better, doubtless, that the money of your children should be amassed in your treasures, even for public ends like these, than that they should be left to spend it on personal tastes and pleasures of a lower sort; but until you do something more than to coax the boy out of his candy or his toys for the sake of a new book, or a better fitted school room, do not persuade yourself that you are training his benevolent affections, or leading him into the ways of Christian beneficence.

Home and Health Hints.

Household Helps.

No intelligent farmer or mechanic of modern times thinks for a moment of successfully carrying on his business without the aid of all the machinery that can really be of advantage to him. Every well-appointed farm has its mower or reaper, its tedder, its hay-fork, its improved plows, its hay-cutter, its apparatus for steaming food, if it be a stock farm, and all the lesser appliances that supplement the skill and industry of the workman. This is as it should be. But when we leave the precincts of the farm-yard and stables and cross the threshold of the kitchen and dining-room, what are we sure of hearty meals to provide punctually at the appointed hour every day, children to look after, a baby to take care of, butter to work, calves to feed, chickens to attend to, besides the inevitable washing, ironing and mending that comes every week, it does seem as though she should have every possible aid—a good stove or range, to begin with, as this is really the central point of the household machinery, with abundance of fuel ready for use and not far away. A poor, small stove, though the best of fuel is provided, is a continual aggravation; a good, large stove, with poor fuel, is equally unsatisfactory. We knew a lady once, a clergyman's wife, who lived in a village where dry wood could not be obtained, as everybody found boot making more profitable than wood chopping. On baking day she would go regularly to her husband and say, laughing, "Now, Brother B., I'm going to bake; you must begin to pray." *That* didn't always give a nice brown to the loaves or keep the under pie crust from being soggy. How much it had to do with the uniform cheerfulness of the tried housewife it would be difficult to tell. The smiles that wreated her face in the midst of such trials were those of a saint.

Even when farm work presses, on Monday, the housekeeper, if she has no hired girl, ought to have the services of one of the hired men at least part of a day, to work the washing machine if she has one, or stand at the pounding-barrel, to turn the wringer, pump the water, empty the tubs, and keep the fire hot; so that, if possible, the washing may be out of the way in time to get dinner in season, and no return to wash-tubs be necessary when dinner is over. Some women have so much sweetness of disposition, and such abounding health that they can bear everything with equanimity; those who are not thus blessed should not, as a matter of policy, be called on for the manifestation of amiability of which they are incapable. An energetic, ambitious housekeeper must, to keep up her spirits, see a way through her work, and if "Alps on Alps arise," and there is no possibility of scaling them, she will become either melancholy or ill-tempered—either of which states of mind is most unhappy for all concerned. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for the oxen?" Much more than they should the woman who works hard enjoy the fruit of her labor; turning her poultry and eggs, butter and honey into whatever may assist in making her work light, keeping her young in feeling and buoyant in spirit.—*N. Y. Tribune.*

The Selection of Fruit.—The flavor and delicacy of fruit depends upon its being gathered when in its "apogee of esculence." There is one supreme hour when it is just ripe, and that hour should be seized for its preservation. The reason why fruit canned in the household is often so much better than that bought in the stores is that it was in a more perfect condition—neither over ripe nor under ripe—when it was put in the cans. Some fruits are more perishable than others, but as a general rule the sooner fruit is canned after it is ripe the better it will be.

Zinc Milk Pans.—Experiments in England have recently been made regarding the effects of zinc upon milk, and it was found that milk kept in zinc vessels will continue sweet four or five hours longer than it will in vessels of any other material.

Hydrophobia.—The Kansas City *Times* gives the following remedy on the authority of a gentleman who has had large experience with dogs and who has been bitten by rabid animals no less than three times, and been cured by this means:

After being bitten take, immediately, warm vinegar and wash the wound well, then dry it thoroughly, and pour upon the wound a few drops of muriatic acid, which destroys the poison of the saliva. Then take one and a half ounces elecampane root, and boil down to a half pint. Of this decoction take a small quantity every morning, eating no food until afternoon, and then sparingly. This treatment should be kept up one week.

The earliest symptoms of hydrophobia in a dog is restlessness and a constant desire to turn round. The eyes become bloodshot, countenance anxious; sees objects in the air, and frequently snaps at imaginary things; has a depraved appetite, displays an unusual fondness for his master, and an intense desire to lick his hands and face. The sooner such a dog is killed the better.

Farm and Garden.

Doing Farm-work well.

There is no department of industry where doing work well pays better than in farming. We all admit the necessity with regard to other branches of business, but many and perhaps most times practically deny it in this. There is not one farmer in fifty that is as careful with his crops as the manufacturer is with his wares. The cloth we buy has no broken threads in warp or woof, and the tailor's stitches mean business every time or he does not get a second job. The carriage in which we ride is not thrown together, but fitted part to part so that the whole vehical is almost as much one piece as though it grew together—iron and wood. So of all industries upon which the world writes success.

Take a few facts about farming. One year ago the writer employed a man to plow an acre of land, and for special reasons wanted it done well. While the owner was in the field, and a part of the time holding the plow, each furrow was cut exactly the same width and depth, the whole mass properly disintegrated, and left in the best condition that the plow could leave it. Afterwards the furrows were cut some four inches wide and some ten, measuring in depth all the way from one inch to eight, always deepest in the lightest soil. There was no brain put into the business, and as little strength as the nature of the work would allow.

Of course the harrow followed the plow, but it could not remedy the wrong, and the consequence was that nearly twice as much time was required to make the field plantable as under other circumstances would have been necessary; and when the grain was harvested, the four rows on the outside, where the breaking up was as perfectly done as could be, bore at least a quarter more corn than the slighted, outraged interior. Now, take the farms from Maine to California. On what proportion is the primary work of plowing done in the best possible manner? And yet no part of the preparation or after culture is so important as this, or bears so direct relations to a good yield.

Take another department of farm work. Several years ago the owner of a considerable dairy was perplexed beyond measure at the meagerness of the yield of butter from a certain number of cows. The milk was as abundant as usual, the house manipulation was good, and yet when he should have marketed from fifty to sixty pounds a week, he rarely ever went over forty. His perplexity grew apace until happening to go into his yard after his two hired men had completed the night's milking, he found from a pint to a quart of milk in the udder of each cow—the practice of the milkers, as he afterwards learned, being to stop the moment the flow abated, leaving the very best portion behind.

A radical change in the mode of milking added several pounds of butter a week to his product at once, and solved forever a perplexing problem.

Now, take all the cows in this country—millions on millions—what proportion of them are milked as they should be? Some are, but a vast number are not. And yet, it requires not more than a minute of additional time to each animal—perhaps four hours in a summer, or six at most.

Not to mention other neglects equally, and even more costly, suppose that the plowing in these United States could be done as perfectly as possible, and the milking as well as it can be, would not the aggregate of the increase of products be immense, perhaps turn the scale, that is now about evenly balanced, in favor of farming as a money-making business?—*New York Witness.*

The large draft made upon milch cows to supply the extra nutriment required to make their milk, so sharpens their appetites that they are often found cropping greedily what other cattle will not touch. This is especially true of large milkers. They are, too, more sensative to disturbing influences, such as unwholesome or poisonous food, than other cattle, because so much of the strength of their food is carried away in their milk that they are not as well nourished, and hence have not the vigor to ward off and bear up against adverse agencies. Hence they often become the victims of misfortune when others in the same field, and apparently surrounded by the same circumstances and liabilities escape. I have twice, in my dairy experience, had some of my best milkers taken with symptoms as described from eating too freely of a certain species of dwarf wild cherry. The prussic acid contained in the leaves and bark of the twigs was sufficient to poison them. Such food the less voracious appetites of the rest of the flock would not induce them to taste, and they were consequently unharmed.—*New York Tribune.*

The Christian Cynosure.

Chcago, Thursday, August 13, 1874.

EDITORIAL CORRESPONDENCE.

MASONIC FUNERAL—RENEWAL OF A REMARKABLE ACQUAINTANCE—THE ILLINOIS AGENT.

GRAND RIDGE, Ill., Aug. 7, 1874.

I preached last Sabbath to the United Presbyterian and the General Assembly Presbyterian churches in Wenona, to good and attentive audiences. To-night I am to speak in the City Hall, Ottawa, and preach next Sabbath morning in the Presbyterian church, Streator, and at night in a public hall there. I received $130 in Wenona for the college, and hear of students wherever I go who expect to attend uext fall. These are but tokens and symptoms of the progress of truth against the loathesome and dangerous conspiracy of the secret orders against our government, religion and the outside world generally. Meantime the Freemasons are galvanized by the discussion into new life and vigor. Day before yesterday they held their pagan fooleries over a dead man in Ottawa, and, as on all such occasions, a multitude came together to keep each other in countenance and keep up courage. The idea of an assembly of a huudred or two of Masons and Sir Knights to bury the corpse of a private citizen argues desperatiou, shallowness and absurdity all at once.

At Farm Ridge, near here, I met Rev. J. P. Hiester, who, thirty-eight or nine years ago, saved me from a mob and took me from Mercersburgh to Green Castle, Pa., when it was unsafe for me to ride in the stage. A meeting of friends after thirty-nine years' absence is as impressive as it is unusual. Rev. Mr. Hiester stood firm through our national agony and now takes the *Cynosure* for his interesting family to read, and learn to stand with their husband and father on the frontier of reform. I hope Mr. Hiester will post himself thoroughly in this movement and speak publicly in its behalf.

Rev. Mr. Hinman, our Illinois agent, lives at Farm Ridge. I met him at Wenona, pushing the good cause on with singular sincerity and earnest good sense. I called for an hour at his residence, and my acquaintance with him and his family justifies the choice of the committee in his appointment. He is doing well for the *Cynosure* and other publications.

J. B.

GEN. O. O. HOWARD AGAIN.

—The following, from the Chicago *Times*, is simply loathsome and detestible. Gen Howard took charge of millions of public property in time of war. He has been twice arraigned upon the same facts for mal-administration or embezzlement, and fully cleared and exhonerated both times, though meeting every charge squarely and affording every facility to the investigation. To charge such a man by sneer and implication as below, is only worthy of a paper onco suppressed for treason, and saved by the interposition of politicians:

"Gen. O. O. Howard, recently assigned to the department of the Columbia, leaves for his new field of duty on Thursday. Last night, at the invitation of a score of members of the Young Men's Christian Association, he was treated to a farewell banquet. The party felicitated themselves upon the heavy amounts they had amassed from the public in divers ways through the medium of the Association. Gen. Leggett, the Commissioner of patents, presided. The Commissioner of Indian affairs, who admired Howard's system of bringing to Washington half-breed Indians, and palming them off as noble chiefs, mingled his prayers with Howard's for the success of the new deal. Frank H. Smith, president of the Association, and a notorious ring contractor, in addition to being official reporter of the House of Representatives, was present It is a singular fact that, with one or two exceptions, all those who engineered or partook of the gastronamic feats have figured for the past several years as cootractors and bidders for almost every class of work solicited by the Government. They have profited well, over all the expense of the Association of which they are members."

NOTES.

—Let every reader turn to the first page and read the article from the Corresponding Secretary of the National Association, and also his report of memberships received since tha Syracuse Convention on page fourth. Read and improve diligently.

—The exposition of the Knights of Pythias given on our second page will be read with an interest approaching disgust at the foolishness of the proceedings described. It is a bolder swindle than Freemasonry because shallower aud less full of solemn mockery of sacred things. The friend who furnished it to us is a member of the Free Methodist church and his statement may be considered reliable.

—The following item occurs in the abstract of the minutes of the thirty-fourth meeting of the eastern district of the Evangelical Lutheran Joint Synod of Ohio and adjacent States:

"It was also remarked that in many congregations, there are yet members who belong to secret societies. Pastors, have in general been faithful in bearing testimony agaiust such orders, so that this evil is gradually growing less; yet it would be well if congiegations would co-operate more with their pastors, by taking a more decided stand and making a public confession against secret societyism."

—Grange Grand Master Allen, of Missouri, who was photographed by our Gentry county correspondent last week, is farming his State with double industry. It is said that he has traveled 20,000 miles in his work aud of the one hundred and fourteen counties he has visited nearly every one, and left but two without his mark. The Missouri farmers should next appoint a commission to estimate the cost of this unexampled "drumming," and they will do well to take into consideration what may be the moral influences of this apostle of secrecy and defamation.

—The *Freemason* of St. Louis says that the procesion at the Chicago corner-stone laying was eight miles long notwithstanding the Anti-masonic protest. It is fortunate for the credibility of the Editor of the *Freemason* that he was not here, but took his report from heresay. The number of Freemasons was not over one thousand. We estimated the number carefully at different points in the march. The Odd-fellows and Knights of Pythias formed about as many more. No other secret societies were in the procession. Officials, bands, firemen, employees of of the post office, workmen on the Custom-House, and street boys who had a free ride formed a procession not two miles long.

—*The Methodist Free Press* came to us last week from Sycamore, Ill., where it has been removed from Rockford. G. L. and I. R. B. Arnold, of the *Reformer* will be the future publishers and managing editors, while the corresponding editors remain as before. January 1st, the two will be consolidated into *The Reformer and Free Press*, and will be issued weekly. This union will doubtless aid the cause, for the union of two struggling enterprises will give strength and vigor. The friends of the reform everywhere are well acquainted with the Arnold Brothers, and there will be no lack of confidence in their fidelity to the principles of the reform. They will stand by God's truth, and we sincerely trust they may be blessed and successful in their work. The cause will not lose the efforts of Bro. Lemley, who still continues the *Golden Censer*.

—We are informed that one of the Congregational churches of northern Illinois received a number of members last spring as the ingathering of a revival season. A number of these would agree to unite with the church only on condition that such of the articles of faith as were objectionable to them should be omitted when they were received. One of the number, who is a high Mason, demanded the omission of reference to the eternal punishment of the wicked, which he did not believe. This gentleman has been appointed by his ministerial association as delegate to the National Congregational Council to be held in New Haven in the fall. If that council contains any amount of such an element, the less churches of Jesus Christ have to do with it the better.

—A gentleman who has been traveling in Iowa lately says that it is a common opinion with people of intelligence that the granger movement has set that State backward from five to ten years. Doubtless Minnesota and Wisconsin, the latter especially on account of its rail-road quarrels, will suffer equally. The extortions of middlemen and rail-roads are a trfle compared with the wholesale swindling practiced by grange leaders on our farming communities through the agency of ambitious, Quixotic men, whose virtues are absorbed by their indiscretion. The single item of its expense should condemn the grange with every sane man. The Good Hope Grange, McDonough county, Ill., lately disbanded, reports yearly expenses for less than 100 members of $775. The Waukegan *Gazette* well says, "The men at Springfield and Washington who grant charters and make quarterly assessments are the ones most likely to make money out of the grange movement."

Cotemporary Notes:

There appears to be a deficiency in secret societies. To arrest this mighty evil it requires earnest labor and not the novelty of entering the lodge-room. But thanks be to God for the praying women trusting in the Eternal, and praying for a victory. Thus, by a power above that of the inventor of sin, the curse that has blighted families, ruined talent, defeated armies, disgraced nations, and damned souls, may be swept from the land, and our brothers and children saved from the fatal poison of the serpent's fang, and wounded hearts be healed, and sad families made to rejoice over the salvation secured to their dear ones from the bondage of intemperance.—*From Report of Rochester N. Y. Wesleyan Conference.*

A man came before the Presbytery of Chartiers, not long since, complaining that he had been wronged by the session. It seems he joined the order of the Freemasons, and knowing he had violated the law he went to the sessiou and told them of it. The session of the church, considering the matter, suspended him, refusing his request at the same time that he be furnished with a certificate of good standing. Of this he would complain. The Presbytery, in a kind but very decided way, informed him that, being a violator of the law, he was not entitled to a certificate, and re-affirmed the action of the session. This, of course, was all it could do, and it is all considerate men, whatever their opinions might be about the propriety of the law, would expect it to do.—*United Presbyterian.*

Suppose we did pursue a policy by which we gathered large crowds of rationalists, secret-societyists, and various other errorists into congregations which we agreed to misname Lutheran; of what advantage would that be? What good could could come such impious policy, which sets aside the Word of God to make room for human sin and folly? . . . We would like to have it well understood that we are perfectly willing to leave the policy of setting aside the will of the Lord for the purpose of getting a multitude into church, to those who have a heart for such business. . . . We will none of it. Rationalists and deiests are not of us, and so long as they remain such we don't want them.—*Lutheran Standard.*

Deeply as all will feel such a fall, if fall it be, we think Christendom can get on without Mr. Beecher or any other man, and that Christiauity can stand even his defection, whether from the faith once delivered to the saints or from the decalogue. There is no doubt that he is a great preacher, but he has never been regarded as a sound preacher, and his errors have latterly been becoming more and more apparent, until they culminated recently in discrediting the story of Eden, which he calls a parable or fable. With that story, of course, goes the fall of man and the need of redemption by the blood of Christ, and, in fact, all the foundations of the system commonly called evangelical Christianity. The grief of the followers of Tyndal over anything that discredits Mr. Beecher's preaching is likely to be more poignant than that of earnest Christians, although the latter will doubtless feel more

deeply for him, and pray more earnestly for his recovery from error of all kinds.—*Daily Witness.*

Of the same matter the *Witness* says again:

"Many are deploring the effect upon families of all the scandalous particulars of this case going into them in the public journals; but there is another side to that question. If there is any more tremendous, and at the same time instructive warning against undue familiarities or intimacies with the wives or husbands of others than this case presents, we know not where it is to be found. For both sexes it is alike instructive, and that without assuming any absolute guilt; for if indiscretion can lead to such agonizing consequences as have already resulted from this case, who would dare to be indiscreet?

Another great lesson is taught by this case. It shows the tremendous power of the law of God, and that the greatest preacher and most popular man of the age may be suddenly bereft of fame, honor, and influence, if it be proved that he has come into collision with one of the ten commandants."

Young Men in Cities.

City life holds out attractions which continually draw young men from their rural homes into our large cities, where the enemy of souls is ever on the alert to allure them into sin by the multitudinous devices and agencies which abound in the city, and which are not suspected by the unsophisticated until too late.

We desire to save all such from ruin, and, in the the furtherance of this object, wish to call the attention of clergymen, parents and friends to our rooms and the privileges which can be secured to young men, strangers coming into our city, that they may have letters of introduction to us. To become acquainted with proper associates and mingle in good society upon their first arrival in the city, is a matter often of vital importance.

We are prepared to introduce all young men into any church of the denomination which they have been accustomed to attend, where they will be at home at once and under good influences.

Our association is as a vestibule to the church, to receive and distribute the strangers that come into our midst, and we shall be pleased to meet every young man that enters our city as a stranger.

Our reading rooms are at No. 148 Madison street, near La Salle, open every day from 8 A. M. to 10 P. M., having the principal papers and magazines on file, and a well-selected library of 2,500 volumes.

Our boarding house list has upon it nearly 100 good Christian homes, from which strangers can select free of charge.

We conduct the following meetings at our rooms, to which all strangers are cordially invited, until they get settled in their own church home:

Noon-day Prayer Meeting daily for forty-five minutes; Young Men's Prayer Meeting every Saturday evening; Gospel Meeting every Sunday evening; Strangers' Meeting every Monday evening, when young men, strangers, can make the acquaintance of members from the different churches in the city, who will be present as delegates from the respective churches to look after them.

Conversational Bible Class every Sunday morning for one hour before the regular church services.

Young men wishing to spend their evenings pleasantly as well as profitably, are invited to the Lyceum for debates, music, readings, etc., every alternate Tuesday evening. Lectures after the completion of our new hall every Thursday evening. Other entertainments will be provided early in the fall, and whatever is most practical and feasible will be undertaken to supply young men with a pleasant place of resort to spend their evenings, and if possible draw them from the many avenues of amusement which are of a questionable character.

Our Employment Bureau is at No. 145 Fifth avenue, in charge of Mr. J. M. Hitchcock, who has been the Superintendent of that branch of the work for several years, and will do all he can toward finding young men employment. We would, however, suggest to young men not to come to Chicago for work, as there are at the present time thousands of persons without employment.

But our latch string is always out to all strangers visiting the city, and we cordially invite them to call.

In behalf of young men,

W. W. Van Arsdale,

Sup't Young Men's Christian Association.

Religious Intelligence.

—The National Congregational Council, formed at Oberlin in 1871, will hold its second meeting in New Haven, September 30th.

—Bishop Edwards of the U. B. church has returned from a mission to the Pacific coast. He represents the work of that church to be progressing on the western slope.

—Rev. J. W. Bain, late of Allegheny City, Pa., who has accepted the pastorate of the Memorial United Presbyterian church of Chicago will be installed on the last Wednesday of August.

—The northermost Congregational church of the United States is in Calumet, Lake Superior region. They dedicated a new house of worship on the first Sabbath of July. This church is about a year old and has some forty members.

—The bishops of the M. E. church, South, have appointed a week of prayer, which is to be duly observed by the whole church, beginning Friday, August 21st, for the enlarging and strengthening of the borders of their Zion.

—The colored Methodist Episcopal church in America has four bishops, fifteen annual conferences, 607 traveling preachers, 74,799 members, 535 Sabbath-schools, 1,102 teachers, 49,955 scholars, a monthly paper, with 1,500 subscribers, and a book-store. It is endeavoring to establish a school for the education of its young ministers.

—The Presterian church shows the following increase: Communicants, 495,634 in 1874, against 446,161 in 1870. Members of Sunday-schools, 516,971 in 1874, against 448,855 in 1870. During the same time, owing to the union, the number of Synods has decreased from 51 to 35, and the number of Presbyteries from 250 to 174. The number of ministers and churches has slightly increased.

—The *Christian Union* and the *Watchman and Reflector* endorse P. T. Barnum's circus and menagerie as "unique and pre-eminently moral" and managed "with so much skill and organizing ability that criticism is quite disarmed." But Barnum himself advertises in the latter that he has one thousand men and women, and seven hundred horses, one hundred being used "specially for the great hurdle and flat races, by young and daring lady riders." And yet these journals would consider their religious character disgraced if a notice of a low comedy theater should get into their columns.

—The movement among the "Old Catholics" of Switzerland is working very great reformation in some of the Cantons. Public services will no longer be performed in Latin, but in the spoken tongue of the people who assemble for worship. Parish priests are to be elected by their congregations, instead of being appointed over them; and are to be free to marry when and whom they please. Both the bread and wine are to be administered to each communicant, and the Bible is 'solemnly and publicly adopted as the standard of the truths to be taught."

—The Moravian Missionary Society was formed nearly one hundred years ago, chiefly through the instrumentality of the eminent Count Zinzendorf. Through all their history this people have been distinguished for their successful missionary labors. They have stations in Greenland, Labrador, among the North American Indians, in eight of the West India Islands, in Central America, in Surinam, in South West, and East Africa, in Australia and in Northern India. The number of converts now living is estimated at seventy thousand.—*Christian Advocate.*

—New York has a Young Ladies Christian Association, with rooms at No. 64 Irving Place. This association has been organized three years, and is composed of young ladies from the wealthiest and most influential families in the city, who give their time and contribute of their resources to aid their sisters less wealthy in silver and gold than they to procure homes and situations in intelligent and respectable families. There is no expense attending applications to this association either to families or individuals desiring its friendly offices, but its operations are confined to the higher order of Protestant industrial women. References of an unquestionable character are required of all who make application to the association. Connected with it are free schools of reading, drawing, writing, book-keeping, singing, and machine sewing.

—We have to do our part in saving a nation and a nation to which God has given a great power in shaping the destiny of the world. If we reflect a moment we are overwhelmed by the possibilities of our national future. We have only just begun to possess the land. Our treasuries of soil and mine are scarcely explored. From our older States and from foreign sources the tide of population is rolling on to new homes in the heart of the continent, beyond the Mississippi and beyond the Rocky Mountains. All this mass of busy life constitutes an integral element of our national existence. We contemplate it with a feeling of awe, and even of apprehension. It must be reached by the Gospel. It must be evangelized by self-denying effort. The idea of its being left to itself is simply appalling. If barbarism is not "the first danger," it is one of the first, and barbarism of a kind the more terrible for the civilization which it leaves behind it.—*N. Y. Evangelist.*

News of the Week.

The City.

Considerable delegations of Mennonites, the self-exiled peace lovers of Russia, have passed through Chicago on their way to Dakota and Manitoba. Some 350 passed through lately while other companies are on the way. Unless they are more fortunate than other whites, their peace principles will be tested by the Indians.———The Chicago elevators, according to official figures, contain 1,119,807 bushels of wheat, 1,663,955 bushels of corn, 109,031 bushels of oats, 23,888 bushels of rye, and 13,012 bushels of barley, making a total of 2,929,693 bushels against 3,746,451 at this time last year.———A strange church imbroglio is that of the Ada Street M. E. church, Rev. Dr. Dandy, pastor, and Freemason. The church was in financial embarrassment and the pastor wanted more salary. Ira Brown, the leading financial member and supporter, used severe language concerning the management of the church, and charges were preferred against him by Dandy. He retaliated with charges against the character of the latter, of which two seem to be proved—the use of tobacco and patronage of a dancing school.———The city and corporation counsel having decided that the action of the Common Council, in appointing architects for the new City Hall, was illegal, has been forced to resign; one is wanted more suitable for the purpose of the present administration. The Mayor has vetoed the action of the Council.———The Inter-State Industrial Exposition which was so successful last year opens again September 9th, continuing to Oct. 10th. The building has been enlarged to a length of 1,000 feet and is 240 feet wide.

The Country.

From September 1st to November State Fairs will be held in nearly all the northern half of the Union, and grand Expositions in Indianapolis, Cincinnati, Kansas City, and Chicago, which will continue from two to four weeks each. The annual exhibition of the American Institute opens in New York city Sept. 9th and closes Nov. 14th.———The main reservoir which supplies Trenton, N. J., with water gave way last week and flooded the streets and cellars with 30,000,000 gallons of water. No lives were lost.———The large reservoir at Clarksburg, Mass., supplying the power for the North Adams factories, is leaking, and people are looking for another flood.———The Beecher investigation, though the end was promised last week, seems yet far from closed. Moulton, a business man of some standing in New York and mutual friend of both Tilton and Beecher, has been trying to avoid examination, but made indignant by the publication of correspondence with the latter has agreed to tell the whole story as confided to him by both parties, and present the letters committed to his care. He was to come before the committee on Monday. Mr. Beecher has not made his statement. The attempt to bring the case into court was made by an outside party and was a mere farce; but it is thought the whole matter will be brought to trial ere long. Mrs. Swisshelm has written a letter exhonerating Tilton.———The National Educational Convention closed in Detroit last Thursday. About 500 delegates were in attendance, among them many educators of late celebrity. Sex in education and a national university were leading topics of discussion. The German-American teachers held a convention in Detroit at the same time from which the English language was prohibited.———The grasshopper plague has spread from Minnesota southward through western Iowa and Kansas. In the latter State the small grains are harvested and safe, but the corn crop will be lost in large sections.———Reports from various points in Illinois, Iowa, and Kansas, estimate for the first State, a corn crop somewhat below the average, wheat fair, oats one-half to two-thirds crop. In Iowa, oats and corn promise a good crop. Dry weather and grasshoppers have made a prospect of very light yields in Kansas.———A steamboat was burned in the Ohio river near Aurora, Ind., last week and some twenty-five perished. It is thought the fire was the work of an indendiary.

[CONTINUED ON PAGE 12.]

The Home Circle.

Resting in God.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he,
Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining
In his hand
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather
Doubt him not.
Always hath the daylight broken,—
Always hath he comfort spoken,—
Better hath he been for years
Than thy fears.

Therefore, whatso'er betideth,
Night or day,—
Know his love for thee provideth
Good alway,
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will;
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth;
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care:
Ask him not, then, "When?" or "How?"
Only bow.

—*Selected.*

Is the Bible Prohibited in Turkey?

[Letter from Isaac G. Bliss, Constantinople.]

During the month of January last passt, 2,276 copies of the sacred Scriptures were sold at our depot and by means of colporteurs in this city. Of these over 1,000 were single Gospels in the Turkish language sold to Moslems. This unprecedented sale of the sacred Scriptures was due in a great measure to the earnest labors of the colporteurs. It was noticed and commented upon by one of the local Turkish journals in such a way as to arouse the bigoted Moslems. The police were notified, and one of their number visited the new Bible House to make inquiries and if possible find out who was the instigator of the movement. He was politely received and shown around the building. He was amazed at the stock of Bibles, books and tracts in various languages in the different storerooms. He evidently had not dreamed that the world contained so many books. He remarked to the person in attendance: "You may think that there are 20,000 books in this building, but I say there are more than 100,000. The building is full to the very top." He inquired for the director and was told that he was absent in Egypt. He asked where the man was who printed the Turkish Testament, and received the answer that he was dead. He then said: "Where is the head of the printing establishment in this building?" and the reply was made that he too was away for the day. The Turk was greatly mystified, and could not comprehend why responsibility happened to be so intangible just at that time. He was accordingly informed that if he would call again in a few days he would be able to see both the director and the present printer.

Doubtless the report of this gentleman to his superiors deeply impressed them with the idea that such a number of Bibles and Testaments and religious books and tracts implied the purpose of proselyting that could not be tolerated. Accordingly, the Minister of Instruction, a bigoted Moslem, was appealed to, and backed by the Sheik ul Islam, decided that the sale of the Turkish Gospels must be stopped. So without notice that the Government could not allow the sale of such books, one of the colporteurs was arrested, his books taken from him, and the sale of Turkish sacred Scriptures prohibited.

It is said that about this time, at a meeting of the Sultan's Cabinet, the Sheik ul Islam came in with great dignity, and taking from his bosom one of the Gospels that a colporteur had sold to a Moslem, and placing it on the table, asked with great solemnity: "Which of you gentlemen gave permission for the printing and sale of this book?" All shrugged their shoulders. One said, "It was not I," and another said, "I know nothing about the matter." About this time Mr. Bliss, the agent of the American Bible Society, returned to this city after the absence of two months. Finding the sale of Turkish sacred Scriptures was prohibited, and that the police were making trouble about the printing, he addressed a memorial to the American and English legations, asking for the immediate removal of the injunction on the ground that the Ottoman Government had *fourteen years before* announced to the representatives of the English and American Governments then in Constantinople, that, as these books had for many years been freely circulated in all parts of the empire, there was no objection to the printing of the Turkish sacred Scriptures in Constantinople.

Hon. G. H. Boker, the American Minister, took up the matter vigorously, called on the Minister of Foreign Affairs and complained of the conduct of the police in prohibiting the sale of books belonging to Americans which had received the approval of the censor and on which customs had been paid to the Government. Rashid Pasha was in a difficult position. Moslem bigotry was crowding him to put an entire stop to the circulation of Turkish sacred Scriptures, and our own legation and the English embassy were demanding the removal of the injunction. Rashid Pasha admitted our right to print the sacred Scriptures and sell them in book shops, but said colportage could not be allowed on the ground that it would lead to disturbance of the peace. To this it was replied that in the sixteen years 505,387 Bibles, Testaments, and portions in various languages had been sold in the empire for $130,905.35. Of these 26,282 were Turkish sacred Scriptures, and no disorder nor disturbance of the peace had resulted from the sale, and that Turks generally reverenced the book and were glad to purchase it. It was further stated that full three-fourths of these books had been sold by means of colporteurs, and that this method of sale could not be given up, on account of the danger which would result to our work and also because it was the method in which all articles of commerce to a great extent were disposed of.

Under this pressure the Minister of Foreign Affairs receded a step and said that colportage would be allowed, but not by loud street cries that would be offensive and insulting to Moslems. This was of course at once acceded to. The Minister of Foreign Affairs then suggested that all Bibles and mission books be stamped by the Government, and that no books not so stamped should be offered for sale by colporteurs.

To this it was replied that if the regulation should be made general, and applied to *all books by whomsoever printed in the empire or imported* from abroad, and so secured that there would be no difficulties at custom-houses in the provinces, that we might assent to it.

In the meantime the Shiek ul Islam and other bigoted Moslems were at work, and as it is believed persuaded the late Grand Vizier to issue an order to the police to visit the Bible House and seize all the Turkish books. The police, however, did not attempt to carry out the order until Monday last, two days after the change in the ministry. About half-past ten in the morning of February 16th, three police men entered the Bible depot and said to the salesman that they were sent to seize all the books in Turkish in the building. The salesman replied that while he was himself a subject of the Ottoman Government, the books were not his, and that he must report to his employers. This he did at once. One of the three then came up stairs and showed the order under which he acted. They were politely informed that the warrant was contrary to treaty stipulations, that the books belonged to American and English societies, and the seizure of the books could not be allowed, unless force was used, except as the warrant came endorsed by the English and American ambassadors. After some further conversation the police concluded to retire and send their demands to the legations. This was done in such terms that Mr. Boker felt called upon to go at once to the Porte and demand satisfaction for the insulting terms of the document itself and also for the unjustifiable trespass upon the rights of American citizens. Mr. Locock, the Secretary of the English Embassy, in the absence of the Embassdor, Sir Henry Elliot, also made strong complaint for trespass upon the rights of English subjects. The Minister of Foreign Affairs and the new Grand Vizier were exceedingly annoyed and expressed great regret at the occurence, of which they denied all knowledge. They ordered a searching inquiry to be made, and pledged both to Mr. Boker and Mr. Locock that redress should be given in the severe punishment of the real offenders.—*Christian Intelligencer.*

The Religion of Habit.

This is different from habitual religion. Religion as a *life* must, in process of time, assume the mechanical regularity without the dull monotony of a set habit. He who prays and reads his Bible, attends church and the prayer meetings regularly, comes in the course of time to feel the force of these exercises and duties in the form of a habit as certainly and imperatively as he feels the need of his meals or sleep at the period when habit not less than nature demand them, and so far as habit goes, his punctuality in religious observance is not due to the same law which demands regular rest and food. To this we have no objection. We rejoice to see principle grow into habit and become steady and strong by laying hold of that power of conformity within us which gives rise to habit. A mistake is made when this is regarded as mere habit. It is only a principle formed into systematic and vigorous activity. But over against this and different from it, though very similar to it in externa appearance, is the religion of habit. This is the habit without the religion. It is the result of study or education and not conversion. It grows up under tuition at home or school or by association, and comes to assert its place with a force that looks like the strength of genuine piety. Thus a friend of ours known only for his worldliness in the day time never retired at night without kneeling and saying "Now I lay me down to sleep." When asked whether he professed to be religious he said no, but, said he, "My mother taught me this and I can't sleep unless I say my prayers." He declared that if, by chance, he went to bed without saying his prayers, he would get up and repeat his nursery petition before going to sleep. This is a case of the religion of habit.

We have no doubt that much church attachment and church attendance and Sunday observance are due to the same law of habit. We have nothing to object to the habit, only to the *religion* of the habit. We think it devoid of life-saving power. Nay more, it often becomes an accepted substitute for that which is real and divine. It also tends to deaden the religious sensibilities, for the soul is lulled into indifference by the force of frequent repetition. It is hard to break up the dead routine of formal religion and introduce the truth in some new and startling relation. The points are worn smooth and souls are dull to feel their power.—*Christian Work.*

Luther and his Servant.

Luther had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure left without giving the family any notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested Luther to visit her. On taking his seat by her bed-side he said.

"Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something weighing heavily on my conscience,—I have given my soul away to Satan."

"Why," said Luther, "that's of no great consequence; what else?"

"I have," she continued, "done many wicked things; but what oppresses me most is, that I have deliberately sold my poor soul to the devil. O, tell me, sir, how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined this man of God. "Suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful or binding?"

"O no," said the deeply humbled girl, "for I could have no right to do that."

"Very well, you had still less right to give your soul to the arch-enemy—it no more belongs to you than my children do; it is the exclusive property of the Lord Jesus Christ. He made it; when lost he redeemed it; it is his with all its powers and faculties, and you can't give away or sell what is not yours. If you have attempted it, the whole transaction was unlawful and void. Now, do you go to the Lord, confess your guilt with a broken heart, and contrite spirit, and entreat him to pardon you, and take back again what is wholly his own; and as for the sin of attempting to alienate his rightful property, throw that back upon the devil, for that, and that alone, is his"

The girl obeyed, was converted, and died full of faith and hope.—*Selected.*

Don't Tell the Children.

Don't tell the little one, who may be slightly willful, that "the black man will come out of the dark cellar and carry it off, if it does not mind." *Don't* create a needless fear to go with the child through all the stages of its existence.

Don't tell the little five-year-old Jimmy "the school ma'am will cut off his ears"—"pull out his teeth"—"tie him up," or any of the horrible stories that are so commonly presented to the childish imagination. Think you the little one will believe anything you tell him after he becomes acquainted with the gentle teacher who has not the least idea of putting any of those terrible threats into execution?

Don't tell the children they must not drink tea because it will make them black, while you continue the use of it daily. Your example is more to them than precept; and while your own face is fair as a June morning they will scarcely credit the oft-told tale. Either give up drinking the pleasant beverage or give your children a better reason for its non use.

Don't tell them they must not eat sugar or sweetmeats because it will rot their teeth. Pure sugar does not cause the teeth to decay; and sugar with fruits is nutritious and healthy, notwithstanding the "old saw" to the contrary. The case of city children is often cited; the cause of their pale faces and slight constitutions being an over amount of sweetmeats with their diet, when the actual cause is want of pure air and proper exercise.

Don't tell the sick one that the medicine is not bad to take, when you can hardly keep your own stomach from turning "inside out" at the smell of it. Better by far tell him the simple truth, that *it is* disagreeable, but necessary to his health, and you desire him to take it and at once. Ten to one he will swallow it with half the trouble of coaxing and worry of words, and love you better for your firm, decided manner.

Don't teach the children by example to tell white lies to each other and to their neighbors. Guard your lips and bridle your tongue, if you desire to have the coming generation truthful. Turthfulness is one of the foundation stones of heaven. Remember the old, old Book says "no liar" shall enter within the gates of the beautiful city. There is no distinction made between white lies and those of darker hue. A falsehood is an untruth whether the matter be great or small.—*Ex.*

Education in Europe.

In Saxony education is compulsory; all inhabitants of the kingdom can read and write, and every child attends school.

In Switzerland all can read and write, and have got a good primary education. Education is obligatory, and greater efforts, in proportion to its means, are made to impart primary instruction than in any other European nation.

In all the smaller States of North Germany education is compulsory, and all the children attend school.

In Denmark the same is true. All the Danes, with a few exceptions, can read, write and keep accounts. The children attend school until the age of fourteen.

In Prussia almost all the children attend school regularly, except in some of the eastern districts. An officer who had charge of the military education of the Landwehr, in twelve years had only met three young soldiers who could neither read nor write. An inquiry having been instituted, it was found that those three were the children of sailors, who had been born on the river, and had never settled in any place. Instruction is obligatory.

In Sweden the proportion of inhabitants who can neither read or write is one in a thousand. Instruction is obligatory.

In Baden every child receives instruction; and in Wurtemburg there is not a peasant or a girl of the lowest class, or a servant in an inn, who cannot read, write and account correctly; every child goes to school, instruction being obligatory.

In Holland public assistance is taken away from every indigent family that neglects to send its child to school. It is estimated that the number of illiterate is three per cent.

In Norway almost all the Norwegians can read, write and account passably well. Instruction obligatory.

In Bavaria, among 100 conscripts, but seven whose education was incomplete, or entirely wanting, were found. Instruction also obligatory.

France, with its twenty-three illiterate conscripts in 100, comes next, and is followed by Belgium, Italy, Austria, Greece, Spain, Portugal, Moldo Wallachia, Russia and Turkey, in the order named.—*Ex.*

Children's Corner.

Rubbed Out.

Tom was not a bad boy—indeed, his teacher classed him among the pretty good boys. He had his faults, but I am not going to tell them to you. One day he got "all twisted up," as he called it. Things went wrong, and he disobeyed his teacher. I cannot tell tales out of school, so you shall not know just what he did, but it was something very wrong.

The next morning, instead of a pleasant smile and cheery greeting, Miss Hall, his teacher, saw only a hurried glance and a troubled downward look. After devotions Tom was sent to a recitation room, that he might think and decide what to do. He was not to recite till he had decided. Tom thought. He knew that he had done wrong. He was sorry, for he loved his teacher, and seldom had been punished; but Miss Hall felt that his offense could not be overlooked. At recess she said, "Well, my boy, what shall we do?"

"I don't know, teacher," he replied. "I did very wrong, and am sorry."

"I know you are sorry," said the teacher, "and I dislike to punish you, but I do not see how I can help it; do you?"

"No ma'am. I know I ought to be punished."

"What shall it be, my boy?"

"Just what you say, teacher."

"Are you willing in some way to tell the boys what you have told me?"

"I am willing," Tom eagerly answered.

"Will you write it on the board, or say it?"

"I had rather write it, teacher."

So together Tom and his teacher went back to the school-room, and on the blackboard, back of the teacher's table, Tom wrote:

"I disobeyed my teacher yesterday: I *am sorry*, and will try to do as she wishes in future. THOMAS CARR."

You may be sure the room was very still while Tom was writing. You could hear the clock tick. Tom felt rather flustered by the unusual silence, and could not remember to spell as well as usual. He stopped at the word *sorry*, and looking up to his teacher, said in a low voice, "How do you spell *sorry*, Miss Hall—with two 'r's' or one?" He will never forget how to spell that word, I know.

When his confession was written he slipped back into the recitation room, and let the blackboard tell its own story, the teacher only adding, "I know you all will be generous enough to say nothing of this to the one who has so nobly confessed his wrong." Then she wrote *Res*—meaning *Reserve*—above the words, and there they stood all day. Tom saw them every time he looked up, and often when he didn't, too, and he thought, "Oh, dear, if I had not done wrong, if I could only take it back, and rub out those hateful words."

The next morning Tom dreaded to go to school, thinking of the handwriting on the wall. He did not even look at the blackboard till the bell rang and the teacher said, "I have *rubbed out* the words that were written here yesterday. Will the scholars get their Bibles and read what is in their place?" for in place of Tom's confession the teacher had written the text in Isaiah 43:25.

Every Bible was quickly turned and the passage silently read, and many a quick, intelligent glance turned toward the desk. "Please, teacher, let us read it together," said one.

So all read in a subdued tone these beautiful words:

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—*S. S. Times.*

Don't Harm the Little Birds.

D. F. NEWTON.

We love the song-birds, and feel that if they were taken away the earth would lose one of its richest and most wonderous charms. We love them and wonder at them, for of all God's irrational creatures they are the most wonderous and beautiful. They are the choristers of heaven, and constant ministers of that worship which goes up continually unto God, the unpaid and faithful preachers of an unselfish and beautiful piety.

Look at them, as swaying on flowery sprays they gush out those strains which chime with the songs of angels; aye, look at them as they sing, with upturned head, rapt, soft, and half-closed eyes, their frail forms quivering in the ecstatic joy, and say if you do not feel your cold and selfish heart melting into reverential awe and rising up to God on the wings of praise and prayer!

How thankful should we be that God has given us the dear birds to be our fellow-laborers and comforters, and the laborer is surely worthy of his hire. Why grudge him his pay? Why cheat him of his spring and summer work? Soon we shall see them very busy. Many have already begun.

"Don't shoot the birds, the joyous birds,
That charm the traveler's way."

Many children have abundant religious instruction at home and in churches and Sabbath-schools, and yet are suffered to grow up with the idea that there is no harm in robbing birds' nests, or torment the bugs, snakes, toads, and the lower species of animal life.

The exercise of this spirit is sure to engender a tyrannical love of power and dominion over everything, either brute or human, that is weaker than themselves, and generally leads to wickedness and cruelty.

"The Lord who gives us daily bread
Supplies their wants and hears their cry,
And every wrong which they endure
Is marked by his paternal eye.

"And should you cruelly betray
Your trust o'er those who can't complain,
Beware the measure that you mete
May be returned to you again."

—We should accustom the mind to keep the best company by introducing it only to the best reading.

Correspondence.

[CONTINUED FROM 5TH PAGE.]

because of the Jews being in the common brotherhood."

This has completely opened my eyes. I am forever an Anti-mason. We know that the Jews of to-day say that Jesus Christ was an impostor, and they justify his crucifixion, and, doubtless, they would crucify him again were he to come to their synagogues as he did 1800 years ago; because the same relations exist between them and the Saviour now as existed then. Hence the Masons with their Masonic chaplains and religious ceremonies are forging the nails and driving them into the hands and feet of the Saviour. While they call themselves Christians, they join the Jews in the cry, "Crucify him!" "Crucify him!" "Away with him!" Therefore, I say, a Mason cannot be a Christian.

I was thinking of Mary at the Saviour's tomb, weeping because she found not the Saviour; and of the disciples, as they held him by the feet; and of Peter and John, as they ran to the sepulchre; of the walk to Emmaus; of the exclamation of Thomas, "My Lord and my God;" of many of the wonderful burning words of Jesus. And oh! can I be so cruel as to join in the cruel cry of Masonry, "Away with him!" "Away with him!" Nay, let this body be burned,—let it be burned over the slow fires of the Inquisition, but never let me seem to fellowship those who do as the Masons do, deny Jesus a place in their religion and join the Jews in the cry of "Crucify him."

Most cordially and truly yours against Masonry, WILLIAM FENTON.

[By "a Mason cannot be a Christian," the brother doubtless means one who understands and accepts Masonry. There are doubtless Christians who bear the name of Masons, without understanding what it represents. Such can always be saved if shown, in the spirit of Christ, their equivocal position. They will flee the snare when they know of it.—ED.]

How the Masons of Medina Co., Ohio, Treat their Poor.

From Samuel Hale, of York, I obtained the following instances of *Masonic* benevolence, which are confirmed by the testimony of others acquainted with the fact. Major Randel, a citizen of York Township, Medina county, was a man of property at one time, but subsequently became reduced in circumstances so that he had no means of support. He was also a member of the Medina Lodge of Freemasons. Before he ceased to pay his dues, his "mystic brethren" allowed him to go to the poor-house where he died and was buried among the common paupers, and the citizens paid the bill. The best article of value which he possessed was a cow which he sold before going to the poor-house and deposited the money with a Masonic brother to pay his quarterage as it came due. The amount I suppose was insufficient or he unfortuuately lived too long, and so passed away unattended by his brethern and was buried without the solemn mockery of Masonic rights.

A second instance, from the same town, county and lodge, was that of Ezekiel J. Bruce. Before the county had a poor-house for its paupers, Mr. Bruce was sold at public sale to the lowest bidder. He was kept for a time by a man living some distance from town. Being unable to shave himself, the old man used to go to Medina, when he could occasionally secure a ride with some one passing, and the Masons showed their benevolence and recognized the "mystic tie of brother hood" by paying the barber for his services. When the lone poor were gathered into a common dwelling place, the old man was among them. His son, before ging west, arranged with a friend to bury his father by the side of his mother in the cemetry of the neighborhood. When the old man died Masons applied to Mr. Branch, who was to see to his burial, requesting that his body might be conveyed in the hearse to the place of interment, and signifying a purpose to take part in the funeral services. Mr. B. agreed to pay what it would cost to bring the body to the grave from the poor-house in a common wagon, which the Masons accepted and then procured a Masonic minister who accompanied the body to the grave, which Mr. B. had dug, and after making some display and scattering a few hand-fulls of dirt on the coffin, they took their departure leaving Mr. Branch to fill the grave which he had dug.

Two other cases have been reported to me in this same county, viz., Chas. Olcott, and Mr. Shawl, but the above will suffice as specimens.

J. P. STODDARD.

"Campbellites."

Editor Christian Cynosure:

MY DEAR SIR:—In the *Cynosure* of July 30th an article appears headed, "A Campbellite Preacher Riding two Horses." I do not object to what is said about Mr. Black, but solely to the nick name applied to a large, intelligent and zealous people every where known as "Disciples of Christ" or "Christians;" and among whom are thousands opposed to secret societies. Mr. Campbell himself, as you very well know, was always opposed to them, and opposed them strongly in his writings. Mr. Black cannot be a "Campbellite," for if he was he would be opposed to all "dark lantern societies," as Mr. Campbell was. Mr. Campbell followed Christ in this matter, and when Mr. Black makes the Lord Jesus his example in all things he will never be found "riding two horses" again.

The *Cynosure* claims to be non-sectarian, and to oppose all man-made rites and ceremonies; and I hope it will not compromise its character in this respect by applying approbious epithets to those who have the cause of anti-secretism at heart, and many of whom are co-operating with you in this matter. No "Disciple of Christ" can advocate or practice secretism without stultifying himself before God and man. They cannot be Masons, Odd-fellows or any thing else of that sort, without repudiating the principles for which they contend. Let their inconsistency be held up to them, and I will help to do it, but do not call them nick names and so arouse their opposition to a good cause, or induce them to cease their co-operation with you.

For one, I am for Christ, and him alone, first and last, and will oppose every thing that opposes him while life shall last. Yours for Christ,

JNO. T. WALSH.

Newberne, N. C.

Masonry 'Tween Decks.

York, Pa., July17, 1874.

Editor Cynosure:

There were about ten negroes on board the gunboat Wissahickon. One of these was a Canadian. He had a very good education and was naturally of good mind. As he was very kind and polite in his disposition, I was fond of conversing with him. His name was Thomas McPherson.

One evening I went up on deck and saw McPherson looking up towards the rebel batteries. I entered into conversation with him, and we soon got to talking of our good chance to get to Andersonville. I told him I feared it would go hard with him if the rebels should get him. You can imagine my surprise when he told me that he was safer than I; and that it would go harder with me if we were taken. I asked him how that could be. He replied by pulling out of his bosom a Mark Master's mark, and informing me that it would save him at any rebel prison. This mark was exactly like Elder Bernards' description in Light on Masonry. And my sable friend certainly had great faith in his mark.

This Freemason regarded Masonry with great reverence; and made it his religion. The hated Catholics, and only gave the right hand of fellowship to those that were worthy. When we parted I offered him my right hand, and was greatly surprised to get only his left, and an explanation that his right could only be given to those who were square, plumb and level.

Now, in conclusion, I will add that the day may not be far distant when some negro Sumner will lay before the United States Senate a civil rights bill, giving such as myself the right to shake the right hand of a full-blooded negro Freemason. Then I shall be happy, and will try to forget how I was politely outraged by my old Masonic shipmate with the magic mark.

Yours for the truth,

EDWARD J. CHALFANT.

Political Column.

A Single Aim.

I desire to say that my suggestions and views proceeded from a humble source and from one who seeks not for notoriety or to be officious in the planning or dictating this great movement, but from one who has spent time and money in the cause, and has suffered accordingly in business and reputation.

First, are you not undertaking to carry too great a load, or too many articles to market for the strength of your team? Freemasonry is looked upon by many as a power too great to be controlled by all the people outside of it. It has surrounded itself with fortifications like Odd-fellows, Knights of Pythias, workingmen's unions, Grand Army of the Republic, Good Templars, etc., till you cannot reach the grand entrenchment or fort of secretism till you have broken through these outside posts and guards. Ought we not to lay aside every weight that we may be able to meet the secret foe, disencumbered, with all the combined force that can be marshaled against him? Is not Masonry with its brood of secret supporters the greatest enemy of Christianity, morality and civil law in the United States? Can you then produce any other great reform while secrecy is alive and present to corrupt and poison in the dark all your efforts? Is not intemperance nurtured and encouraged in the secret hall, in the saloon, in the legislature and before the courts, by Freemasons? Is not the church corrupted, the Sabbath desecrated, chastity outraged, young men demoralized, and law and order trampled under foot by Masons? Are not the rings that appropriate our public lands, rob our treasuries, bankrupt our cities, speculate in our public works and lay heavy burdens of taxation upon the people, composed mostly of Masons?

Why not in a political point of view drop all side issues, aim all the guns at the head of the great serpent, and in the name of Jehovah, by the voice and votes of the good people send him back whence he came? In the meantime conduct all the other issues as moral and religious reforms.

D. W. ELDERKIN.

NEWS.

[CONTINUED FROM 9TH PAGE.]

Political.

An election is to be held August 18th in Ohio on the adoption a new constitution. Of the 130 papers of the State, 38 are in favor of adoption, 46 are opposed and 46 are neutral.———A new reform party has lately held a convention and organized in Michigan. It declares war on existing political parties for their extravagance, corruption and fraud, and is against inflation.———The Democrats have carried the election in North Carolina.———The election at Vicksburg, Miss. of which the Governor of that State was so apprehensive as to request a body of U. S., troops to keep the peace, passed off in an orderly manner last week.

Foreign.

Murat Halstead, editor of a Cincinnati daily writes from Paris that there is a revival of imperialism among shopkeepers. The windows exposing photographs far sale always have pictures of the late Emepror or his family. "The shopkeepers" he says "want a strong government, and remember dolefully the fleshpots of the Imperial Egypt."———The so-called "Lord" Gordon, one of the most successful swindlers of modern times shot himself through the brain while under arrest in Manitoba. His career was chiefly in this country, He was in collusion with the Tammany Ring, and at one time swindled Jay Gould out of $500,000.———It is rumored that an alliance between Germauy, Spain and Italy, in which the former agrees to assist in suppressing the Carlists and undertakes to secure the recognition of the Republic of Spain, and is pledged the alliance of Spain in the event of war with France. It is also rumored that the German government are bargaining for the port of Santona, on the Bay of Biscay, of which it is proposed to make a second Gibraltar.———It is reported from Berlin that the Roman Catholic Bishops have forwarded to the government a protest declaring that they cannot submit to one-sided laws, aud claiming that the legislative power in matters concerning the church belongs to the Pope alone.———The Chinese Government is about to establish a consulate in San Francisco, the six Chinese companies there having agreed to defray the expenses of the consulate. It is believed that an American will be appointed, with a Chinaman as Vice-Consul.

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RUM AND TOBACCO.

—Rev. Mr. Beecher, of the First Presbyterian Church, Cincinnati, stated in a recent discourse that he was told the evening before by a politician of that city, "that he would rather have the influence of one saloon in his favor on any question before the people, than the influence of the largest church in Cincinnati." This is a practical fact in all our large cities where the foreign. drinking and vicious classes are numerous enough to hold the balance of political power. Is it any wonder that judges and other officers elected by whiskey and lager, obstruct and prevent the enforcement of the laws against those upon whose votes they depend for their positions? In view of this and many other similar facts, we regard an elective judicary an abomination.

—"And ye have taken the teetotal pledge, have ye?" said somebody to an Irishman.

"Indade I have, and am not ashamed of it ither."

"And did not Paul tell Timothy to take a little wine for his stomach?"

"So he did; but my name is not Timothy, and there's nothing the matter with my stomach."

—One of the most hopeful and encouraging of the recent incidents in connection with the temperance reform is the praiseworthy, conscientious action of the Rev. Mr. Clagget, a Presbyterian clergyman, of Louisville, Kentucky, who resigned his charge rather than continue in fellowship with a church which persists in retaining, against his earnest protest, a liquor-selling deacon. When churches and clergymen generelly deal with liquor traffickers in this uncompromising spirit, the hour of victory will be near at hand.

—Hydrophobia has been, for a time, the metropolitan sensation. From the bites of rabid dogs less than half a dozen persons have died. Yet many columns in our daily journals have been filled with the details of the brutal torturing to death of hundreds of dogs in no wise tainted with the disease, and with the experiments and opinions of learned physicians. Meanwhile, another disease—delirium tremens—not less dreadful, and the cause of an immensely larger death rate, prevails, and daily sends its victims to the drunkard's shocking doom, and little comment is excited. There are no muzzles and no death torturing tanks even suggested for those who wound and poison unto death by alcohol, but instead thereof they are licensed and shielded by law.

—The *Encyclopedia Americana* says of tobacco: "It is a nauseous and poisonous weed, of an acrid taste and a disagreeable odor, whose properties are deleterious." Webster says: "As a medicine it is a narcotic, emetic and carthartic."

—The women have an influence as powerful to suppress this evil as the liquor trafic. If they would discourage the use of tobacco by every means in their power, the day would not be far distant when the filthy, unhealthy, wasteful and offensive habit would be numbered among the things of the past.

—California is coming into the ranks as a tobacco growing district likely to rival Connecticut and Cuba. She has plantations of as much as 375 acres and of all sorts of small er sizes down to five acres are common, and the yield is said to be 2,000 pounds per acre of cured tobacco.

—Hezekiah Butterworth, in the *Watchman and Reflector*, says: "There are five hundred less liquor saloons in Boston to-day than there were two years ago, and three hundred less than one year ago. The temperance meetings during the past winter at the North End Mission and at Father Cook's Bethel, and those held under the direction of the Temperance Album in Tremont Temple and in Music Hall, have attracted larger and more enthusiastic audiences than were ever gathered for a like purpose in the city before. Never did the cause of temperance here appear more promising than now. To one who has watched this gradual advance of public sentiment in favor of temperance. it would seem that the cause, having right and the civil law on its side, only lacked Christian power to make it a success. Not the passive power, which is already everywhere exerted, but active, aggressive power."

—Dr. Bowditch, the wise man of Boston, advises the planting of vineyards and the sale of mild ales, beer and light wines as a temperance measure, and even the Rev. Mr. Murray thinks sweet cider a delicious and harmless drink. On the other hand, reliable witnesses say that this ox is an old offender, and that one hundred thousand annually, both men and women, in this country alone, are sacrificed to this appetite for human wretchedness. A writer in the New York *Medical Journal* states that in the last ten years the use of spirits has imposed upon the nation a direct expense of $600,000,000; caused an indirect expense of $700,000,000; destroyed 300,000 lives; sent 100,000 children to the poor-house; committed at least 150,000 to prisons and work-houses; caused the loss by fire or violence of at least $10,000,000 of property; made 200,000 widows and 1,000,000 orphans, besides the deep sea of agony beneath the surface whose area can never be computed.

FACTS AND FIGURES.

—A number of Chinamen in SanFrancisco have bought, for $24,000, a building to be used as a Joss-house. A collection of idols, valued at $30,000, was shipped from China. The delay of the steamer bringing them caused much anxiety among the Chinese in the city.

—In Chili there are 1,190 schools, of which 726 are public and 464 private. In the towns there is on an average one school for every 1,769 persons, and in the country one school for every 3,020 inhabitants. In 1872 these schools were attended by 82,152 pupils, and the amonnt expended by the government for educational puposes amount to 414,127 piastres. The number of teachers in the primary schools was 896 males and 657 females.—*Galaxy.*

—It would be well, if the Centennial could show in some form, graphic, symbolic, or literary-historical, the characteristics of the several decades since the Declaration of Independence. In any such representation, we should have the years immediately preceding and succeeding 1840 grouped into what might be called the 'yeasty period,' when, along the anti-slavery agitation, the temperance agitation, the incipient stages of the woman's rights agitation, was witnessed with the rise of a cloud of isms which enveloped the reformer like a mist.—*Nation.*

—The immigration for 1873. judging from the arrivals reported at New York, is not so large as during 1872. During 1873, down to December 20th, there were 266,011 immigrants landed at New York, the number for the corresponding period of 1872 having been 292,932. The bulk of the immigrants this year came from Germany and Ireland, as usual, the former sending us 105,749, and the latter, 76;083. England sent 32,713, France, 5,197, Sweden, 10,173, and Italy, 6,770. There were 2,437 Mormon arrivals this year (777 more than last year), and England, Denmark, and Sweden furnish the most of them. The Southern Emmigration Society in 1873 succeeded in getting a larger immigration to the Southern States than formerly was the case, though the number who go in that direction is still small.

—In the population of the world, China, stands first, with 426,213,152, the British Empire with 199,817,000, and Russian third, with 82,172,022. The United States are fifth. In density of population Belgium comes first with 451 per square mile. England is next, with 389, Belgium has one mile of railroad to 6 square miles of territory; Great Britain 1 to 8 square miles, and the United States are eleventh, with 1 mile of road to 56 of territory. Of eclectric telegraphs, Great Britain has 1 to every 4 square miles; Belgium 1 to 5, and the United States one to 36. The mercantile navics of the world comprise 61,429 vessels, and a total tonage of 18,514,029. Of these, Great Britain has 3,061 steamers and 20,832 sailing vessels, the United States coming next, with 403 steamers and 5,786 sailing vessels.

Freemasonry Contrary to the Christian Religion.

[CONTINUED FROM AUGUST 6TH.]

6. The Christian religion requires us to *take the holy Scriptures alone, as the rule of our faith and morals.* "All Scripture," says the great apostle of the Gentiles, by divine direction, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. "The law of the Lord is perfect, converting the soul." Ps. xix. 7. "We have a more sure word of prophecy, whereunto ye do well to take heed." 2 Pet. i. 19. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Is. viii. 20. No man has any liberty to add anything to the Holy Scriptures or take anything from them. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deut. iv. 2. For I testify unto every man that heareth the words of the prophecy of this book, [that] if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. Rev. xxii. 18, 19.

Freemasons, on the contrary, take the mallet, square and compass as a rule of their life, which may mean anything or nothing, as caprice or fantastic humor may dictate. In the lecture on the first degree we are told that by due attention to the compass we are taught to limit our desires, curb our ambition,

subdue our irregular appetites and keep our passions and prejudices in due bounds with all mankind, especially with the brethren. Again in Sickles' Monitor, page 32, we are told that a square is to square our actions, and the compass to circumscribe our desires, and keep our passions in due bounds with all mankind, especially with the brethren. In the Entered Apprentice degree we are told that Freemasons use the gavel or mallet for the more noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life, thereby fitting their minds as lively stones for that spiritual building, that house not made with hands, eternal in the heavens. If this is not a formal rejection of the word of God as a rule of life, I know not what is. If it is not, it is an addition to it, which is equally criminal. The word of God accompanied by the ageney of the Holy Spirit, is the only means appointed in the Divine government to subdue and root out the vile affections of the human heart; and if these means are rejected it is absolutely certain that no means devised by man can accomplish the object. All Freemasons who rely on the mallet, square and compass to subdue their vile affections, are under the most consommate delusion of the devil.

7. The Christian religion teaches us to show benevolence and kindness to all mankind, but more particularly to true Christians, because Christ takes whatever is done to them as being done to himself. See Matt. xxv. 35–40. The apostle Paul says, "As we have, therefore, opportunity, let us do good unto all men, especially to them who are of the household of faith." Gal. vi. 10.

Freemasons, on the contrary, act, as such, entirely on selfish principles. The system is founded on selfish and exclusive principles, and its object is to take undue advantage of all outside its pale, and swindle them out of their rights so far as can be done with the safety of the members of the institution. In the third obligation of the Knights of the Cross the candidate uses the following language: "I swear to advance my brother's best interest by always supporting his military fame and political preferment in opposition to another." The preference is given, not to the household of faith, but to the members of the lodge, who may be, and frequently are, liars, thieves and ruffians of the worst description. There is no restriction imposed on a Mason in robbing and swindling, providing he does not cheat a Mason or a Masonic lodge. There is no restriction in fornication and adultery, provided he does not violate the chastity of a Master Mason's wife, mother, sister or daughter, he knowing them to be such. These are all the exceptions; all the world besides is clear game.

8. The Christian religion requires us to *forgive our enemies* and treat them well. "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink. Prov. xxv. 21. Again, "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. xii. 20. The Great Head of the Church has said, "I say unto you, love your enemies, bless them that curse you." Matt. v. 44. "For if ye forgive men their trespasses, your heavenly father will also forgive you. But if ye forgive men not their trespasses, neither will your Father forgive you." Matt. vi. 14, 15. This is so plain that all can understand it.

Freemasons, on the contrary, *mete out vengeance* to their enemies. In the first obligation of the Thrice Illustrious Knights of the Cross, the candidate, under oath, receives the following injunction: "To the end of your life you will use your utmost decided endeavors to bring such person to the strictest and most condign punishment, agreeably to the usages of our most ancient fraternity, and this by pointing him out to the world as an unworthy vagabond, by opposing his interests, by deranging his business, by transfering his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during the whole of his natural life." In the third obligation of the same, the candidate says: "I swear to look on his [a brother Mason's] enemies as my enemies, his friends as my friends, and stand forth to mete out tender kindness or *vengeance* accordingly."

9. The Christian religion requires us to *abstain from taking human life*. The divine command is, "Thou shalt not kill." Ex. xx. 13. "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. "He that killeth a man shall surely be put to death." Lev. xxiv. 17. These scriptures need no comment.

Freemasons, on the contrary, are governed by laws that *require the taking of human life*. This is universally confessed by all seceding Masons. In the initiation of a candidate as an Elected Knight of Nine, he goes through the form of murdering a traitor, and swears, "I will revenge the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree," etc. In the degree of Knights Adepts of the Eagle and Sun, there is an exposition of Masonic emblems. One of these emblems is that of a man peeping, of which the exposition is this: "The man peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our secret mysteries through a motive of curiosity, and if so indiscreet as to divulge their obligations, we *are bound to cause their death*, and take vengeance on the treason by the *destruction* of the traitor." • • • • In pursuance of these diabolical principles, many worthy men have been assassinated; among whom were the author of a book called "Three Distinct Knocks;" and the author of a book called "Jachin and Boaz," in England; William Miller, of Belfast, Ireland, for saying Jachin and Boaz was a true book; Smith, of Vermont, who re-published Jachin and Boaz; William Morgan, of Batavia, N. Y., who disclosed the first three degrees of Masonry; Murdoch, of Rensselearville, N. Y., who was supposed to have revealed something of Masonry; and one Forgie, an Irishman, in a lodge in Canada. • • • • How many more have been hurried into eternity by Masonic executions will remain unknown till the day of judgment.

10. The Christian religion teaches us that there is no other way to God the Father, but Jesus Christ. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me." John xiv. 6. The apostle Peter, when preaching Christ, said, "There is none other name under heaven, given among men, whereby we must be saved." Acts iv. 12.

Freemasons, on the contrary, approach God as the Great Architect of the universe, without the intervention of any mediator whatever. In this they err in two respects. First, they offer an indignity to God bordering on blasphemy by applying to him the term *architect*, which was never done by any of the inspired writers, and which is the official name of a man who lays down plans and directs workmen. Second, by approaching God without a mediator. But this is not all. They teach that all good Masons who will not disclose the secrets of the lodge, will at last arrive at the Grand Lodge above, where God sits as Grand Master. God never did and never will hear the prayer of any man who rejects and despises the mediation of Christ; consequently, Freemasons are under a delusion about the "Grand Lodge" above. It is seriously to be feared that they are in the broad road to the grand lodge *below*, outside the gates of the New Jerusalem.

11. The Christian religion teaches us to *pray to God the Father in the name of Jesus Christ*. Our blessed Saviour while instructing his disciples said, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John xv. 16. Again, "Verily, verily I say unto you, whatsoever ye shall ask the Father, in my name, he will give it you." John xvi. 23. In conformity with this teaching, all Christian churches, so far as my knowledge extends, pray to God the Father, in the name of Christ.

Freemasons, on the contrary, carefully *exclude* Christ from all their ceremonies. In the Royal Arch degree, the "High Priest" while reading a portion of Scripture (2 Thess. iii. 6—18.) carefully omits the name of our blessed Savior. ["Richardson's Monitor," page 67, does not omit the name of Christ in this passage.—PUB.] The name of Christ is cautiously omitted in the Masonic prayers in the secrecy of the lodge room and in their public assemblies. Should this be doubted or denied, the reader is referred to the Minutes of the Grand Lodge of the State of Georgia for the year 1866, p. 248, where it will be seen to be a regulation of the lodge that no Mason shall offend a Jew, Mohammedan or deist, by praying to God in the name of Christ. The Master Mason, on his naked knees, with his two hands on the Holy Bible, square and compass, says: "Furthermore do I promise and swear that I will support the constitution of the Grand Lodge of this State, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time hereafter become a member." *One* of the rules is not to pray in the name of Christ. The Master Mason swears to conform to *all* the rules; consequently the minister of the Gospel who is a Mason, has either renounced Christ as a Mediator with God, or he is perjured. He may take which horn of the dilemma he pleases.

12. The Christian religion teaches us that Christ *claims, requires and demands the entire, complete and uninterrupted allegiance, homage and service of the whole human race*. This he demands on two grounds. First, that he, as God, is their Creator, and they his creatures in absolute dependence on him. Second, on the ground that he assumed human nature and laid down his life on the cross as a ransom for them. His claim is, therefore, in strict accordance with unsophisticated reason and the eternal principles of justice. In perfect harmony with this the apostle Paul says: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are his." 1 Cor. vi. 20.

Freemasons, on the contrary, *reject, deny and repudiate all allegiance, homage and service* as being *due* to Christ. All those oaths taken by them of absolute and unlimited obedience to unknown laws, powers and authorities, imply and include a rejection of Christ as their rightful sovereign and lawgiver. All those penalties that include the destruction of human life; such as to have the throat cut across, the tongue torn out by the roots, the left breast opened, the heart and vitals taken out and thrown over the left shoulder, the body severed in two, and divided to the north and south, the bowels burned to ashes and scattered to the four winds of heaven. All such penalties, I say, in their very nature, discard, reject and repudiate the legal authority and jurisdiction of Christ. Consequently, every man who has taken Masonic oaths, has renounced his allegiance to Christ as the Sovereign of the universe, Head and Lawgiver of the church. This is so plain that every man who will not suffer his eyes to be blinded by the smoke of the bottomless pit, must see it. If Christ is our rightful sovereign, as he most assuredly is, and our entire service is due to him, can we, without the highest degree of criminality and treason, swear obedience to another master? Can we serve two masters at the same time? If our life belongs to Christ, and is not our own, what right have we to put it in jeopardy, or place it on a contingency? In other words, what right have we to dispose of what is not our own? The rejection of Christ is more clearly expressed in the Order of the Cross. The candidate says, "I swear forever to give myself to this holy and illustrious Order," etc. It legitimately follows that Freemasonry is an invention of the devil, designed to undermine the Christian church and usurp its place, and by this means bring innumerable millions of the human race down to the dark regions of perdition.

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WANTED —More men to go and do likewise. Samuel Hale, of Medina County, Ohio, has been an indefatigable worker in our good cause. Among other commendable deeds, Bro. H. secured a number of *Cynosure* tracts on the grange, and distributed them in several townships in this county, and as a result, where the tracts went in advance, not a single lodge of grangers, so far as I can learned, has been formed, although efforts have been made to do so. It is only necessary to give the farmers a few facts in advance and they will escape the snares of these sharpers and swindlers.

J. P. STODDARD.

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After consulting with many of our most earnest co-laborers, in the field of reform, we have decided to call a State Convention to be held at Brashear, Adair county, Mo., commencing Sept. 1st, 1874. This Convention is auxilary to the National Christian Association, opposed to secret societies, and we solicit the co-operation of all persons throughout the State of Missouri, in sympathy with this movement, to aid in making this convention a grand success. Let every county throughout the State, send one or more delegates to the convention, and in counties where no action is taken, let some one come that is in favor of reform. The convention will immediately succeed the session of the annual conference of the U. B. Church. Some of our National renowned lecturers will be present. G. W. NEEDLES.

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MARKET REPORTS

CHICAGO, Aug. 8, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1..	$	1 08½
" No. 2	1 04¼	1 05
" No. 3		1 01
" Rejected		91½
Corn—No. 2	66	68
Rejected		65
Oats—No. 2	41	42
Rejected	38	38½
Rye—No. 2	72	74
Flour, Winter	5 25	7 75
Spring extra	5 00	5 75
Superfine	3 50	4 75
Hay—Timothy, pressed	14 00	18 00
" loose		14 00
Prairie, "	8 00	9 00
Lard		15
Mess pork, per bbl		24 50
Butter	22	31
Cheese	11½	13
Eggs	12	12½
Potatoes, per brl, new	1 75	4 00
Broom corn	04	09
Seeds—Timothy	2 60	3 10
Clover	6 60	6 70
Flax	1 75	1 80
HIDES—Green and green cured	07	09¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	53
Unwashed	27	33
LIVE STOCK. Cattle, extra	6 15	6 50
Good to choice	5 00	6 00
Medium	4 50	4 75
Common	2 50	3 75
Hogs	6 00	7 40
Sheep	3 00	5 00

New York Market.

Flour	$ 4 40	11 C0
Wheat	1 22	1 45
Corn	80	83
Oats	58	80
Rye	90	1 05
Lard		15½
Mess pork	24 C0	25 00
Butter	18	27
Cheese	10	13
Eggs	17	18

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CHICAGO, THURSDAY, AUGUST 20, 1874.

VOL. VI., NO. 45.—WHOLE NO 228.
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Topics of the Time.

THE MOST FORGIVING MAN.—The elasticity of Republican institutions, so-called, has an illustration in South Carolina politics. Governor Moses, of that State, is a self-nominated candidate for re-election in November. A politician, to have any confidence in such a move, must be conscious of vast and useful abilities which are necessary to the public weal and are so recognized by the electors. Governor Moses presents the following claim, as the records of the State will show: Four hundred and twenty-one pardons granted during the nineteen months ending July 22d. They are classified as follows: Murder, 21; manslaughter, 25; rape, 16; infanticide, 5; burglary, 33; forgery, 4; arson, 24; highway robbery, 3; perjury, 4; larceny, 110; bigamy, 6; assault and battery, 107; horse and mule stealing, 6; libel, 1; kidnapping, 1; abduction, 1; trespass, 4; miscellaneous, 38; official misconduct and malfeasance in office, 12. Besides this brilliant statesmanship he is said to have taxed and robbed the already impoverished State in the most approved carpet-bagger fashion. He is not, however, a carpet-bagger, like the notorious Warmoth, of Louisiana, but an original secessionist. Nor does he represent himself only, but he is candidate for re-election on the Republican ticket.

THE PRESIDENT OF FRANCE.—The still unappeased struggles in the French National Assembly have opened many eyes to the fact that the man upon the pedestal of France is not understood. MacMahon is only remembered for the Mamelon and Magenta, but the man who played the fortuitous part of hero in those events is little understood. E. Reclus, in the September *Galaxy,* has an interesting review of the leading events of MacMahon's career, and estimates the French President as no leader or originator, but of "mediocre talent" and "subaltern soul." His efforts to harmonize the factious Assembly prove the estimate correct. He is neither a Republican or a statesman, but a soldier elect to the magistracy of France for seven years; which position he "will maintain by all the powers at his command" is his final answer to the Assembly. His career in kingdom, empire and republic proves how well he learned the maxims of a Catholic discipline. His education, says Recluse, "imparted the science of mental reservation, the art of having principles, of respecting them, and of avoiding their consequences; an accomplishment that is learned to perfection only in the school of the Jesuit fathers;" who teach their pupils "how to derive advantage from all cases of conscience, and how to reconcile worldly honor and personal self-respect in deciding upon points of justice, fidelity and loyalty."

TAXING CHURCHES.—A minister lately stated in an address that the movement for taxing the churches was principally urged by evangelical glergymen who feared the growing power of Rome. We cannot know what means of information he may have had, but so far as we can ascertain, his statement is very inaccurate. The movement, we believe, originated with the New York *Independent,* and was instantly caught up by a paper of similar character called the *Index,* of Toledo. By this latter organ it was kept before the people until the Infidel Association, represented by it, put it among the demands of liberalism where it now stands. To suppose that Catholics are to be seriously affected by such an arrangement argues profound ignorance of the character and customs of popery. While this church holds three millions of public property at an annual rental of three dollars in the city of New York, and gets twenty-five thousand dollars in cash from the United States Treasury by vote of the Senate and House, men who hope to hurt it by taxes seem to be in the green and callow period of life. No, it won't injure the Romish church nor will it seriously affect churches called evangelical where the only condition of membership is willingness to pay. What it will do is this: cripple and destroy thousands of poor churches where men who labor long and hard take from their scanty earnings a little money to build a chapel, buy a stove, and barely support a self-sacrificing minister. The infidels and a very few ministers ask the Christians to pay taxes on a church-building as if it were a store or a saloon, while were it not for the sentiment developed by those Christians neither the property nor lives of those infidels would be safe for a single hour.

OUR NATIONAL SHAME.—The manner in which the Indians are treated by the American people is a lasting disgrace to a people calling themselves civilized. There is a region commonly called the Black Hills country which was in 1868 solemnly set apart to the Indians. Former treaties had given them lands west of the Mississippi. These lands, piece by piece, had been stolen away, but now the government of the United States said that this country should be sacred to the original proprietors of the whole country. Now, in 1874, only six years since this National promise was made, the soldiers of the United States under directions from the Secretary of War, who is under control of the President of the United States, go into this same country and endeavor to find gold and other inducements to white immigration. If they succeed the miners, gamblers and prostitutes will rush in, the Indians will resist, and the cry, "Exterminate the red-skins," will go up from a parcel of murderers and thieves. There is absolutely no excuse for this meanness. To send soldiers there is national lying. To allow a white man to settle there is national stealing. To kill an Indian on such an expedition is national murder. Our present possessions are not half occupied or developed, and if they were crowded full, stealing would be just as wrong as it is now. So long, however, as our people elect such apologies for men as disgrace the public service at present, this will be the order of things. While President Gaant was receiving the Evangelical Alliance last October one member noticed (perhaps more than one) that his eyes were watery and his face bloated, while his voice was almost inaudible. As this gentleman sat at dinner at Willard's Hotel, he asked another gentleman near him what was the trouble. Said he, "With a common man it would be whiskey; but with Grant it's headache and a hard cold." There is only one remedy. If we elect honest men they will neither lie nor steal. If we elect drunkards and bad men they will do both. You cast your vote and take your choice. Now we don't say that Grant is a drunkard. We know that he is responsible for this outrage on the Indians. How long will it be before we can do justice and love mercy?

STATE UNIVERSITIES.—At the National Teachers' Association just met at Detroit, a paper favoring State Universities was read by Andrew D. White, President of Cornell University. Had he confined himself to advocating the craft by which he gets bread, no one could complain; but when he goes out of the way to insult the Christian colleges of the United States as sectarian little affairs without means to do the work they undertake, and as things sustained by denominational beggars, we have a word to say. In the first place State schools must be, while society is in its present condition, irreligious; they are generally infidel and atheistic. Suppose that they should be reformed so as to be merely neutral—irreligious—then suppose you put public money in until buildings, libraries, apparatus and instructors are the best that can be obtained; what then? Why then, we have a place where the intellects and bodies of young men are to be trained and developed, but where the soul, like an unpruned vine, is allowed to get on as best it can. It will not cease to develop, but will in too many instances become depraved and very often ruined. If Mr. White was better acquainted with the institution of which he is nominal President, he would know that the money spent at Cornell has not prevented the murder of Leggett or corrected the ill-manners of one hundred and fifty young barbarians who are ostensibly under his care. Comparing Michigan and Ohio, this gentleman says that Michigan has a great university while Ohio has not a single strong college. He may honestly believe what he said. It is to be supposed that he did, but it evinces an ignorance that we hardly looked for even in Mr. White. Oberlin, with only the college, academy, and seminary, has had this year thirteen hundred students. Ann Arbor, with colleges of arts, law and medicine, about the same number, probably fewer. Oberlin teaches as well as Ann Arbor. Oberlin students will average far higher than those of the Michigan school. The reason is obvious. At Ann Arbor, rushes, secret societies and rowdy behavior are in fashion, or were until a few months ago. At Oberlin, young men and women restrained by religious influences rush less and learn more. Another thing to be noted is that, as a rule, the same sort of men get office in the State, get offices which the State confers. In other words, if we have State Universities the chairs in them will be largely filled by small-minded, wire-working politicians, instead of strong and able men. If President White has not ascertained this fact his powers of intro and circumspection are sadly limited. Faculties for instruction do not educate men. Men are, as a rule, educated by overcoming the want of them. Harvard and Yale are turning out a weaker class of men to-day than they did when they were poor and struggling. And the Christian colleges of the United States, though many of them are deficient in libraries and other advantages, are teaching the students the noblest of all arts, that of self-denial. Learning this well they are toughened in mental and moral fiber. Then intellects are quickened; their hearts are enlarged; their hands take strong hold of life's work. If every such institution as Cornell were to be taken one hundred miles out into the Atlantic Ocean and dropped, and the students distributed in small numbers among the Christian colleges of the country, the cause of simple learning would be vastly benefitted. We are not saying there are no good men in Cornell. Doubtless there are many. We honestly believe that State Universities are a curse and danger to our country.

An Interview with Charles Sumner.

[Letter to Samuel D. Greene, Esq.]

WALTHAM, Mass., June 30, 1874.

DEAR FATHER:—About the first of September, 1873, I called upon Hon. Charles Sumner at the Coolidge House in Boston. I had made several previous visits, being one of the public speakers in the Liberal Republican movement. Upon this occasion I called to find out his physical condition, and see if he had strength enough to make a grand rallying speech in Fanueil Hall to give a fresh impetus to the new political faction. After discussing the matter some time, and having examined him as a physician by his request, I made to him the following statement:

"Mr. Sumner, your eating but two meals a day is unnatural, and disturbs the normal action of the digestive faculties. Your pulse indicates that you make every day, say four pounds of blood. As you know it is the life, the principle that makes all the tissues of the body, constantly invigorates and reforms us as we are constantly being unmade, or using up our vitality, our body. If you require the four pounds to perform your necessary duties of the day, and you should use up four and one-half pounds, symptoms of *angina pectoris* would be likely to make their appearance."

"Just so," he said. "No one ever described it to me in such language."

"Now, Mr. Sumner, if you can keep your great brain and body under your will, and perform only such labor as you have the requisite blood to fulfill, no trouble will ensue. When you go beyond your strength you take possession of dangerous grounds. I do'nt think you well enough to speak at Fanueil Hall."

He then made this magnanimous remark: "Nothing so annoys me, as to have my countryman misjudge me and misunderstand my actions. In my present position, I only act in concert with my honest convictions of right; hostility to persons, or to any political body has never possessed me. My aim is the welfare of man. If my speaking in Fanueil Hall would benefit the great human family, and at the close of my speech I should die at once, I would undertake it."

He was sitting upon a lounge with his back to the window, and the expression of his countenance remains vivified in my memory.

He then asked me concerning your health as he had on former occasions, he said, "I have watched your father's progress since I first made his acquaintance when connected with the *Anti-masonic Christian Herald*, and the Moore and Seavy trials. He has always had my sympathy, and I have always admired his steadfast course in the Anti-masonic ranks. I have corresponded with him, and sent him various public documents. I have never publicly acted with the Anti-masonic party, notwithstanding my conviction of the hostility of secret organizations to a republican form of government, for one reason only: I conceived it my duty to give my whole energies to the dethronement and abolition of slavery, and the procurement of all necessary legislation for the amelioration and advancement, socially, morally and politically, of this much abused people." Your affectionate son,

CHAS. A. GREENE.

Social and Financial Difficulties of the Grange.

[From the Valley Virginian, Staunton, Va.,]

We do not question the motives of any one who has joined or may join the Patrons of Husbandry. We have no doubt all who have done so believe they are destined to do good for themselves and the country. We have our opinion, however, about the order, and the tendency of such class organizations. It is, just at this time, when they are in the flood tide of prosperity and sweeping over the country in a huge volume unparalleled in the history of secret or any other kind of organizations, unpopular, and probably injudicious, to say ought against them. But, as we have our opinion about the granger association, we intend to express it, respectfully but plainly. Instead of a benefit, we think the result will show that they will affect a harm. They aim to blow at the very economy of the social organism, is the first objection. They do not seem to consider that a community is made up of different classes, engaged in diverse pursuits, and that each and all are dependent upon each other—that the interests of the constituent elements of society are so ramified and interwoven with each other, that you cannot disturb the vitality of one without affecting the other. The war upon "middle-men" is illogical and revolutionary, and is calculated to germinate and foster a spirit of hostility and animosity, which must demonstrate into organized conflict, distractive of the harmony and well-being of society. If the farmers propose to live to themselves—to cut loose from every other branch of industry, in their business transactions, they must weaken, if not destroy the bond of sympathy that holds society together, and erect a wall of partition that will forbid the generous intercourse of friendship, and divide community into unsympathetic, distinct and antagonizing elements. It was never designed, at least in this age of enlightened civilization, that class should war upon class. No people can prosper where there is no community and homogeneity of interest, and the mutual obligations of variant occupations are not recognized and observed. Social discord will follow warring interests, and this will foment the worst passions of human nature until pandemonium itself would be a pleasant retreat from the broils of society.

We see it stated that the costs of initiation and membership for one year to be about $15 to each patron. If this be true, will it recompense the great mass of the grangers to dispense with "middle-men?" There is not more than one in ten, who purchases farm machinery for general use. The articles purchased may be reduced in prices, but for whose benefit? The nine small farmers are paying the difference in the machinery purchased by the one large farmer. It is the old story of making the poor poorer, and the rich richer. The contributions of a few years will amount to the difference in the article purchased direct from the manufactories. There would then be really no saving, at the same time, an industrious and useful class of community will have been proscribed, and probably driven to want, or out of the State.

A very pertinent inquiry, what becomes of the aggregated $15? It will be a huge pile in the course of time, and will be very apt to attract the attention of shrewd financiers, such as Boss Tweed.

According to our understanding, the organization is conceived in a spirit antagonistic to the best interests of community. It strikes at the social and industrial economy of the country. It draws the lines, bold, broad and severe between the producer and consumer, and throws the wager of battle for a war of extermination. It raises the black flag, and makes it a necessity for the class assailed to enter the contest for the preservation of material life. It is a species of feudalism that will eventually revolt the popular mind, and spring into existence embittered factions, growing out of class affiliation, until the harmony and peace of the country will be shaken to their very foundations. It was never intended in this free country that any one class should dominate and control another. Even in the days of the Norman Kings, the despotism of the Barons combined to enforce class privileges, shook the pillars of state and church, and had to be checked by an appeal to arms. We want no mimic baronies in this country. We ought to be, if we are not, a homogeneous people, each class working in its sphere, for the common good. We cannot be prosperous and at the same time war upon each other.

The organization may become the nursery of a few tom-tit politicians, whose aspiring gifts have never been recognized by their fellow-men in open competition. Through the plaster agencies of fawning and trickery, they may succeed in achieving an ephemeral distinction, and be instrumental in inflicting upon the body politic some very bad legislation. But such excess will soon correct itself, for the farmers themselves will not be long in discovering the ears that protrude from the deceptious concealment.

Temperance Address,

DELIVERED AT STERLING, ILL., JULY 15TH, BY PRES. J. BLANCHARD OF WHEATON COLLEGE.

An Encomium upon Woman's Work—A Legislator's Opinion—The Curse Lights on the Woman—Some County Statistics of Illinois—The Deluge of Liquor in the Country—Woman's Faith—The Bible Methods of Suppressing Evil—The Work that has been Undertaken.

"I have never," said the American Ledyard, after traveling in most countries on the globe, "addressed a woman in the language of decency and friendship, without receiving a decent and friendly answer." And the encomium, of which this is a part, and which, more than all the rest he wrote, made its author celebrated, has found no exception in the "woman's temperance movement."

Pharisees have pitied her indiscretion; a press, venal to the liquor traffic, has derided her zeal; rum-bloated and gambling officials have imprisoned her person; and the street-mob, "who cried out and cast dust in the air" at the Saviour of mankind, have bespattered her with mud as she had been led to the jail for praying in the streets, which the same mob has ever revered in Pharisees: yet, in this mighty struggle to snatch their husbands, sons, and brothers from the whirlpools that flow from the still, and to break up the dens where they lurk, and drive off the snakes which make the delirum tremens. so far as I have read, in all the cruel extremes to which they have been driven, there has not escaped from the lips of the "praying women," as they are contemptuously called, one unkind, or indecent, or unfriendly word; and if one such word had been uttered, a thousand hireling pens would have written it, and the liquor men learned it by heart.

But what has called these women to the front? Why not keep to their knitting and leave this reform to men? It were a sufficient answer, that men are the persons to be reformed. Though an intemperate woman is found here and there, in the general contagion as a rule, the liquor is drank by men and boys.

In my present journeyings, anticipating this meeting, I asked a member of a late legislature, who lives in Bureau county, for statistics; and he wrote me this letter, which I transcribed and will read:

MALDEN, July 12th, 1874.

President Blanchard—Dear Sir:—"At your request I give you a few reasons why I became favorable to the Woman's Temperance Movement.

Reading the statistics of the liquor traffic for 1870, (which I herewith enclose) I was led to study its terrible working in my own township, county and State.

I live in a township where there is no licensed saloon. Agriculture is the business of nearly all; and yet I can count in this farming township, fifty boys under twenty-one years, who are drinking beer and whiskey, and most of these are sons of respectable parents!

Bureau county has twenty-five townships, and it is reasonable to suppose that the number drinking in large towns is in excess of the town I live in. This too low estimate would give this county twelve hundred and fifty drinking boys. But the alarming fact is, that Bureau county is to-day rearing and bringing up over fifteen hundred drinking boys! This computation would give the State of Illinois over one hundred and fifty thousand drinking boys and it is quite safe to say that the real number will reach two hundred thousand!

These figures and facts so true, so alarming for the future history of our great State, lead me to cry to the women and mothers of Illinois, "Stand upon the house-tops, at the corners of the streets, in the by-ways and hedges, and cry mightily, and pray fervently, day and night, until this great tide of boy-drinking is stayed. Yours truly,

CHARLES G. REED.

In your behalf, ladies of Sterling, I thank Mr. Reed for this letter. The man who can look coolly on what he properly terms "this tide of boy-drinking," and cavil at some minor errors in the women who are striving to stay it, are besotted themselves, either with liquor or the love of gain.

If further warrant for this woman's movement were wanted it is at hand. When the Saviour of men was being led to crucifixion, and a Cyrenian bearing his

cross, "There followed him a great company of people, and of women, which also bewailed and lamented him."

"But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

If, since the crucifixion of Christ, and the horror which followed to the women and children of Jerusalem, this dying command of Christ ever had a legitimate application on earth, the United States is the country, and this liquor business is the case. It is the women and children which this liquor traffic curses, and will curse, unless arrested, till these prairies, like the steppes of Asia, and the pampas of Spain and South America, nay, even the hills of Palestine itself, are roamed over by beggars and bandits, until owls hoot in the ruins of the barns now crowded with plenty, and prairie wolves rear their young unscared where now the farmer folds his flocks!

Let no one sneer at this as rhetoric. The chart of the globe and the history of dead nations prove it reality and truth. A tippling people and free institutions never did and never will long co-exist. It was the whiskey, made from the corn of Pennsylvania, Ohio, Indiana, and Illinois, which fired the Southern brain and made them long for an empire with slavery for its corner-stone. Let us summon the two hundred thousand tippling boys, in this single State of Illinois, before us; march them a little down into the future. Suppose these young men to marry; then two hundred thousand girls in this State have put out to sea on life's ocean in matrimonial crafts, each with a tippling pilot at the helm! They may, it is true, weather the gales which beset married life, and make the ports of respectability and success; but it will not be because they sail by the lights at the doors of evening dram-shops.

A young man who drinks intoxicating liquors habitually or occasionally at the present day, ought not to be, and will not be trusted. In the battle of life he is like those soldiers in our war with slavery who loved and received favors from the rebel side. It is not now one State which has laws against liquor, but many; not a "Maine law," but almost all our legislatures have passed the most stringent laws against dram-selling to men in health; and the courts enforce them. And what is that young man's reliability worth who knowingly and habitually gives money to men who he knows are violating the laws of the land? Aye! pays them for violating law? Will they do any better in the jury-box, in the legislature, at the bar, or on the bench? Will it be easier for them to say "No" to a man with a bribe in his hand than to a boon companion who is in for an evening's revel? No. It is not that young men drink liquor, though that were enough; but that they drink it against law, and light, and love; this is what plays mischief with their moral nature and darkens the future of our land.

I have not the saloon statistics of Whiteside county, but I suppose the neighboring county of Bureau may serve as a mirror for this, and I take from the Bureau *Republican* the following facts:

"Princeton has eight saloons which pay a license of $250 a year, each, making $2,000. Room rent and other expenses are as much more, making $4,000. To realize the above expenses, $8,000 worth of liquors must be sold at a profit of fifty per cent., which would increase the amount to $12,000. Then it must be remembered that saloon keepers engage in the liquor traffic to make money. Put the average profits of each saloon at $250—some, doubtless, make four times that amount—and we have $2,000 more, or a total of over $16,000 spent for drinks annually in the saloons of Princeton.

That the foregoing estimates are very moderate, no one acquainted with the facts will deny. Now let us consider the amount of liquor sold in Bureau county. Just how many saloons there are, we cannot positively state, but as high as sixteen saloon-keepers have been indicted at one term of court, which added to the Princeton lot would make twenty-four. But in round numbers let us put down twenty saloons for this county. There are 300 business days in a year, and if even we estimate the average sales at the low figures of $5 each per day, we have an aggregate of $30,000 worth of liquor sold by the saloons of the county.

Let us now consider the estimates of the State of Illinois on this basis. There are 101 counties in the State. Call the number even 100 and throw in Cook county with her 2,500 saloons, and we have as a result over $3,000,000 a year spent in the saloons of Illinois for drink. If we could get at the exact facts and figures we have no doubt but what the business of Chicago alone would nearly, if not quite, reach the aggregate above given.

However, let us carry the foregoing low estimates further. Say the even number of States are thirty-six—throwing in the odd one and all the territories—and the grand aggregate for the United States looms up to $108,000,000! This much is spent at saloons alone, besides the immense amount spent at drug stores and other places."

These are not the estimates and words of some sensational lecturer, but facts and inferences stated by a respected citizen to his neighbors, and published approvingly in the county paper.

"Nothing, gentlemen, is so dry as statistics," said Daniel Webster to the merchants of Baltimore. And yet he was giving statistics at the time.

I will, therefore, beg your patience, ladies and gentlemen, while I read another paper taken from the New York *Evening Post*, (Mr. Bryant's paper), giving the statistics of the liquor traffic and consumption in our whole country, not approximated by estimates only, but taken from official records for the year 1870. It is the paper sent me by Mr. Charles J. Read, late member of our legislature from Bureau county. It is entitled "A Chapter of Statistical Horrors," and is as follows:

"The aggregate of imported and domestic distilled and spirituous liquors, brewed and fermented liquors, and imported and domestic wines for that year (1870), amounted in valuation to the enormous sum of $1,483,491,865. To this $90,000 must be added for the cost of litigations, crimes and imprisonments, etc., caused mainly by the use of intoxicating liquors, swelling the expenditure to $1,573,491,665 for a single year. The liquor saloons in the United States were 140,000, each having by estimate forty daily customers, making in all 5,600,000 dram drinkers, spending for this purpose during the year $1,575,000,000.

"The quantity of liquors of all kinds drank was sufficient to fill a canal four feet deep, fourteen feet wide and eighty miles in length. The drinkers, if standing in a procession, five abreast, would make an army 100 miles long. The destruction of life by the use of intoxicating liquors was at the rate of 550 persons per day. The places where liquors were sold, if arranged in rows in direct lines, would make a street 100 miles in length. The total number of persons engaged in the liquor business was 500,000, of whom 56,663 were employed in manufacturing and selling 5,685,633 barrels of beer. This number exceeds by more than 400,000 the whole number of all the persons in the United States devoted to preaching the Gospel and school-teaching. The effects we have in 100,000 drunkards imprisoned annually for crime, 150,000 more consigned to a drunkard's grave, and 200,000 helpless children reduced to beggary and want.

"The amount spent for intoxicating liquors in the single State of New York in 1870 was $246 617,520; that in Pennsylvania was $152,663,495; that in Ohio was $151,734,875; and that in Illinois was $119,933,945. These four States were the banner States in the liquor traffic and consumption.

"New York city was also the banner city of the country. Its 7,000 licensed saloons, if placed in rows in direct lines, would have made a street thirteen miles long. The expenditure for liquors during the year was $60,000,000, giving employment to 35,000 persons, while its churches, chapels and public and private schools cost but $4,500,000. The consumption of beer per day was 40,000 kegs. The persons arrested for intoxication were 65,000. The capital invested in the liquor business of all kinds amounted to $140,000,000, of which $60,000,000 were invested in the business of manufacture.

"These figures may be only proximately accurate; yet they are sufficiently so to make a table of the most horrible statistics. While the total expense in the United States during 1870 for flour and meal, cotton goods, boots and shoes, clothing, woolen goods, newspapers and job printing was $905,000,000, the single term of liquor consumption cost $1,575,000,000, paid by 5,600,000 drinkers. Can there be any doubt whether the liquor business is a public nuisance, acting as the most deadly enemy of human society, that ought to be abated by the strong arm of law? The way to regulate this nuisance is not to license it on the theory of restraining it, but to prohibit it altogether under severe penalties. Far the most expensive and destructive evil of the whole land is liquor drinking; and nothing can be clearer than that law should strike at the sources of this stupendous evil."

Ladies and gentlemen, the mind becomes giddy in such whirpools of horror. Let us see if we can find rock. As Christians, we know that Christ is yet to rule this earth. That his two all-embracing, all-emancipating, all-harmonizing principles, supreme love to God and equal love to man, must yet displace and throw out every thing which thwarts and contravenes them—this liquor business included. And knowing this, that he must reign until all enemies are under his feet, dram-drinking included, the vast dimensions and mighty power of these evils need give us no particular concern. Mountains give way before him as easily as mole hills. We have seen him turn a pro-slavery nation into an anti-slavery nation. He can turn a nation of tipplers into a nation of sober men.

But I am here to address the Sterling Ladies' Temperance Association. When the serpent invaded Eden and turned our parents out into a world whose spontaneous productions, literal and moral, are thorns and thistles, as we daily see, it was said, "The seed of the woman should bruise the serpent's head." It must be so with the serpent of the still. In the words of a successful warrior and king: "Our help cometh from the Lord, which made heaven and earth."

And when this promised seed of woman came, as Christ the Son of Mary; and when he was "crucified, dead, and buried" by the hands of men; when the sun in the heavens had grown dark and sickly, and the dead had come up out of their graves in their astonishment; when all his male disciples had forsaken him and fled, and John and Peter, the loving and the brave, had left even His sepulchre in despair, then when the hope of the world was gasping, and despair itself seemed at full, then the destiny of this globe turned on women, who would not give up, but stood looking into Christ's empty sepulchre through her tears! And thus has it been ever. In the family, in the state, in religion, and in reform, the faith of woman has been the hinge of the world's hope. Such, manifestly is, and is to be the history of this reform from strong drink.

There are three Bible methods of repressing evil: By opinion, by law, and by separating from and shunning the evil doer. Of these three methods, opinion inflicts disgrace; law exerts force; but separating from wrong-doers fills them with consternation and dread. It is Christ's method of saving the world by Christians: "Come ye out from among them and be ye separate, saith the Lord." Is he not saying to the ladies of Sterling, Come ye out from among the sellers and drinkers of drams?

In the world's childhood, when society had no lights of history and education to walk by, then God guided a few men and empowered them to restrain the rest. Christless, calf-worshipping men, like those of old at the foot of Mt. Sinai, must still be left to the restraint of the civil arm. But though Christ did not repeal or interfere with civil government, but left desperate men to be dealt with by the magistrate, he directed his children to save the world simply by total abstinence from its evils, and evil-doers.

[CONTINUED ON 9TH PAGE.]

Notices.

—State Convention for Missouri Sep. 1st, 1874, at Brashear, Adair county.

—Annual meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa.

—All friends of the reform in La Salle county, Illinois, are requested to write without delay to H. H. Hinman, Farm Ridge, Ill., authorizing him to place their names to the call for a county convention, and making such suggestions as to time of meeting in Ottawa, etc., as may be of assistance to him.

—Rev. A. F. Dempsey of Seneca Falls, N. Y., lectured in June at Altay on the invitation of Enoch Honeywell and others. He has been requested to visit them again and will give three lectures on the 23d and 24th of the present month, Monday and Tuesday next, beginning Monday evening. Friends of Schuyler county will take notice.

Indiana State Meeting.

Dear Friends:—At the last meeting of the Executive Committee of the State Association held at Westfield in April, the committee left the work of preparing for the State meeting in my hands. Among the things to be decided upon are the time and place of holding said meeting.

Now let every one who has the work at heart assist us in organizing the State thoroughly, by having every neighborhood so far as practicable elect, and send a delegate to the State meeting, which will, I think, be at Dublin, Wayne county. All who have any advice to give, or questions to ask, please write me at once, at Ligonier, Noble county, Ind.

Yours in the work,

John T. Kiggins.

Aug. 11, 1874.

Reform News.

—J. T. Kiggins, State Lecturer for Indiana, has returned from his Kansas visit, and plunges into the work at home with energy. He attended the Jay County Association on the 12th, and is making ready for the State Convention. See his notice.

—While in Kansas Bro. K. held several meetings in Jefferson county, and formed an interesting acquaintance with Bro. Dodds, a Reformed Presbyterian co-worker. On his return he spoke several times in Warren county, Ill.

—Bro Stoddard has been speaking in Ontario, Union and Mansfield, Ohio, since the Ohio State meeting. He preached in the Un. Pres. church, Dr. Wishart's, Ontario on Sabbath, Aug. 9th, and in Mansfield on the 16th. He has addressed forty-one different audiences since the Syracuse Convention, right through the hot weather, and feels the need of some rest.

—The General Agent has arranged with Bro. Caldwell, of Ohio, to fill his appointments in Pennsylvania, beginning Aug. 10th, continuing one a day for thirty-one days.

From Southwestern Missouri.

LECTURES IN ST. CLAIR AND ADJACENT COUNTIES—THE BAPTIST CHURCHES AND THE LODGE CANNOT WALK TOGETHER.

Baker, St. Clair Co., Mo., Aug 5, 1874.

Dear Cynosure:—With your permission I will lay before your readers a brief account of the progress of the cause of the reform in this part of Missouri. Since the declaration of Prairie Grove Church, declaring a non-fellowship with Masonry, she has been the object of scorn and persecution by those who are friends of the (un)ancient and (dis)honorable institution. But as fire tries the metal, so does persecution try God's people, and in our trial we have every assurance that God is with us and that the truth is taking deeper hold in hearts of his servants, so that now those who were fearful at the start, say they can see the anti-Christian spirit of Masonry, and this spirit on the part of the Masons is doing more to arouse the people than either lectures or literature.

It seems to me that the first and most important duty of the church members of the different churches who favor the reform, should be to demand in their respective churches an investigation of Masonry, and if the churches cannot be cleansed by this process I would advise, as the last resort, obedience to the command of the Holy Spirit, 2 Corinthians vi. 17. "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you." It may be a hard task to sever associations of long standing, but one thing is evident from the past history of the church, and that is that no church will long remain pure without continually recurring to, and acting upon the directions of the Spirit to the primitive churches. If churches and church members would thus act, it would not be long until from Maine to Texas, there would be a living witness in every locality to testify against the sham, the imposition, and the spiritual wickedness of the lodges. Those witnesses would continue their testimony against secretism until it ceases from earth, or until the Lord destroy it "with the brightness of the coming."

But I am digressing from the design of this letter. The work here is widening, deepening and producing fruit. On Saturday, the 18th of July, I left home to spend a week lecturing in the adjoining counties of Benton and Henry. Saturday evening spoke to an intelligent and attentive audience. The lecture was well received, and the behavior good. Monday night spoke at Zion church (Methodist), Benton Co. Attendance good. Quite a number of the white-apron brotherhood present. They gave good attention to the first part of the lecture which treated of Masonry as a historical imposition; but when the second part, Masonry a false religion, was presented they were soon filled to the overflowing; the "jewel" was gone. They congregated at the door and commenced to disturb. But it availed nothing. The unitiated were eager to hear, and all the consolation the poor "Solomons" had that night consisted in venting their pent up indignation in cries of "Take him down!" "Take him down!" But as the people didn't want him "down," and they hadn't the courage, he was left up for the space of 150 minutes. Their conduct sealed home the arguments to minds and hearts of the people; and many plainly saw that if such an institution was allowed to exist, freedom of speech would soon be no longer an American privilege.

Tuesday night, spoke at Grand River Church, (Baptist), to a crowded house and to a great many out of the house. Behavior excellent; people well pleased. Thursday, day and evening, and Friday were spent at Tebo Church (Baptist), where aided by several brethren of the reform, the merits and demerits of Freemasonry were laid clearly before the people. It was at this place, a month before, that the invisible arm of Masonry was raised to crush the movement in Tebo Church.

Elder James Briggs, a man of God, who had for seven years alone and unaided spoken out against Masonry, declared a non-fellowship with Masonry and asked the church to exclude him or Masonry, as one or the other was an illegitimate child. The church did neither directly; but gave him a letter stating the causes, which was tantamount to exclusion. And did we not know that Tebo had to a great degree repented of this, we would not like to record it. Here it was that a Masonic pastor allowed Masonic members from other churches to speak, and refused the same privilege to Anti-masons. This was at the June meeting.

On the 25th of July, the day after our investigation closed, the church had the pleasure, or mortification, of hearing their pastor "rage like a heathen" and like the people "imagine a vain thing." He said we "Antis" were enemies to the church of Christ; exhausted his vocabulary of detestation, and said "he had no words to express what ought to be done with us. I thought of the Masonic penalties, and wondered if it were possible that a man could be a minister of the "meek and lowly Jesus" and have in his heart so much essence of distilled hell-fire, as not to be satisfied with the execution of those barbarous penalties upon his brother in Christ who chanced to be a poor Anti-mason. Every one of his own friends said, "certainly he was led that day by the spirit of the devil." After meeting, several called for letters, and there exists a deep dissatisfaction, and there will doubtless soon be two bodies where there should be but one. Such things are painful, but while lodge members keep asserting that they intend to keep on eating *Masonic meat*, no matter how many brethren it may cause to offend, it seems the only remedy is to withdraw. The end of the work at Tebo is not seen yet.

On last Saturday, Elder R. H. Love, lectured to a large crowd at Liberty, in this county. The Masons had a "Jack" there to consume time for them. But as Bro. Love was pouring the red hot truth in on them the second round, Masonic silence became exhausted. Their unrighteous souls could contain no more. The result was such a disturbance on their part, as to break up the meeting. Thus giving the people another positive evidence of the intolerancy of the spirit of Masonry. "They whom the gods would destroy, they first make mad." I have an appointment for Friday night where they are threatening to egg me, but we shall see. Yours for the truth,

W. M. Love.

Correspondence.

Commencement at Oberlin.

Oberlin, Aug. 1st, 1874.

Editor of the Cynosure:

The exercises at the close of the college year are so numerous and interesting, that it would be impossible to do justice to them in detail, so I will only attempt to make some general remarks. During my stay thus far, I have attended, among others, several recitations and examinations of classes; public exercises of the various literary societies; a musical exhibition; exhibition of the Senior Preparatory class; students' prayer-meetings; sessions of the Theological Institute, and the anniversary of the Theological Seminary.

Class exercises are always opened with prayer or singing, and when I sit at the open window of the house that has generously received me, it does me good to hear the old familiar hymns issuing from the several recitation rooms. From what I have seen I am convinced that these opening services are followed by good, faithful work on the part of teachers and pupils. The students are also improving well the discipline their societies afford. This discipline has especial value for those who expect to appear, regularly or occasionally, as public speakers in after life. The charms of music are fully appreciated by the students and the community. The high order of exercises and crowded, appreciative audience at the exhibition of the Conservatory of Music bore testimony to this. The gift of oratory is not neglected by the preparatory department. Individually the orations of the Senior Preparatory class possessed considerable merit, but monotony of delivery was made still more tiresome by the fact that successive orations were sometimes delivered in the same key. A little more variety in the style of the productions and manner of delivery would have greatly increased the interest, and lessened the tediousness of the exercises.

The students' prayer-meetings will need no further commendation to many of your readers than that they remind you of Wheaton. I heard the same earnest prayers, brief exhortations, simple experiences and joyous hymns that have profited me so much at the students' meetings there. If I might be permitted to give two recommendations respecting the manner of carrying on a prayer-meeting I should say "be prompt and be natural." Be prompt in opening the meeting and equally prompt in closing, except on rare special occasions; begin to speak or pray without waiting for others, and *stop when you get through*, so as not to keep others waiting for you. Be natural. Make no endeavor to manifest, neither to conceal feeling. When you pray, remember that you are praying to God and not to men; when you exhort, remember that you are speaking to immortal souls, not to intellects merely; when you give your testimony, remember that God and the holy angels hear you, as well as your friends about you, and when you sing, sing with the spirit and understanding, and not to

display a fine voice or artistic skill. No other prayer-meeting that I have yet attended have so nearly come up to my idea as those of Wheaton and Oberlin students.

The Theological Institute consists of Alumni of the Theological Department and other Congregational ministers who sign the constitution, and evangelical ministers of other denominations when admitted by special vote. Sessions are held the week preceding Commencement, at which papers are read, followed by discussions, on various subjects connected with the work of the Christian ministry. The sessions that I attended did not fail to interest or instruct.

On Friday evening the Senior Theologians gave their parting words, and received their final instructions together with their diplomas. All who listened carefnlly to the orations of the graduates must have felt gratified and benefitted. There was thought in the productions themselves, a pleasing variety in delivery, and more than this, a spirit of earnestness pervaded thought and expression.

Monday, Aug. 3.

Doubtless the exercises connected with the dedication of Council Hall last Saturday were the most interesting Oberlin has had for a long time. Prof. Mead gave an interesting account of the enterprise; Dr. Post, of St. Louis, delivered a brief address, and then remarks were called for from some of the patriarchs who had known and loved Oberlin from its origin. The tall, erect form of the venerable Finney appeared first, and all ears were intent to hear the annals of his simple story about the hedge-hogs and bears, and people more bristling with prejudices than the hedge-hog with quills, and more savage towards Oberlinites than bears. Rev. Geo. Clark, a member of the first class, next told us about Father Shepherd, Presidents Mahan and Finney, and their pioneer life. Then others followed, keeping the audience vibrating between smiles and tears. A mighty change has come over Oberlin since those days. Instead of the old slab barracks, a number of convenient and tasteful brick buildings cover and surround the college square. Instead of being known only to be despised and rejected of men, her students gather by hundreds; her children are scattered over the land by thousands; her friends innumerable provide for her wants by tens of thousands (over $50,000 were donated within a few years for Council Hall), and even her former enemies join in the general laudation. Yet I could not help wishing that I might have seen Oberlin in the time of her hard struggles and earnest prayers. The institution was founded, as Pres. Finney said, to oppose not only slavery but every other work of the devil. Nobly did she perform the first part of her work; but with the fall of slavery, her peculiar mission seems to have ceased also. Possibly the millenium has come and no more suffering truths require defense; perhaps Pres. Finney misjudged Masonry, and perhaps you, dear *Cynosure*, are engaged in a quixotic attack on harmless and even useful windmills. Certain it is that as an institution, Oberlin has no hand in this fight. During the discussion, lectures, sermons, orations and other exercises which I heard the degeneracy of past and present times was frequently descanted on in general terms, and many not exceedingly popular evils were mentioned by name, but as it seemed, no one knew of the institution of Masonry, or else all considered it too harmless or too dangerous to be mentioned. If I may believe some of the students, none of the officers, either in the college or Theological Seminary, except Prof. Morgan, ever instruct the students concerning the evils of secret societies. In private conversation the gray-headed professor told me that he considered secret societies among the greatest evils of the time. The general feeling seems to be that Oberlin is no longer called on to take the van in unpopular reforms, or to be in any sense a peculiar institution. Whether this position is right or not, I will leave for older and wiser heads to decide. My own convictions are that it is always safest and best to be on Christ's side of every moral question and to be there entirely.

H. A. Fischer.

Alexander Campbell on Masonry.

Fancy Creek, Wis., August 7, 1874.

Editor Christian Cynosure:

I observe a communication in your issue of July 30th, "A Campbellite Preacher Riding two Horses," a member of a Masonic lodge at Indianapolis, Ind.,—also "a Disciple church with a lodge man for a minister," at Pine Run, Michigan.

I have reason to know, that no man belonging to a Masonic lodge, is either a "Campbellite," or "Disciple" of Alexander Campbell, much less a disciple of the Great Teacher, who "in secret said nothing." Mr. Campbell was president of Bethany College, Va., and died in 1866, aged 78. Mr. C. and I. were under the supervision of the Mahoning Baptist Association of eastern Ohio and western Pennsylvania, from 1827 to 1831. I was acquainted with him from 1826 until 1850; heard him preach frequently, and have read most of his publications, and have many volumes of his writings in my possession. No public teacher of religion known to me, was more earnestly opposed to professors of religion uniting with secret associations, than Mr. C. In his "*Millennial Harbinger*," of Dec., 1848, and Jan., 1849, on concluding his essays on "Moral Societies," he remarks: "We have now heard on our pages, the respective apologies of Sons of Temperance, Freemasons, Odd-fellows, professing Christianity, for their double, treble, and quadruple positions of Christians, brother Masons, Odd-fellows, and Sons of Temperance, their philosophy is, that Christianity and the Christian brotherhood have been, and still are, inadequate to the wants of human nature as the world is now constituted."

"I make no assault upon these as worldly institutions,—I simply oppose Christians joining them at all. I would just as soon plead for polygamy because there are so many women without husbands, as for new allies to assist the church in being 'the light of the world' and 'salt of the earth,' because many Christians, so-called, are as much in need of reformation as the world itself. A human substitute for Christ's church is, to my mind, quite as conceivable and possible as a human auxiliary to it. Such an idea is not in the whole Bible. And that a Christian man could seek membership in an institution intentionally and avowedly composed of Turk, Jew, infidel, or skeptic, is one of the most palpable evidences of the bewildering influence of the present apostacy that has befallen under my observation.

"I simply affirm that no Christian man is under any sort of obligation to join any of them; nay, that he cannot as a Christian, become a member of any one of them without dishonoring the church of Jesus Christ; or himself, and the founder of it." Such were the sentiments of Alexander Campbell until his death.

If the "righteous scarcely be saved," where shall Masonic "disciples" appear, who claim to have been immersed for the remission of sins and gift of the Holy Spirit, as on the day of Pentecost; yet uniting with Masonic lodges where the name of Jesus Christ is rejected, yet falsely and profanely proclaiming that John the Baptist, and the Apostle John were Freemasons! Also *intentionally* mutilating the commands contained in 2. Thess. vi. 12, virtually erasing the words "our Lord Jesus Christ," by omitting these words in the lodge ritual, and substituting the commands of the lodge instead! and all without fear of the solemn announcements that "whosoever shall deny Jesus Christ before men, him will he also deny before the Father who is in heaven," and if we deny him he will also deny us". Matt. x. 33; 2. Tim. 2: 12. [Psalms 120: 3, 4.]

How can such Masonic disciples entertain a reasonable hope of enjoying a "part in the first resurrection?" Can they have assurance that their knees shall not "smite one against another," when "they see the Son of Man coming in the clouds of heaven and every eye shall see him, and they who pierced him shall wail and say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb." Then blessad shall they be, to whom shall be given "a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it."

J. McCaskey.

Moline, Ill.—A Correction.

Haldane, Ogle Co., Ill. Aug. 6. 1874.

Editor Christian Cynosure:

Dear Sir: I want to say a word in reference to the "Editorial Correspondence" from Moline Ill., in your issue of July 23. The remarks made referring to the pastor, and present state of the U. B. church, I felt sorry to hear. That the pastor and church should suspend opposition to what they "loathe" as an evil, to secure aid in building a parsonage, and that there was not "life enough in the U. B. church there to ask Bro. Blanchard to lecture" against secret organizations, seems to exhibit a change with pastor and church of a serious kind; if Bro. B. is not mistaken. But I think in justice, Bro. B. should have said something about the pastor and congregation of the Congregational church there; while naming the U. B. church and M. E. pastor. The pastor of said church professes to be opposed to Masonry, I believe, and as Bro. Blanchard knows, refused the writer some years ago to publish in his church a lecture against Masonry, by Bro. Blanchard. Why not allude also to Rev. Barnes? or to his church being closed to Anti-masonic lecturers? or to the Masonic symbols on the stained glass of his church windows?

Again, Bro. B. is in error when he says, "not one motion has been attempted against these secret orders in this beautiful city of Moline since I spoke here some years ago, in the United Brethren church. Since then Rev. P. Hurless has delivered three lectures in the same church (good ones.) And the writer circulated some Anti-masonic literature, "The Broken Seal," "Finney on Masonry," and some tracts and the *Cynosure*. So that some efforts have been made in the anti-secrecy reform in Moline since Bro. Blanchard lectured there. Possibly there is but little fruit visible yet from any of the efforts against secret orders there. Yet we believe some good has been done, and we trust will yet bring a rich harvest.

T. F. Hallowell.

[We cheerfully insert the above as a justice in the case. The Moline U. B. pastor is an excellent man in a close place. I had had a somewhat sharp passage with the Congregational minister on the Masonic window and other matters and did not wish to seem spiteful or vindictive.—J. B.]

Masonic Charity—A U. B. Pastor's Experience.

Silver Lake, Kosciusko Co., Ind., June 26, 1874.

Editor Christian Cynosure:

Suffer a few thoughts from one, not a contributer to your paper though a patron. I have been for some time rather a compromising anti-secrecy man. A number of years ago I was very ultra upon the secrecy question. At that time I had two brothers who stood by my side in defense of what we thought was right; but since, they have all deserted me, confessed their error, united with the Masonic fraternity, and assured me that I was laboring under a delusion. Seeing they were so well pleased and zealous in the cause, my views were modified. I concluded my stand-point might be wrong, trusting in those who have a better right to know, and not wishing to oppose a good institution as they claimed it to be.

One of my brothers, as he was of considerable note and importance, became very popular with the order; told me he had taken several degrees. I do not remember the number, but to the amount of $45. His wife and fami-

[continued on 12th page.]

OUR MAIL.

A correspondent in Gentry Co., Mo., writes:

"We intend to give the lodge a political pull when the proper time comes. We are growing in strength every day, and our friends are daily becoming more outspoken and fearless."

Rev. G. S. Shepardson, a conference evangelist of Kansas, writes of the *Cynosure:*

"I prize it highly and am not a hearer only of those things advocated by your paper, but am a doer as far as my influence goes. God is shaking secrecy here, but we need a moral tornado to take things by the roots. God send it through our land."

Ella Reidy, Wallacetown, Pa., writes:

"Secrecy has quite a strong hold here, but it is with joy that I would say there are friends of the cause raising up all over the country. There was a United Brethren preacher here some time ago who joined the lodge, and his appointments through the country were so disgusted that they refused to support him unless he withdrew from it and showed them his withdrawal. Let us not trust in our own strength in trying to crush this hydra-headed monster, but let us ever have this work presented to God who can work and none can hinder, and he will work to his own glory."

H. G. Sauer, Mobile, Ala., says:

"Your paper aught to be spread all over the South, for our poor South with almost all its Christian ministers is in the hands of secret societies. Hoping that the noble cause you are battling for will finally, with the help of our Lord Jesus Christ, be victorious in every State of the Union. I remain, etc."

J. W. Thompson, Dadeville, Mo., writes:

"I cannot forbear exclaiming, Was not the act of Bro. Arnold at Chicago, on the 24th of June, the act of a *moral hero? O for more such men!*"

Mrs. C. G. Cowell, Plainfield, Ill., writes:

"I take the *Cynosure* instead of the *North-western*, because I know *it* must have for its supporters many like Pres. Fowler, who are reverend gentlemen, yet are trying to serve two masters; and from whom conscience will not permit me to take the sacrament. I have for years set my hand and seal against this "beast that was and is not, and yet is," and am willing to contribute to the support of the paper which condemns it even in high places."

Prof. P. S. Feemster writes from Home, East Tenn.:

"I feel that your cause is the cause of God, and I wish to keep in hearty sympathy, and, as God gives me strength and opportunity, in active co-operation with it."

H. Divoll, East Topsham, Vt., writes:

"It is hard getting subscribers for the *Cynosure* in this part of the country. My wife succeeded in getting her aged father (86 years) to subscribe one year. He well remembers the Morgan times and was an earnest worker in the Anti-masonic cause at that time. He is an Anti-mason to the backbone yet."

There are yet hundreds of elderly men in the country who are veteran Anti-masons but have not learned of the present movement. Hunt them up.

P. Woodring, of Waverly, Iowa, writes of the subscribers in his locality:

"I think they will almost all renew after harvest. Times are so hard just now that it is very difficult to get money or subscribers. I will try for a large addition to our club as soon as times are easier. I think I can get the number up to twenty-five. Only a few weeks and wheat will be coming to market when money will be plenteous."

This is a persevering worker and he will have success no doubt.

John Bortzfield, Selma, Ind., says he "cannot do without the *Cynosure*. You can set me down for a life subscriber. I bid you God speed;" and S. K. Young, of Mt. Vernon, Iowa, says he had "rather do without my dinner every day for three months," than lose the paper. With such helpers who are willing to sacrifice self for the cause it cannot fail.

Curtis Cogswell, of Deer Lick, O., where the reform has a number of warm friends, tells us below how he consecrates and uses his property for the Lord. Let every reader of this paper think if he may not in some like way help on in this way. Have you doubts whether God's truth will be best advanced in this. Examine carefully before you decide not. Read this letter:

"I am an old man and poor; in my 70th year. I joined the Masons soon after they killed poor Morgan; took three degrees, and found Morgan's book true. I then left them forever, and told them I would fight Masonry as long as God spared my life. I am still doing all I can against Masonry. I laid aside last fall $47.70 cents to put into the treasury of the Lord this year. I studied the matter over what to do with the money—to do the most good in the cause of religion. I decided to lay it out against Masonry. I sent $15 to you for tracts and books to distribute. I have sent seven dollars more for fourteen copies of the *Cynosure* for three months to different persons. I shall spend the balance of the $47.70 cents in the same way. I believe, in so doing, I am serving God. I shall do all I can in this cause while I live."

Christian reader, have you done all God desires you should in this cause. If not, do not tarry.

Forty Years Ago.

Illuminism and Masonry.

In 1802 a work was published in Charlestown, Mass., entitled "Proofs of the Real Existence and Dangerous Tendency of Illuminism," by Seth Payson, A. M. This work contained an abstract of the more interesting parts of Robinson's and Barruel's works. The following extract was published in the *Anti-masonic Christian Herald*, Boston, 1829:

"Seriously reflect upon the nature and tendencies of secret societies. Weishaupt himself proposes the question, 'Have you any idea of the power of secret societies?' It is obvious at first view that they are not friendly to that harmony and cordial union which are so desirable in every society. Should some of the children in a family form themselves into a club, exclude their brethren from their private meetings and confidence and be often whispering their secrets, it is easy to foresee that an undue partiality among the confederated brethren, and jealousy, distrust and alienation of affection on the other part would be the natural consequences. The effects will be similar, and equally certain, though they may be less visible, in larger societies. From the notorious tendency of such combinations many weighty and interesting objections were made to the establishment of the order of the Cincinnati; but the development of the mysteries of Illuminism has given additional weight to these arguments and placed, in a glaring light, the dangerous tendency of exclusive confederacies.

I am not insensible that these remarks criminate, in a degree, the order of Masonry. The respect I feel for many gentlemen of this order among my acquaintance, who, I doubt not, entered the society with pure intentions, and yet remain free from their contamination, and my belief of the uncorruptness of the New England lodges in general, have made it, to me, an ungrateful task to relate the dark designs to which their order, after so long preserving its lustre, has been subjected. I can assure them that views, to which every private consideration must yield, have been my sole inducement to undertake this duty. This, in the minds of those of the order whose approbation is most to be valued, I doubt not, will appear a sufficient apology. To these candid Masons I hesitate not to say, that to me, a suspension, at least, of Masonic operations appears to be a measure which the safety of society in its present state recommends; and it is difficult to conceive how any person who admits the truth of the foregoing statements can dissent from this idea. It is the sentiment of many respectable Masons; and several lodges in Germany have already closed their proceedings on this principle. It is with pleasure I transcribe an extract from a Masonic oration on such an occasion, hoping that the example and the sentiments will have their due influence: 'Brethren and companions, give free vent to your sorrow; the days of innocent equality are gone by. However holy our mysteries may have been, the lodges are profaned and sullied. Brethren, companions, let your tears flow; attired in your mourning robes attend, and let us seal up the gates of our temples, for the profane have found measures of penetrating into them. They have converted them into retreats of impiety, into dens of conspirators. Within the sacred walls they have planned their horrid deeds, and the ruin of nations. Let us weep over our legions which they have seduced. Lodges that *may serve* as hiding places for these conspirators must remain forever shut, both to us and every good citizen.'"

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11. Beginning of the Gospel.
"	12.	i. 16-27. The Authority of Jesus.
"	19.	i. 45-48. The Leper Healed.
"	26.	ii. 14-17. The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5. Jesus and Sabbath
"	9.	iv. 35-41. Power over Nature.
"	16.	v. 1-15. Power over Demons.
"	23.	v. 14-24. Power over Disease.
"	30.	v. 22-23, 35-43. Power over Death.
Sept.	6.	vi. 20-23. Martyrdom of the Baptist.
"	13.	vi. 34-44. Five Thousand Fed.
"	20.	vii. 24-30. The Phœnician Mother.
"	27.	Review.

LESSON XXXV.—AUG. 30, 1874.—POWER OVER DEATH.

SCRIPTURE LESSON.—MARK v. 22-23, 35-43.
Commit 35, 36; Primary Verse 36.

22 And behold, there cometh one of the rulers of the synagogue, Jarius by name; and when he saw him he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he said unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

GOLDEN TEXT.—"The dead shall hear the voice of the Son of God; and they that hear shall live."—JOHN v. 25.

TOPIC.—"There shall be no more death."—REV. xxi. 4.

HOME READINGS.

M. 2 Kings iv. 18-37—The Shunammite's Son.
T. Matt. ix. 18-26—The Ruler's Daughter.
W. Luke vii. 11-23—The Widow of Nain's Son.
Th. John xi. 30-45—Lazarus from the Grave.
F. Matt. xxviii 1-20—The Resurrection of Jesus.
S. Acts ix. 32-43—Dorcas raised to Life.
S. 1 Cor. xv. 35-58—Resurrection from the Dead

TOPICAL ANALYSIS.

The Anxious Father, verses 22, 23.
The Death Message, verse 35.
The Comforting Word, verses 36-37.
Wailing and Mocking, " 38-40.
The Word of Life, " 41-43.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the first topic? What was our last lesson about? Where was Jesus going when he healed the woman? (verse 22-24.) Who was this man? (verse 22.) Who was sick? How many daughters did he have? (Luke viii. 42.) What did he think Jesus must do to heal her? (verse 23.)

What is the second topic? Who brought it? (verse 35.) What was Jesus doing when the message came? (verse 34.) What did the messenger say? (verse 35.) Why did he think Jesus could not help her? (Probably this was the first instance of Jesus' raising the dead.)

What is the third topic? Did Jesus answer the message? Who did he speak to? and what did he say? (verse 36.) Do you suppose the ruler was sorry that Jesus stopped to heal the woman? As Jesus knew the girl was dying, why do you think he stopped? Was it not to teach the father more faith? What do we need?

What is the fourth topic? What were they doing when Jesus arrived? (verse 38.) What did he say to them? (verse 39.) What did they do? (verse 40.) Why did they do this? Those who believe his word do not need to wail and make ado. What did Jesus do? (verse 40.) Did any of the scorners see his great work? None such will ever see any of his blessed work.

What is the fifth topic? What did the Lord do? (verse 41.) What did he say? What was the result? (verse 42.) How did he calm the sea? How cast out devils? How heal the sick? How raise the dead? We have his word now.—*National S. S. Teacher.*

Order in Sabbath-School.

There are many of the Sabbath-schools of our country that could be materially improved by the observing of better order. Sometimes managers of Sabbath-schools make great efforts to preserve order in their schools. This usually spoils it. You may now and then hear superintendents speak imperatively, declaring that they "will have order." Good order is not to be found, generally, where such language is much used. Indifferent management is the cause of confusion. The best order is to be found where apparently the least effort is made to secure it. The work of the school, and the kind, quick and faithful labor of the superintendent will secure the desired end, without a special effort to induce children to behave well.

If a minister can not interest a congregation and secure the attention of the people without repeated calls for their sympathy and attention, it is pretty good evidence that he is not in a proper condition for the responsible work in hand, or that it is time for him to quit. And if the superintendent of a Sabbath-school cannot secure the attention and good purposes of the children to the work of the Sabbath-school, there is a strong probability that he had better get out of the way and permit some one to try whose facilities may be better than his. Let the work of the Sabbath-school, with the pleasant tasks of the hour, fully employ the hearts of the little ones, and there will be no dis-

order in the schools. Order is not to be secured by coercion, but by faithful study to make the Sabbath-school a place of refined association and sacred duty.—*Missionary Visitor.*

The International Lessons are published in Constantinople in the Armenian, Turkish and Greek characters. These are also published regularly in the Sandwich Islands.

The Sunday-school workers value most the religious influences of a godly home. Teachers want the help of parents while they are giving help to parents in training the children of their charge, and many a teacher's heart is made glad by what he finds in the homes of his scholars as he visits them in his efforts to secure parental co-operation.

Very Good Rules.—A very skillful and successful teacher of children is wont to express her indebtedness for much of her success to the following rules, which were first put into this shape by Jacob Abbott: "When you consent, consent cordially." "When you refuse, refuse finally." "When you punish, punish goodnaturedly." "Commend often." "Never scold."

Home and Health Hints.

Health Without Medicine.

The progress that has been made in the past fifty years in the spread of the truths of Hygiene, and in the popular knowledge of anatomy, gives great hope for the future of the race. Blood-letting, purging, salivation, tartar emetics, and Thompsonian emetics, with their train of horrors, have quite gone out of fashion. Now we have cooling acid beveradges, and baths instead of phlebotomy, tomatoes for calomel, innocent powders, sugar pills, and prescribed dietetic regimen, in place of these awful emetics. Who can say, in view of all these facts, that the world does not move? Cholera we disarm with cleanliness, simple dry earth and proper drainage give the typhoids no chance for a footing; vaccination robs small-pox of its terrors; and as to the minor scourges, diet, sleep, and proper clothing extract their sting. Ten years ago oat-meal and cracked wheat as food for human beings were almost unknown in this country; now they are as regularly found in the breakfast bills of fare of our first-class hotels as steak or coffee, and are rapidly making their way into private families. Fifty years ago earnest students tried to accustom themselves to four, five, or six hours of sleep and a low diet; crushing down the body in order that the soul might attain a more heroic stature. Only the foolish and ignorant do that now. It is or ought to be well understood that the person who works with his brain, whether at mathematics, finance, literary composition, politics, or even mere worry, requires eight or nine hours sleep to knit up the raveled sleave of care and keep his brain in high working condition.

The analyses made by our chemists of blood, bone, nerve, tissue, muscle, and all the various foods, render it easy for the intelligent mother to feed the members of her household with food "convenient for them" and suited to reinforce the particular wastes of body they may individually suffer. She may know, if she will, how, by the observance of hygienic laws to prevent disease, and how to cure it in its earliest stages without medicine; how to pass from winter to spring without getting spring fever; how to get through the heated term and escape fevers and bowel complaints; how to pass from autum to spring and not suffer serious inconvenience from coughs and colds. It is within the power of every woman to know all these things just as she knows how to adjust her clothing to the various seasons. And when the conscientious mother reflects how almost the entire well-being of her husband and children depends on her posessing this knowledge, she will not be contented until she is thoroughly furnished for the discharge of the duties. Surely no object is worthy of greater devotion. Full are the books, ample are the means, by which a thoroughly practicle knowledge of all the laws which govern body and soul may be attained; observing which health, happiness, longevity, shall be the rule and not the exception.—*N. Y. Tribune.*

To Kill Insects use hot alum-water. It will destroy red and black ants, cock-roaches, spiders, chinch bugs, and all the crawling pests which infest our houses. Take two pounds of alum and dissolve it in three or four quarts of boiling water; let it stand on the fire until the alum disappears; then apply it with a brush while nearly boiling hot to every joint and crevice in your closets, bedsteads, pantry shelves, and the like. Brush the crevices in the floor of the skiriting or mop-boards, if you suspect they harbor vermin. If, in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. Cock-roaches will flee the paint which has been washed in cool alum water. Sugar barrels and boxes can be freed from ants by drawing a wide chalk mark just around the edge of the top of them. The mark must be unbroken, or they will creep over it, but a continuous chalk line half an inch in width will set their depredations at naught. Powdered alum or borax will keep the chinch bug at a respectable distance, and travelers should always carry a package of it in their hand-bags to scatter over and under the pillows and in places where they have reason to suspect the presence of such bedfellows.—*Germantown Telegraph.*

An experienced housekeeper says that flies may be kept out of a butter plate on the table by a simple and novel expedient—by planting in it a thin slice of bread, cut columnwise, and inserted in a perpendicular position. Whether the bread scares off the flies the lady cannot say, but she declares it certainly keeps them off.

If you have been picking or handling acid fruit and have stained your hands, wash them in clear water, wiping them lightly, and while they are yet moist strike a match and shut your hands around it so as to catch the smoke, and the stain will disappear.

A Wisconsin man says that the flames of burning kerosene can be extinguished by throwing on flour. It seems reasonable that any absorbent material not readily combustible might be effective for such a purpose.

One square inch of a lilac leaf has 120,000 mouths, whose office is to give out the moisture in which the food absorbed by the roots has been dissolved.

Recent experiments show that water which remains over night in lead pipes contains one-tenth of a grain of lead to the gallon.

Farm and Garden.

Horticulture for the People.

I feel desirous on this occasion to urge the truth that an intelligent attention to horticulture will enable any man who owns a square rod of land to provide more of domestic comfort, and to gather around his home more of real, substantial attraction, than by an equal amount of labor and expenditure in any other way, I have seen men build for themselves dwellings costing from $5,000 to $10,000 or more, who seemed wholly unaware of the almost infinite amount of attraction which might be added by ornamental planting, and by the cultivation of the yearly circle of fruits. A neighbor built a handsome brick mansion which would now cost $15,000. He then went to a neighboring nursery, and by a great stretch of liberality, as he thought, expended in ornamental trees and shrubs the huge sum of $5, currency. He had been taught, or had taught himself, to believe that it was a waste of funds to buy trees that were merely "good to look at," although he had put several thousand dollars in piles of brick and stucco for no other purpose whatever than show, for his house would have been really more convenient and comfortable if he had reduced its size and pretentions, and made it cost at least $5,000 less. A twentieth part of the amount thus saved would have given him a valuable fruit garden, and have invested his dwelling with a paradise of rich foilage, and with the bloom and perfume of flowers. The truth was he had never read a horticultural book or journal, nor cultivated the dormant tastes, often smothered down and undeveloped, which naturally exists in the bosom of nearly every human being. I say nearly every one, for there seem to be a few in whom from some deficient phrenological development, or from some other cause, a refined taste for these beauties of nature seems to be totally extinct—and should claim our sympathy for this natural deprivation. In the case I have mentioned, the taste of the owner of the elegant brick mansion, if he had possessed it, seemed hidden far down under a ponderous heap of greenbacks, bonds and mortgages, which he had worked 30 years to accumulate. I have had occasion to contrast this bleak and stately mansion with some neat and small dwellings erected at a tenth the expense surrounded with all the attractions of soft masses of green foliage and clustering flowers.

Every man in this country has these delights and advantages within his reach. N. P. Willis very justly observed that "Nature lets the tree grow and the flower expand for man, without reference to his account at the bank." Every man in health in this country can have land enough and means enough to exercise his skill in cultivation. We too often fall into the error of thinking that one must be positively wealthy in order to enjoy a well-planted and well-kept home. Every person may have as comfortable competence as he advances in years. Suppose that a young man at 21 begins merely as a day laborer. If he can lay up only $100 yearly, and add interest to interest at 7 per cent. he will in 40 years, or at the age of 61, have accumulated no less than $20,000. Many however, will easily lay aside $200 a year, in which case they would have at 61 years $40,000. There are some leaks which a prudent man will stop, and thus add to the accumulations. Suppose, for example, he is willing to forego the use of tobacco, which may happen to cost him but $20 yearly—this saving alone will amount to $4,000 in his lifetime of 40 years. These facts shows that every industrious person at least may secure for himself a pleasant and comfortable home. If a mechanic he can purchase a small lot of land; if a farmer, a few acres will suffice to gather around his home all that may be desired of fine fruit and blooming ornamentals.—*Prof. Thomas.*

A correspondent expresses the reasonable opinion that, considering the value of a cord of hard wood has advanced during the last 50 years from $1 to $8, it would be a good thing if every farmer should at once plant a wood lot for his children. He further says he is now cutting pine saw-logs, 18 inches in diameter, which 30 years ago were saplings only five feet in hight. One of his neighbors 40 years ago, bought a lot of newly cleared woodland for two dollars per acre which is now, with its natural second growth worth over forty dollars per acre.

The last idea about fencing is to plant trees for posts, and when they are strong enough, string wires from one to another. The kind of tree is unimportant, but of course, fruit, nut and maple trees will be more profitable than others. On the plains where fruit trees will not grow without shelter-belts, cotton-wood and white golden willow may be planted.

In extensive farm-yards, where fowls have a wide range and plenty of food, they may be kept in flocks of considerable size, and so long as they have their liberty they will thrive and yield liberal returns. But when it becomes necessary to shut them up, in order to prevent their doing damage, large flocks speedily becomes diseased, and cease to be productive.

The Christian Cynosure.

Chicago, Thursday, August 20, 1874.

Executive Committee Notice.—The Executive Committee of the National Christian Association will meet at the *Cynosure* office on Friday, August 21st, at 11 o'clock A. M., for the transaction of deferred business, and such other matters as may be brought up.

By order of the Chairman.

A MODEL CYNOSURE.

"I should be glad to see in the *Cynosure*, a paper so truthful, so temperate, so consistent with the Word of God, and yet so convincing that I could not only read it myself, but recommend it to others." S. Davis.
Ansonia, Conn.

We are so pleased with the above, published under the heading, "Our Mail," that we reinsert and make it our model. The writer, we assume, does not expect us to overthrow a dark system of falsehood which men have joined to get secret advantages of their neighbors, in a manner "so temperate and convincing" that Freemasons, and those who wish the money and moral support of Freemasons, will not be angry. This would not be "consistent with the Word of God." Witness the uproar at Ephesus of those whose "craft" was in danger.

The question is, Are the American churches now in a state so identical with that of the corrupt Jewish church, in the days of the prophets, that similar treatment is required? We verily believe that our state is morally and spiritually identical with theirs. While some of them worshipped and served the true God in sincerity, except under Josiah, Hezekiah and a few such kings, the Hebrews all practiced strange worships invented by such men as Jeroboam, "who made Israel to sin." The result was, the oath came to mean nothing; justice went down, and Isaiah said, "Oh foolish nation! a people laden with iniquity." "The whole head is sick and the whole heart faint." "Truth is fallen in the street and equity cannot enter." It will not be denied that there is a similar relaxation of morals, in church and state, among us.

And the causes are the same. A Master Mason swears to conceal all crimes but two; and a Royal Arch Mason all crimes, without exception, in a Masonic brother, if given him as secrets. And divers side-worships work the same moral confusion here as among the Jews before their nation fell.

Now how did men inspired and sent of God treat that case. With the greatest possible violence of language the prophets denounced, not only corruption in general, but men in particular and by name.

Their style ran thus: "The ancient and honorable, he is the head; and the prophet that prophesieth lies, he is the tail." They told the popular court-preachers squarely to their faces, that they "*prophesied lies in the name of God.*" And they assured the whole population, from the king down, that those false-worships would be the certain death of the nation unless they were stopped. They succeeded by the help of the Babylonish captivity, in overthrowing the worship of false gods; but they could not and did not suppress the false worships. In Christ's day, the popular preachers thought more of human "traditions" and "commandments of men," such as make up our lodge-worships, than they did of the law of God. John, Christ's harbinger, when he saw such men in his congregations, called them a "generation of vipers" which fell on the popular ear as "O seed of snakes!" would fall on ours.

Now those "Pharisees and Sadducees" were gentlemanly men for the most part. But they taught the people a religion consistent with sin. And they taught the true religion in the spirit of the world; "the fear of God by the precepts of men." The result was, public conscience died out. The oath lost its sacredness, marriage, its sanctity. They became a "sinful and adulterous generation," and their nation went out in blood as ours is going, when corruption and rottenness go a little father among the people and their representatives.

Christ told those preachers, whose chief objects were gain and promotion, and who shunned unpopular truth under the idea of saving their reputations to do good with, that they were "hypocrites," actors of a part in life. And when Paul met a lodge-man of this sort, who practiced the spiritualist sorceries of that age, he soluted him thus: "O full of all subtlety and all mischief, thou child of the idevil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Now will our good Connecticut brother give us, in a written article, (no matter how long, we will print it,) the proof that A. H. Quint, of Massachusetts, Henry D. Moore, of Springfield, Illinois, and other adhering Freemasons who are ministers, and who are filled with the oaths and blasphemies of the lodge, are not to be treated in just this way. In an age of form and of force, Moses said of these worships and worshippers, "Consecrate yourselves to-day to the Lord, every man upon his son, and upon his brother." But Paul said, "Have no fellowship with the unfruitful works of darkness."

THE REASON AND THE REMEDY.

The art of Satan is to puzzle the intellect while he depraves the heart and deteriorates the man. Ever since the Fox girls' rappings in 1849 at Hydeville, N. Y., men have been discussing the question, "What makes the rappings and tippings?" One weak and superficial writer early gave us, "Modern Mysteries, Examined and Exposed." Others deny there are any mysteries to this day; and while this "*seeking unto familiar spirits*" goes on, corrupting and destroying thousands, the vain and shallow quid-nuncs go on settling the never settled question, What makes the phenomena; while the snake lies hid in the very dust of discussion which he raises.

So with this loathesome Beecherism. To-day, ten thousand thousands pore daily over the question of his adultery, who care little or not at all whether he is guilty or not; or, indeed, any one else. They amuse themselves with crime, and are making this nation a cock-pit and beer-garden of religion, and a brothel of souls. The cause of this state of things is the absence of God's truth and the presence of the world in press and pulpit. The *Congregationalist*, *Independent*, and the (Un) *Christian Union* have long been flying devils' kites with religious tails to them. "The prophets prophesy falsely and the priests bear rule by their means," now, just as of old.

The only remedy now is that practiced by Ezra and Nehemiah of old. We urge the reading of the books of those two good men.

Let us meet next year at Pittsburgh as a "National Christian Association," and observe a season of "prayer and fasting" over fallen doctrine and fallen morals in this great nation. Meantime, let there be monthly meetings of prayer, everywhere, for personal humiliation, prayer and supplication for deliverance from the open shams and secret oaths and blasphemies of the lodge.

Bishop Whitehouse.—Henry J. Whitehouse, Episcopal Bishop of Illinois, died at his residence in Chicago, Aug. 10th inst., aged 71 years.

He was appointed Bishop here twenty-three years ago. In these years so eventful in the history of this country and the world, he took no part at all in the questions of the age; unless praying in a "secesh" convention was such part. Newspaper editors praise his learning, without telling us how that learning showed itself to men. He devoted his whole time and strength to produce the belief that his branch (Episcopal) of the church was "the church of Christ;" though he knew that it was shaped as it now is, substantially, by an act of the British Parliament. A clergyman of his diocese was charged by the oath of respectable women with attempting to lead them to adultery and fornication; and the Bishop showed no zeal or desire to sentence him. Another of his ministers refused to say that an infant was regenerated when baptized by one of his priests, and regenerated by that baptism; and Mr. Cheney was pushed by his bishop with that "will-power" which the Chicago *Journal* gives him credit for. When visiting Rome, he was reported by the papers to have kissed the toe of the Pope or knelt before him, we forget which. Was it not of such men that Christ said, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye cannot enter into the kingdom of God?"

A GRANGE FIGHT.

Good Hope Grange, of McDonough county, Illinois, was reported not long since as disbanded, and the reasons therefor published to the world, with, we are sure, the approval of reasonable men. The grange disbanded June 20th, and expressed its grievances by the decided vote of twenty-five to two. Grand Master Golder and his lackeys have tried to patch up the affair before the public as a mere secession of an unruly faction; they have, moreover, worked up another grange in the same locality, which organized August 1st, and expelled the disaffected members. The latter also held a meeting at the same time and after a full discussion of their former action passed the following:

Whereas, One or two members of said grange, [Good Hope] aided by the editor of the *Illinois Granger*, havs seen fit to publish and scandalously promulgate vile and slanderous terms and epithets against the brethren of said grange, denying their right to dissolve all relations whatsoever with the order of P. H., thereby demonstrating to the world the truth of our allegation in our resolutions of the 20th of June: "That they have, and do now, exercise unwarranted and systematic autocratic authority, ruling as with a rod of iron, from whose edit there is no appeal;" and further we now present to the world, in proof of our allegation in said resolution, that the order was being used by men for their personal political purposes, the following extracts from a letter sent to the officers of this grange by the present Overseer of the State Grange.

"We think we have resoluted long enough, and the time has come when we ought to act and enforce many of our resolutions; we are aware there is nothing to be gained at (1873) fall election in point of having our laws corrected, but would it not be well to try our strength as soon as possible at the ballot-box." I see some counties in the State have already called a convention, &c. I only set out to ask your opinion on the subject of calling a convention, and the best way to accomplish the most good."

From the tenor of the foregoing, and the persistent personal efforts made by a few of the members of Good Hope Grange to make it a political organization, we were forced to the conclusion expressed in said preamble and resolutions; and from the course subsequently pursued by the few members who have persistently impugned the motives of the brethren, and the misstatement of the facts in the letter of A. Golder, Master of State Grange, in asserting there were but fourteen members present, whereas the records of the grange show there were twenty-five voting aye and but two in the negative, therefore, be it

Resolved, That we still adhere to the sentiment expressed in the preamble and resolution adopted at a lawful meeting of Good Hope Grange, held on the 20th day of June last and claim that said grange has been regularly and lawfull disbanded by a large majority of members present.

This is signed by thirty-nine male and eleven female members of the said grange. Their example will have a large following in due time, for sensible men of independent spirit who are not wanting in the rural districts are not supposed to submit to a perpetual imposition and swindle. It is a insignificant fact, which is being frequently corroborated, that wherever a community becomes enlightened on the grange question, the busy agents of the lodge beseige it in vain.

NOTES.

—During a pleasant visit from Bro. J. T. Kiggins, Indiana State Lecturer, on Tuesday of last week, we learn that he has entered a homestead claim in western Kansas, near to his father, and proposes to remove thither in October. This will be a serious loss to Indiana, where Bro. Kiggins has had great success in organizing associations. If a man can be found to do it, this place should be filled without delay. The workers in Kansas will profit by the removal and will no doubt have something for Bro. Kiggins to do

in the way of lectures when his lonely left arm is wearied with the plow.

—The *Telescope* thus notices the efforts of anti-lodge churches to obtain aid from lodge-members: "We have heard it said by United Brethren lips that such and sueh a United Brethren church was built by secret society men. Some also think that we can not hope to get much outside aid for our benevolent enterprises while we maintain our present attitude on secrecy. It would be a blessing to the church if the outsiders would drive the members to build up their institutions with their own money and then be able to say that they own them." The end of Asa, King of Judah, who forsook the Lord for his physicians, should be remembered by churches of Christ who are in financial embarrassment.

—The Ohio State meeting, the General Agent writes, was ripe in earnest feeling, even rivaling the late National Convention. The State Association was fully organized with a Vice-president in nearly every county, who is expected to act as agent in his county to secure signers to the Constitution. "The expectations of the most sanguine were more than realized and the whole community is stirred to the bottom. To God be all the glory!" These are cheering words and full of promise for the work in Ohio. The United Presbyterian churches of central Ohio are taking hold with viger, and Bro. Caldwell is greatly encouraged. He was heartily endorsed by the Convention. For other notes of the work in Ohio see the "Reform News."

—The New York *Times*, lately the leading Republican journal of the country, says very reasonably of the college fraternities, "The growth of secret societies in colleges is much to be deprecated. They are a source of heart-burning and jealousy; they tend to separate young men from their fellows; they create unjust distinctions; and, finally, they waste time and money. It should be the settled policy of this country to discourage all secret organizations; and if they are allowed to exist in college, they are not to be resisted outside of it. Nothing worth doing in college can be any better done by means of a secret organization; and nothing which can justly be sought for outside of college needs, in America, to hide its objects or its actions behind a veil of secrecy."

—Masonic orators who prate of the chivalry of the lodge, its regard for woman, and the special arrangements for her reception to its fold, may read the following quoted by the *Freemason* from the *Key Stone:*

"The Masonic *Tidings* admits that the 'Order of the Eastern Star' is a failure, in this language: 'This extra-official, or Adoptive Degree, is conferred on a wife, sister, or daughter of a Master Mason, by a brother of the Masonic order, who officiates as the founder or patron of a Chapter—that being the name given to each subordinate body, the full organization being known as the Order of the Eastern Star. But like many other adoptive degrees in use, the work of instruction pertaining to the Eastern Star is found unsatisfactory—a result mainly attributable to the uninstructive character of its ceremonies and language, marring even the most sacred invocations. So determined is this grave obstacle to the success of an otherwise useful degree, that many excellent Masons refuse to permit their wives or other eligible relatives to join the Eastern Star Chapters. It proposes to remedy the evil by indulging in another, to-wit, the establishment of the 'Order of the Mystic Star,' with a revised ritual. Any new order that seeks to affiliate Ancient Craft Masonry with itself, more especially if it be a female order, merits what it usually attains—an early death.'"

—A correspondent of the *Western Rural* has a few sensible words on the grange in a late number. He says:

"In my life I have been invited to join the 'Masons.' the 'Good Templars,' the 'Odd-fellows,' and the 'American Nationals;' and, even the 'Grand Order of Sons of Malta' proposed to give me a ride on their goat; but, always remembering my early training of giving freely to the world what little I knew or could learn, without regard to nation or character, I declined them all; even to the request of Secretary Kelley, of the Patrons of Husbandry, that I would act in their ranks. I declined this last honor because I do not believe that any number or mass of men should bind themselves together to aid their interest at the risk of destruction to others. We take this as a free country, each man of credit, industry and intelligence having a vote in its management of general and local guidance. No restriction is now put upon property or color, and when any bond or oath of secrecy comes into a part and parcel of an organization, it violates all of our national republican principles. Generally, as a writer, I have kept pretty quiet upon this matter of Patrons of Husbandry, because I could see that it, like any other grand humbug, was bound to have its day; as the masses generally read but little, while in every community there are a few men ready to take advantage of the ignorance of the people provided it enures to their benefit."

Temperance Address.

[CONCLUDED FROM 3D PAGE.]

Whatever be the cause of it, nothing fills those who are engaged in a wrong practice with such consternation and dread, as to see others forsaking the practice, and honestly striving to avoid all responsible connection with it and with them who follow it. The very instinct of a man tells him that it is no grateful task to oppose wicked conduct and shun wicked men. They know, therefore, that those who do this are honest men. This is what gives separation from the world its power. There is, it is true, a sort of fanatic temperament which finds a furious pastime in opposing evil. But, to a wise and feeling mind, next to the pain of remorse for sin itself is the pain of opposing sinners. And this is what makes his opposition so terrible to wrong-doers. Nor is this all. Numbers embolden crime, and when his associates begin to forsake an incorrigible man, he feels as if he was to be left alone in his sins. For who can tell but his remaining partners may forsake him next? The righteous, though forsaken of the whole world, still has the infinite God on his side. But the transgressor, when forsaken by his associates, being abhorred of God and meeting no sympathy even from Satan, stands isolated and alone, and is filled with insecurity and dread.

Such is the mighty power by which Christ proposes to bring the world back to goodness and to God—"Come ye out from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you. And I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." And such is the might of this woman's movement. Opinion enlightened by discussion, had poured on the dram-seller and his landlord; but what cares avarice, with its clutch on gain, for opinion! The law has marshaled its terrors, but the bandits of all ages have deemed it smartness to escape penalty, heroic to defy law. The dark battallions of grog, backed by the invisible ruler of the world's darkness, walked proudly among men, while wealth made them masters of opinion and the law. And, shivering in the background of our national picture, hid behind clouds of tobacco smoke ascending from the haunts of business and regiments of boosy boys, stand the shrinking forms of women worse than widows, and children poorer than orphans. The very war which has saved our flag, has sunk our morals, while even the professed sentinels of God, the ministers of religion, have stood silent or quailed before the deluge of strong drink, and dealt with their hearers in sentiment and trash. Then came woman; her heart bleeding for her country; pale with the untold agonies of the wives of drunkards, and with horror at the possible fate of her own sex, her eyes meekly turned upward towards heaven, and her foot firmly planted on the promises of God, she has entered this arena, as Wellington's men went into battle, "to die but not to yield!" And the very angels of God, who stood guard at that sepulchre which the women would not leave till they had found the Conqueror of the world's evils, shall, at the coming of these women also, again roll away the stone from the sepulchre of human hope, and another Penticost shall usher in another dispensation of glory to God, and good will to men.

Religious Intelligence.

—This year the first colored student will graduate from the Theological school at Yale College, and also from the Academical Department.

—It is said that there are now ninety-eight Protestant churches in Mexico, an increase of ninety-two in five years. Romanism but little removed from paganism, is the worship of the nation.

—Prof. Patton, editor of the *Interior*, has been severely ill, a probable result of his effeort as prosecutor in the Swing trial. He is now reported able, however, to resume his duties in the Presbyterian Theological Seminary of Chicago.

—"A depleted treasury is the argument of mean men for a change in the pastorate, and the murmurs that are heard over the matter compel multitudes of good ministers to migrate, whose permanency in the pastoral relation might be attended with untold blessing."

—A great camp meeting has been held at Battle Creek, Mich., by the Seventh day Adventists. The crowds in attendance have numbered thousands, and a large number have professed conversion. A lady speaker created intense enthusiasm.

—Bishop Whipple, of Minnesota, having refused to ordain an insane divinity student was attacked by the latter in the Episcopal church of Fairibault. The bishop forced the would-be assassin into a chair and held him until his pistol was taken from him.

—Antioch, the cradle of the Gentile Church, has scarcely any record in the modern missionary enterprise which is reviving Christianity in the East. It has a small mission congregation of 10 or 15 members, without settled pastor, and at present ministered to by a student from the Bebek Seminary.

—Myah Sah Pokway, a converted Karen from Burmah, was ordained to the Gospel ministry by a Baptist council in Plainfield, N. J., during the last week in July. He is the son of a Karen preacher and has been educated in this country at Hamilton college and Crozen Theological Institute.

—Rev. T. A. Goodwin, a Methodist minister of Indiana, is to be tried on a charge of heresy by his conference for writing a book on "The Mode of Man's immortality," in which his opinions are understood to discard the common doctrine of the resurrection and to hold that the entire personality of the believer passes to the presence of God immediately after death.

—The co-laborers of Mr. Hammond in his work at St. Louis last winter, to continue at brief intervals in that city, to conduct religious meetings on the street corners and court-house steps and in the market places. In several instances they have met with opposition from some of the roughs from the streets, and once or twice have been egged. They have applied to the city authorities for relief from such abuse.

—In twelve years Mr. Wilder, of the Kolapur Mission, has visited and preached in 2,464 towns, with a total population of more than two millions. In 2,114 of them he found no trace of any previous missionary labor, in 2,062 there was not even a school, and in 966 not a single resident was found who could read his own language. However much has been done for India, it is but little compared with what yet remains to be accomplished.

—At the recent annual conference of Evangelical Christians in London, it was stated that (1) there were in England and on the Continent between twenty and thirty thousand converted Jews, among whom there were four hundred ministers of the Gospel, one hundred of these being Church of England clergymen, and one hundred of them being missionaries to their own people. (2)The Jewish mind seemed now opened to the reception of the truth, and the prejudices were dying out. (3) The New Testament was now being very extensively read by the Jews. (4) Jews and even Jewish rabbis and editors were now speaking in the most respeetful terms of Jesus of Nazareth.

—The ladies of St. Louis have instituted a home missionary society for the visitation of the various public institutions of the city by missionaries and traet distributors, who should talk to the inmates, whether patients or criminals, upon their condition and preparation for the life beyond, and conduct religious services as they had opportunity. Six institutions are now regularly and systematically visited, and three, county house, city work-house and quarantine hospital, have small temporary libraries provided, and reading is carried weekly by some of the members of the mission to the other three, viz: the jail, city hospital and house of refuge.

The Home Circle.

The Workman's Cry.

Rest, rest, from Sunday trading!
God's way for man is best;
Six days for honest labor,
The seventh—God's day—for rest.

Rest, rest, from Sunday labor!
The laborer has a soul!
God gives to him the Sabbath,
Oh, let him have the whole.

Rest, rest, from Sunday tra'vling!
Let railroads keep the day;
'Twould hinder many accidents
That now oft "block the way."

All need the precious Sabbath,
God knows man's nature best;
He says, "Six days for labor,
The seventh the day for rest."

British Workman.

Responsibility of Society.

An excellent divine of this city—a friend of ours, said to us one day, "We have not yet learned the responsibility of society to individuals. We talk much of the responsibility of individuals to society, but we forget that society is bound to protect all her children."

I was dining some time since with a distinguished judge of the Queen's bench in London. The conversation turned, as you may imagine, on the condition of the poor. I said to the judge:

"Did you observe those poor children, ragged and encrusted with filth, which you passed to-day driving from your house to Westminister Hall?"

"No, I observed none."

"You must have passed some hundreds."

"It is very likely, but it did not occur to me to observe them."

"And what must be the fate of those poor children?"

"Some of them will die of disease, some will emigrate, and some I shall probably hang."

"What means can they have of obtaining an honest and honorable livelihood?"

"I am sure I do not know."

"Is there any alternative for them but to beg, steal or starve?"

"I presume not."

"And have you considered their condition, ascertained their wants, and done what you could to avert the evils to which they are exposed?"

"Not at all. I have been otherwise engaged."

"Let me tell you, then, sir, that I would rather take my stand at the day of judgment with those you hang than with yourself."

"Sir, do you intend to insult me?"

"By no means. I would simply assure you that those you condemn to be hung are less guilty than yourself. God has given you talents, education, wealth, a commanding position in society, and yet you can pass daily, unnoticed, hundreds of young beings, who, as they grow up, must necessarily beg, steal or starve. You do not see them; you do not think of their wretched condition; you do nothing to save them from that crime, on which you hereafter sit in judgment, and am I to regard them as guilty, and you as innocent?—you, who might, had you put forth your hand, have saved them from falling victims to a corrupting social organization."

The rich man, the man of talents and education, occupying a honorable and important post in society, who can forget the poor and exposed, fail to observe the thousands growing up for the prison and the gallows, and refuse to labor day and night to save them from the doom which must await them, is, of all the victims of society, the one mostly to be pitied, and whose hard lot is the one least of all to be envied.—*Quarterly Review.*

A Working Man's Plea for the Sabbath.

"Suppose the Sabbath were to be, by all people, instantaneously abolished; let the railway trains, as on other days, dart athwart the land; let the tide of commerce unarrested flow; let the hives of industry still swarm; let the clangor of machinery and the deafening roar of trade continue to resound; let the tramp of traffic still go on; let the greedy grasp their gains, and the slaves go groaning beneath their fetters; in short, let the contentious world proceed as at other times. And what would be the upshot of all this? Should we be the happier? the healthier? the freer? the richer? Would any one of the ends of our terrestrial existence be in any degree facilitated thereby? Would the selfishness of man, unchecked and unreproved, be less grinding or cruel? Would the oppressor be less tyrannical? Would any of the acknowledged evils of society be diminished one iota? Would the competitions, the rivalries, the heart-burnings of men be less crushing and ruinous? Alas! no. Every evil under which we now writhe would be aggravated; every carnal passion would then have full swing; every undamped lust would then burn with increased intensity; health would be prematurely blasted; the nobility of man would be annihilated; and the glorious energies of his immortal spirit would be hopelessly imprisoned. Mammon and Bacchus might continue to be dilligently served; but God would be unworshiped. Mankind, thus ingloriously wedded to the world, would through all their lives grovel in the dust, and never devoutly raise their foreheads to the temple of the sky. Help, ye wearied children of labor! Help, ye Christian ministers and philanthropists! Help, ye statesmen and legislators! Help, ye patriots, whose hearts yearn for the welfare of your suffering kind! Help! that the most distant approach to such a state of things as we have just surmised may be prevented, and that the blessed advantages chartered by the Sabbath may be faithfully preserved and zealously extended."

How Should a Child be Trained.

Train with this thought continually before your eyes—that the soul of your child is the first thing to be considered. Precious, no doubt, are these little ones in your eyes; but if you love them, think often of their souls. No interest should weigh with you so much as their eternal interests. No part of them should be so dear to you as that part which will never die. The world, with all its glory, shall pass away; the hills shall melt; the heavens shall be wrapped together as a scroll; and the sun shall cease to shine, but the spirit which dwells in those little creatures, whom you love so well, shall outlive them all, and whether in happiness or misery (to speak as a man) will depend on you.

This is the thought that should be uppermost in your mind, in all you do for your children. In every step you take about them, in every plan, and scheme, and arrangement, that concerns them, do not leave out that mighty question, *How will this affect their souls?*"

Soul love is the soul of all love. To pet, and pamper, and indulge your child, as if this world was all he had to look to, and this life the only season for happiness,—to do this is not true love, but cruelty. It is treating him like some beast of the earth, which has but one world to look to, and nothing after death. It is hiding from him that grand truth, which he ought to be made to learn from his very infancy, that the chief end of his life is the salvation of his soul.

A true Christian must be no slave to fashion, if he would train his child for heaven. He must not be content to do things merely because they are the custom of the world; to teach them and instruct them in certain ways, merely because it is usual; to allow them to read books of a questionable sort, merely because every body reads them; to let them form habits of a doubtful tendency, merely because they are habits of the day. He must train with an eye to his children's souls. He must not be ashamed to hear his training called singular and strange. What if it is? The time is short—the fashion of this world passeth away. He that has trained his children for heaven rather than for earth,—for God rather than for man,—he is the parent that will be called wise at the last.—*Rev. J. C. Ryle.*

MILTON'S DAILY LIFE.—Milton lived in a small house in London, or in the country in Buckinghamshire. Of all consolations, work is the most fortifying and the most healthy, because it solaces a man, not by bringing him ease, but by requiring effort. Every morning he had a chapter of the Bible read to him in Hebrew, and remained for some time in silence grave, in order to meditate on what he had heard. He never went to a place of worship. Independent in religion as in all else, he was sufficient to himself. He studied till mid-day; then, after an hour's exercise, he played the organ or bass violin. Then he resumed his studies till six, and in the evening enjoyed the society of his friends. When any one came to visit him, he was usually found in a room hung with old green hangings, seated in an arm chair and dressed quietly in black. He had been very beautiful in his youth, and his English cheeks, once delicate as a young girl's, retained their color almost to the end. Few men have done such honor to their kind. Amidst so many trials (a scrivener caused him to lose $10,000; at the Restoration he was refused payment of $10,000 due from the excise office; his house was burned in the great fire; when he died he only left $7,500, including the produce of his library); a pure and lofty joy, altogether worthy of him, had been granted to him: the poet, buried under the Puritan, had re-appeared, more sublime than ever, to give to Christianity a second Homer.—*Taine.*

*This is probably a mistake.—ED. CYN.

The Human Heart.

The influence of the intellect upon the heart is similar to that exercised over voluntary muscles.

The direction of thought to the heart has very generally an embarrassing influence on its regular action.

Sir Henry Holland says: "There is cause to believe the action of the heart is often quickened or otherwise disturbed by the mere centering the consciousness in it, without any emotion or anxiety." On occasions where its beats are audible, observation will give proof of this, or the physician can very often infer it while feeling the pulse; and where there is liability to irregular pulsation such action is seemingly brought on or increased by the effort of attention, even though no obvious emotion be present.

I have observed the phenomena in hysterical women who imagine they have heart disease. In these cases a morbid attention to the action of the heart would bring on palpitation and irregular action. Upon the removal of all anxiety by a decided assertion from me, after a careful physical examination, that the heart was not deceased, it would quickly resume its normal action.

From the same cause medical students, when their studies are directed to this organ, are frequent sufferers from its disturbed action. Anxiety, no doubt, comes in here to aggravate the disorder, and will be referred to again, under emotions.

Peter Frank himself, even in advanced life, while devoting especial attention to the subject of heart disease during the preparation of his lectures, was attacked with severe palpitations, accompanied by an intermittent pulse, and felt certain that he was affected with aneurism. The symptoms did not cease until some time after the completion of his labors, after he had enjoyed the relaxation and diversion of a journey. In fact, it is quite a common remark, that medical men often die from a disease that they have made a special study through life.

The question now naturally arises, is it possible for hysterical or hypochondriac persons to bring on permanent structural disease of the heart by a morbid concentration of the mind on it?

It is the opinion of most medical writers that it is not probable that such a result would occur. They admit, however, that it would be likely to aggravate any previous mischief and induce irregular action, and, ultimately, hypertrophy, or some other disease de-

cidedly organic. The physician should, therefore, in treating such patients, exercise his influence and ingenuity to divert their minds from the heart to some other object or organ.

Numerous interesting cases are recorded showing the specific effects of the intellect over the heart's action, as one of a medical student being initiated into the rites of a Masonic society;* his eyes were bandaged, a ligature bound around his arm, and the usual preparations made for bleeding. A pretense of opening the vein was made, and a stream of water spurted in a bowl to represent the sound of the flowing blood expected. As a result the student soon became pale and fainted.

There is the well-known case of the man being bled by the prick of a pin, and warm water running down his arm, who actually died as a result.

The daughter of Sir Charles Lee, at 2 o'clock on a certain morning, saw between the curtains of her bed a little old woman, who told her that at 12 o'clock the next day she would be with her in the next world. She immediately dressed herself very carefully, went into her private closet and did not come out till 9 o'clock, when she went to her aunt, handed her a letter directed to her father, with the request that it be sent to him immediately on her death, telling hear aunt about the apparition. A physician and a surgeon were sent for, but could discover no disease, but on the urgent solicitation of the aunt, bled her slightly. She then took a chair and played on her guitar and sang some favorite pieces, and a few minutes before twelve went to a large arm chair, sat in it, and at twelve raised her hand toward her heart and was dead.

Another case of a young lady who received a similar warning, only it came a year before the appointed time. She became anemic, lost flesh and strength; nothing could apparently be done to save her life, although no organic or structural disease could be found by the closest examination by skillful physicians. The day before the time set for her death a young physician who had some tact gave her a very heavy anodyne and she slept under its influence during the entire day of her expected death. When she returned to consciousness the next day, and was making a few final preparations, she was assured that the time had passed for her to die, and that the oracle knew nothing of such matters and was an impostor. She got up from her bed and rapidly regained both flesh and strength. —*Dr. Hall.*

Pay Your Small Debts.

There are two causes which enter into and increase the severity of a financial panic. One is, that men will require payment where it cannot be be made, the other is, that they will neglect to pay where they can. The one applies to large debts, the other to small ones.

In times when money is felt to be such a valuable commodity, and everybody seeks it, an immense amount leaves the channels of trade and goes into men's pockets. Everybody clings to it, and pays it out grudgingly. There is hence a temptation to neglect small debts, and to hoard what business is dying for the want of. When each one neglects a small debt, the aggregate becomes enormous.

Forbearance in pressing the payment of large demands is necessary, and ought to be shown, but it alone cannot give complete relief. The small streams, each of which seems insignificant, make up the mighty river; and the small sums which many people owe, and which they can pay if they try, would, if paid promptly, put an amount of money in circulation that would be of incalculable benefit to the country. Pay, then, your small debts, even if it requires an effort to do so. Pay them at once, and owe no man anything but love. Do not be too anxious for the future; do right, and trust in God. Instead of croaking about hard times and putting off those whom you owe, pay down to the bottom dollar, and trust Providence for more. The only way to pump up what is the bottom of the well, is to empty out what is in the top of the pump. And there is no pocket so ready for money as one that has been emptied in the payment of just demands. Remember that the obligation to make times easier rests upon every man in proportion to his ability, and that every one will share, in a nearly proportionate degree, in the blessings of that prosperity he helps to bring about. —*Selected.*

Those who feel compelled to commence work early, before breakfast, will do well to prepare for it by taking a light lunch, a cup of milk or warm coffee.

Children's Corner.

Thank God for Little Children.

BY MRS. FRANCIS E. W. HARPER.

Thank God for little children
Bright flowers by earth's wayside,
The dancing, joyous lifeboats
Upon life's stormy tide.

Thank God for little children;
When our skies are cold and gray,
They come as sunshine to our hearts,
And charms our cares away.

I almost think the angels,
Who tend life's garden fair,
Drop down the sweet wild blossoms
That bloom around us here.

It seems a breathless haven
Round many a cradle lies,
And every little baby
Brings a message from the skies.

The humblest home with children
Is rich in precious gems,
That shame the wealth of monarchs,
And pale their diadems.

Dear mothers, guard these jewels,
As sacred offerings meet,
A wealth of household treasures
To lay at Jesus' feet. —*Witness.*

A Story for the Children.

"Wait outside for me, Harry; I shall not be long, and I shall, perhaps, want you to carry a parcel for me."

"Very well, Lizzie; only be as quick as you can."

Harry looked about to see how he could amuse himself until his sister was ready for him, and presently he saw a toy-shop.

"I shall see Lizzie when she comes," he thought, "and I can run to her if I want her."

But why should a strong little boy want to run to his sister?

Well, the fact was that Harry was easily frightened, and when anything alarmed him his first impulse was to run to some one to protect him. He had not been very long looking in the toy-shop before a man came up. The man was evidently not a teetotaler, for he had taken too much drink, and could neither look nor walk quite straightly. It was very sad to see a man in this state; but there is no reason why any one should be frightened by him, for generally he is too stupid to hurt another even if he should be so disposed. This man came near to Harry before he was aware of it.

"Hullo, my little man," he said, "do you want a pënn'orth of marbles?"

He had no sooner spoken, than Harry darted away, and ran into the shop where Lizzie was.

"Why, Harry, what is the matter?" she said.

"Oh, there is a drunken man after me," he said, panting.

"After you? what nonsense! Is that the man standing by the window, yonder?"

"Yes."

"He is not after you."

"No; but I was afraid he was, though," said Harry.

Lizzie laughed at her brother, and so did several persons in the shop, who seemed to think it was very good fun. But though Harry found that the poor, foolish man was harmless enough, it did not cure him of his fear.

That night, after he had gone to bed, he sprang out again, ran down stairs as fast as he could, and suddenly appeared in the midst of his friends.

"What is the matter now?" they cried together.

"Oh!" said Harry, "I dare not stay up stairs. I am almost sure some one is there."

"Are you! How silly you are, Harry!" said his father. "Come back with me and see."

"Oh, no!" said Harry; "please, father, will you go up first? I am so frightened."

So Harry's father went up stairs and looked all around. Then he called him.

"Have you found him, father?"

"Yes."

"Oh, I am so glad! Is it a man?"

"Come and see for yourself, Harry."

Harry went up, and there, walking across the boards, and making certainly a good deal of noise, for so small a thing, was a black beetle.

"Is that all?"

"Yes, that is all."

"I do not think the beetle could have made so much noise."

"Listen."

When it began to move Harry knew that it was that which he had heard, and he certainly felt a little ashamed of himself.

Everybody laughed at him; and no one likes to be laughed at, so Harry told his father that he wished he could overcome his timidity.

"Do you know how I could conquer myself, father? I should be so glad if I could."

"Will you follow my advice if I give it to you, Harry?"

"Yes, indeed, father, I will try."

"Then, in the first place, never get up in the morning, or go to bed at night without prayer. Ask God to take care of you, and believe that he will do that which you ask him. And then never run away from that which frightens you; but always go up to it and see what it is."

"Oh, father," said Harry, "how could I do that?"

"My boy, make yourself do it. Be sure that God will not let anything really hurt you, and do have the courage to investigate that which you cannot at first understand."—*Selected*

Helping the Minister.

"One thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word, said. She was a great help to me."

Think of that, my little ones; and when you go to church or chapel, fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to grown up people. He is telling about the Lord Jesus, who loves the little ones.—*Missionary Echo.*

Manners.

Manners are more important than money. A boy who is polite and pleasant in his manners will always have friends, and will not often make enemies. Good behavior is essential to prosperity. A boy feels well when he does well. If you wish to make everybody pleasant about you and gain friends wherever you go, cultivate good manners. Many boys have pleasant manners for company and ugly manners for home.

We visited a small railroad town, not long since, and were met at the depot by a little boy of about eleven or twelve years, who entertained and cared for us in the absence of his father, with as much polite attention and thoughtful care as the most cultivated gentleman could have done. We said to his mother before we left her home, "You are greatly blessed in your son, he is so attentive and obliging."

"Yes," said she:—"I can always depend on Charley when his father is absent. He is a great help and comfort to me." She said this as if it did her heart good to acknowledge the cleverness of her son.

The best manners cost so little, and are worth so much, that every boy can have them.—*Children's Advocate.*

"A person converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day; but a person converted late in life is like the evening star—a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

Correspondence.

[CONTINUED FROM 5TH PAGE.]

ly generally became very warm advocates of Masonry, believing it to be second to nothing in the world politically or ecclesiastically; he though a prominent member of the M. E. church claimed the Masonic order possessd facilites above the church. This one also joined the Odd-fellows. He lived in high expectations of a "better day coming;" had a good influence in community, paid his dues promptly and seemed fully baptized into the faith of those orders of charity and benevolence as they called them. He trained up his children to believe that when he should die, (though at that time he was well to do in the world) the surviving family should find in the lodge, fathers and plenty of friends, homes, schools and books, and everything that could make one happy in this world; but alas! death came in a very unexpected moment. He was sitting in a chair preparing to go to Sabbath-school, which he superintended. He complained of feeling bad, wished to be helped on the bed, and believed he was a going to die. Help was readily at hand. They laid him upon the bed a lifeless corpse. I was not present to witness the funeral occasion, but learned that the Masons and Odd-fellows showed their respect for the deceased and family very promptly. Both claimed their share of the ceremonies of his burial. One carried him to the grave, the other consigned the body to its last resting place.

Now comes the issue. His financial affairs being not in a condition for a stranger to understand, although the administrator was a brother of the lodge, he is impeached with injustice. Soon the widow with her family moved West. I knew but little about their condition whatever. Not long since I received a letter from her, making pitiful appeals for help. She appealed to the higher courts who would meet out justice to those who had dealt so unjustly with her and her family. I wished to know if the pledges those orders had made in other years had been verified and how it came that she was in such a condition. She answers. No, she has not received a cent from either lodge. She asked the Master for help. They made a big fuss and said her relatives ought to help her. She would never ask them again if she starved to death. How is that for charity. She says she can't send her children to school, for want of books; or to Sabbath-school for want of clothes, and that it is no uncommon thing for her children to go to bed hungry and cry for something to eat.

I have pursued this topic long enough. I am willing to vouch for most of this statement, being personally familiar with the facts. I have heard of similar cases, but the Masons always claimed justification, as, the deceased was delinquent, or was of but little consequence while living, and as he was but little known in life they would not make him conspicuous in death by their charity.

I am requested not to use these facts against these orders, but give them a chance to redeem themselves; but I think all of those cataracts or whirlpools should be marked so that our young mariners just launching out on the voyage of life can take warning.

An anti-secrecy brother for the truth,
G. W. HUTCHINGS.

Strange Doctrine.

In a recent letter Bro. Hinman, the Illinois agent, writes: Yesterday at a Methodist (not M. E.) quarterly meeting held here, the officiating minister told the people, that among the good institutions which are doing good in the land he would enumerate Freemasonry, Odd-fellowship, the grange, etc., and that he had no fellowship with the croakers who deride those institutions. Doubtless the poor brother thought he would thus gain the favor of the ungodly men who control these institutions; and perhaps he will. But still the words of the ancient prophet are true: "Woe unto them that call evil good and good evil, that put light for darkness and darkness for light."

Grand Jury Business.

FALL RIVER, Wis., Aug 12th, 1874.
Editor Christian Cynosure:

Some ten or twelve years ago I was numbered with the grand jury in Eau Claire county. A case was brought before us for adultery (the man was a Mason.) and after examining witnesses, the foreman said: "What have you to say, gentlemen?" "Find a bill of course," says one. This foreman replied "What good will it do?" Another asks "Is not the evidence sufficient?" He answered, "Yes, and no one doubts his guilt. He is more noted for this than anything else." "Why not find a bill then?" He answered, "The court will not convict him and only make the county costs for nothing." After a parley of an hour the foreman and seven other Masons voted against a bill and six that were not Masons for it.

JOSIAH SHAW.

A. K. Tullis, of Tiskilwa, Ill., Explains.

MR. EDITOR:—Will you give this short artical a place in your column's by way of correcting some verry serious mistake which occur in the number of July 23, under the head of Reform News, which refers to the Lecture of the Rev L N Stratton at Tiskilwa The statement that the M E church of this place requested the conference not to send them a minister that was a mason; *These are the facts* Three years ago this fall I came here by request of the church; Two years ago, By a unanimos request I was returned One year ago I was returned, by a second invitation which was also unanimous I was *known* as a mason before I came here; I had no reasons for keeping it dark, if fact it was known here and no man thought any less of me for it.

The statement that my name appeared on masonic posters as a manager of a masonic ball is both fals and unjust, and that I left town that night is a cowardly misrepresentation I was at home (*and* your informent is an anti mason) the night of the only masonic ball, in this place, since I lived here; But if possible a still wors misrepresentation if made in the articl In stateing that I did report through town that Bro Stratton was not considered verry bright at school, and the inference was that he was not much of an editor or Lecturer; The statement is untrue; I did say that I was glad he was to lecture, and did chearfully read a notice in my Pulpit of his Lectures That I attended the lectures is true; and that I differed in my views from the lectures is also true.

But these differences caused me to misrepresent and prejudice the minds of the peopl against Bro *S*are not the facts, I invited Bro Stratton to my house, *he came and* to me and my family it was quite agreeable.

All I ask and it seems to me but Just, that I and my church be truthfully represented, in the matter; and I am prepaired to meet the above here at home; And with this prayer on my lips; *Lord* Let thy kingdom come, and over *all* prevail, I close with charity to all,

A K TULLIS
Pastor of M E Church in Tiskilwa Illinois.
Ang, 11; 1874.

NOTE—We have endeavored to give friend T. the full benefit of his correction in his own language and style, and he must not blame us if it is not understood. There is more to be said in the case which is best in connection. It is difficult to understand how Mr. T. could have been twice returned by "unanimous" request of his people. It might have been so on the part of a few Masons who sent the request. But that the church was unanimous, as would be inferred from the above, is doubted.

As to the Masonic ball, we believe this to be the true statement: Mr T. has preached strongly against dancing (for which his people should thank him,); as chaplain of the Tiskilwa lodge he was expected to make the prayer at the Masonic ball, or entertainment of which dancing was to be a part. He had the consistency to absent himself. Whether he left town or not is immaterial. As for the story about Bro. Stratton's wit, it is known that it was circulating about Tiskilwa, and what other individual could have known "all about Stratton and the Blanchards," but Mr. Tullis, who was with them a few weeks at college before he went to Evanston to complete his education. Some one else may have been so deceived in Bro. Stratton, until they heard him. We hope it was. The Anti-masonic brethren of Tiskilwa should be grateful for the notice of the lectures. Ministers, not Masons, often refuse. We hope they will follow up the work so well begun until the Tiskilwa lodge disbands, and its members, Mr. Tullis among them, learn to abhor its very name. There will then be no more need of lectures from Bro Stratton or for letters correcting misstatements, and every body will feel better.—ED.

News of the Week.

The City.

The *Times* and *Staats-Zeitung* daily papers have been engaged of late in a lively war with the peculiar grossness of speech they know well how to use. Hesing, proprietor of the German paper kicked a *Times* reporter down stairs the other day.—A large and successful picnic for the poor children of the North Side was brought about last week through the aid of a number of wealthy citizens. Others will follow soon.—— Lord Dufferin, Governer-General of Canada, paid Chicago a visit of several days, arriving in a Dominion steamer on Saturday last.—— Judge Williams has rendered a decission in the celebrated church quarrel over Rev. Mr. Cheney. Its effect is to put the bill of the complainants out of court, and to declare that Mr. Cheney was not lawfully deposed from the Episcopal ministry.——The remains of a woman were lately found in clearing away the ruins of the great fire of '71, on Kinzie street. This is probably another victim of that calamity.

The Beecher Case.

The Investigating Committee heard Mr. Beecher's defense and cross-examination two hours on Thursday last. A denial is made of all the charges brought against him and direct blackmailing laid to the charge of Tilton. The explanation of the letters is weak and generally unsatisfactory to the public. The press of the country is not changed in tone by the document. A few journals in New York think Beecher has cleared himself, but throughout the country the opposite opinion prevails. Moulton, the "mutual friend," had prepared a full statement for the committee, to be presented on Monday, the 10th, but a long consultation on Monday forenoon with Ben Butler, Tracy, Beecher's lawyer, and one or two others, led him to suppress it and substitute a brief statement presenting no facts or letters not before published. A previous interview with a correspondent of the Chicago *Tribune* which could not be suppressed, and a challenge from Mr. Beecher to all men to publish all they can, may yet bring out Moulton's whole document, which is now said to be in the hands of Ben. Butler.

Political.

Judge E. R. Hoar has written a letter to the electors of the Seventh Congressional District of Massachusetts declining a renomination to Congress. ——Georgetown county, South Carolina, is at present the scene of a dangerous contest between two Republican negro factions. Some fighting occurred last week.——The elections in Tennessee have generally gone Democratic. During the canvass, Senator ("Parson") Brownlow took a bitterly hostile position to the Civil Rights Bill.

Foreign.

—There is now confirmation of the report of the recognition of Spain by England, France and Germany. The announcement caused general rejoicing in the capital. A special dispatch from Berlin reports that Austria and Italy have also recognized the Republic. The London *Times*, in an editorial article, says England would have recognized Spain some time since, but the reluctance of France and the indifference of Germany prevented.——There was considerable excitement in Paris last week at the escape on the 9th of Marshal Bazaine from his confinement in the island of St. Marguerite. It is believed that the authorties of the island guarding him were bribed.—— The latest war reports are of trouble between Russia and China. The latter power is sending troops to the north.

Country.

One hundred and forty thousand houses in Philadelphia were searched by the police lately to find the missing boy, Charley Ross, but without success. The latest opinion from the detectives who are at work on the case is that the family are privy in some way to the abduction or secretion of the boy.—— Collisions between the whites and blacks occurred last week at Austin, Miss., and the week before at Somerville. Reports were full of horror at the number of killed and wounded, but it seems that but one or two fell in in either case. Such altercations, though now of small proportions, threaten to increase in the South.—— On Saturday an excursion train on the Trenton (N. J.) Railroad ran into a freight train and five persons were killed.

The Capitol.

A despatch to the N. Y. *Tribune* tells the following story of official corruption: The Attorney-General's office is not the only one against which charges of a misappropriation of public property has been made. Every other department provides carriages at the public expense, and some of them are quite as elegant and costly as the now famous landaulet. Each of the Justices of the Supreme Court of the United States has a room in his residence furnished by the government complete, from a library to a carpet, book-cases, chairs and sofa, with a servant who waits on him at the court and at his residence. The same course, somewhat modified, is practiced in both Houses of Congress. Senators and members have their secretaries and short-hand writers quartered on the government, and fine stationery and newspapers are supplied almost beyond limit. Workmen and messengers at the capitol are employed as house servants, and the carriages of the government are used as market wagons and private vehicles for the families of public officers. Following in the practice of the Supreme Court are members of the Cabinet, each of whom, with perhaps one exception, has a room in his private residence very handsomely furnished by the government. In many cases members and senators have in their houses furniture belonging to the United States, which they, no doubt, intend to return; and other abuses of a similar nature are on every hand. The latest abuse which Secretary Bristow has discovered in the Treasury Department is the employment by the supervisors and collectors of internal revenue of members of their families in sinecure positions at the expense of the government. The practice, it seems, has been quite general and lucrative. One revenue officer has carried the name of his wife on the rolls, paying her $1,000 a month; another has employed his daughter, eight years old, at a salary of $75 a month; and other cases are mentioned of an equally improper character. The Secretary has directed that supervisors, collectors and other officers shall not employ their relatives on behalf of the government, and that no accounts for them shall be passed, dating from Aug. 1.

CHURCH'S MUSICAL MAGAZINE is an excellent journal of its kind. Its department of musical news is full and interesting. J. Church & Co,, Cincinnati.

THE GALAXY for September has a few good pieces, chief of which is the first part of a sketch of MacMahon, President of France, and an entertaining history of events connected with the celebrated Holland House in London. Gen. Custer tells how he fights Indians and despises the peace commissioners. Several useless stories fill up the magazine. Sheldon & Co., New York.

ODD FELLOWSHIP ILLUSTRATED.

NOTE.—This illustrated exposition of Odd-fellowship will be published in book form before Sept, 1st, 1874. (See Advertisement.)

REBEKAH, OR LADIES' DEGREE.

HISTORY OF THE DEGREE.

The degree of Rebekah was originated by Schuyler Colfax, of South Bend, Indiana, and was authorized by the Grand Lodge of the United States in September, 1851. The committee appointed by the Grand Sire to prepare it was Schuyler Colfax, of Indiana, William T. Martin, of Mississippi, and E. G. Steele, of Tennessee. The degree went into operation January 1, 1852

OBJECTS OF THE DEGREE.

Mr. Colfax, in Donaldson's Pocket Text Book, p. 410, gives the following reasons for the establishment of this degree:

"1. It will tend to increase the resources of subordinate lodges by the advance of members in the degrees. It affords an additional incentive* for brethren, and an additional argument for those allied to them, to induce them to progress upward in the order.

2. It will complete the present imperfect system in force in most of the jurisdictions by which wives' and widows' cards are now authorized.

3. It will lessen and ultimately destroy the prejudice felt against the order by many of the fairer sex in various portions of the Union; and which, undeniably, often tends to prevent accessions of members in subordinate lodges.

4. It can be made to assist Odd-fellowship in peculiar cases of brothers' sickness. In many such the kindly nursing of woman is needed far more than the assiduous and constant attendance of man: for she was formed to minister at the couch of affliction; and in the watching which our laws so strictly provide for, we only strive to compel the observance of what is, in her, instinct—the promptings of nature, the impulse of the heart."

QUALIFICATIONS FOR MEMBERSHIP IN THE LADIES' DEGREE.

"The degree of Rebekah is an honorary degree, to be conferred on such Scarlet members and their wives as may desire to receive it. · · · · And it may be conferred upon the widows of Odd-fellows who were in good standing at the time of their death, upon application therefor in open lodge—they being accompanied by other ladies who have received or are to receive the degree."—*Grosh's Pocket Manual, p.* 326.

Donaldson's Pocket Text Book says in a note, p. 414: "The degree of Rebekah is an honorary degree to be conferred under the regulations adopted by the Grand Lodge of the United States upon such Scarlet members and their wives as may desire to receive it; but the officers of all lodges which are in possession of the work ought to be in regular possession of the degree, upon the same principle that they are required to assume other obligations belonging to their official stations. The annual pass-word of the Ladies' Degree should be given at the outer door, and the lodge may sing any part of the odes at the time that ladies are introdueed by the Conductor.

Widows (of brothers in good standing who may have deceased *after* the adoption of the degree, September 20, 1851), if they still remain widows, may receive the degree in the lodge of which their husbands were members, by the assent of the lodge, and providing that other ladies with their husbands are also present for the purpose of initiation in the degree.—Decisions of the G. L. of the U. S., Session of 1852."

MALE MEMBERS OF THE LADIES' LODGE.

It is the privilege of every member of the Scarlet Degree, in good standing, to have the Degree of Rebekah conferred upon him if he shall desire it, but it can only be conferred at a special meeting called for that purpose. The brother receiving it is not required to give previous notice to the Initiatory Lodge of his intention to take the degree, but, if present at such a meeting as is above described, whether it be of his own or any other lodge, he may receive the degree, on assuming the obligation attached to it.‡ · ·

In the absence of applications to have the degree conferred upon ladies, the members of a lodge can have a special meeting called for the purpose of having the degree conferred upon such of themselves as are qualified to receive it.—*Instructions of Grand Sire, Grand Lodge U. S., dated January* 27, 1852.

SISTERS SUFFER FOR THEIR HUSBANDS' SHORTCOMINGS.

"As the daughter's standing depends on her husband's, it is her interest (and her right) to know that he is 'free from all charges,' moral and pecuniary, that she may retain *her* 'good standing' and the benefits and advantages accruing to her family through his connection with the order."—*Grosh's Pocket Manual, p.* 227.

THE REBEKAH DEGREE NOT GENUINE ODD-FELLOWSHIP.

"No business whatever, except that of conferring, can be done in the degree of Rebekah. The preliminaries must all be settled in the subordinate lodge. We particularly make this statement, because an erroneous impression has prevailed that 'women are to be introduced to the lodges!'"—*Donaldson's O. F. Pocket Text Book, p.* 412.

"The simple truth is this: Woman is not entitled to and seeks not a place among us. Our institution was originally intended and framed exclusively for men, and the various modifications it has undergone have not adapted it to the other sex. They could not, with propriety, in conformity with the usages of the world, take part in our private assemblages, without exposing themselves to the censoriousness of the age."—*Donaldson's O. F. Text Book, p.* 416.

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*None but Scarlet, or Fifth Degree Odd-fellows and their wives are entitled to this degree.

‡From this it is plain that nine-tenths of the members of a Ladies' Lodge may be men.

Same book, page 418: "*It is a secret society for gentlemen only.*"

OPENING CEREMONY, REBEKAH DEGREE.

[Noble Grand takes his position, gives one rap, and calls upon the officers to take their stations.]

Noble Grand to the Lodge. Officers and Members: We have assembled for the purpose of transacting business in the degree of Rebekah, and in this, as in all other degrees of the order, we are enjoined to keep inviolate our secret work, and see that no unworthy person is allowed to be present at the performance of our sacred rites. Therefore, those who are not entitled to a seat with us in this degree, are kindly requested to retire to the anteroom. The Guardian will close the door, and the Warden will prove those present according to our laws and usages.

[Warden examines and reports.]

Noble Grand to Inside Guardian. Inside Guardian, what is your duty?

Answer.—To see that none but the qualified are allowed to enter, and permit all members to pass out on the order of the proper officer.

Noble Grand to Conductor. Conductor, what are the duties of your office?

A.—To conduct candidates through the mysteries of the degree, and to assist the Warden in the duties of his office.

Noble Grand to Warden. Warden, what is your duty?

A.—To see that the room is neat and in order, that members may be comfortable and spend a pleasant as well as a profitable evening whenever they meet together.

Noble Grand to Secretary. Secretary, what is your duty?

A.—To keep accurate minutes of all transactions and business of the lodge when open in this degree.

Noble Grand to Vice Grand. Vice Grand, what are the duties of your station?

A.—To officiate in my station and for the Noble Grand in his absence, and to give my assistance in the performance of the business of the lodge.

Noble Grand to Chaplain. Worthy Chaplain, what are the general duties prescribed for our members?

A.—To live peaceably with all men—to do good unto all men as we have opportunity, and especially to obey the Golden Rule: "As ye would that others should do unto you, do ye even so to them."

Noble Grand to the Lodge. Such are the duties—see ye that they are duly performed.

[Calls up the lodge.]

Noble Grand to the Lodge. The members will sing the opening ode.

OPENING ODE.

Brethren of our mystic Union—
Sisters of our social Band—
Here in peaceful, pure communion,
We at FRIENDSHIP'S altar stand.

Love unfurls her banner o'er us—
TRUTH will guide us on our way—
FAITH illume the path before us—
HOPE a future bright display.

CHARITY that faileth never,
Falls to worship at her shrine,
Here we bow and pledge forever,
Labor in her cause divine.

When the clouds of sin and sadness,
Shroud in gloom the weary head,
There in peace, and joy, and gladness,
Shall the light of LOVE be shed.

Noble Grand to Chaplain. Worthy Chaplain, will you invoke the blessings of the Supreme Ruler of the Universe upon our convocation.

[Prayer by Chaplain.]

Noble Grand to Warden. Warden, you will proclaim this lodge duly opened.

Warden. By order of the Noble Grand I proclaim this lodge open in the degree of Rebekah for the transaction of any business that may be legally brought before it.

Noble Grand. Officers and members, so be it.

Members. So be it!

[Noble Grand calls down.]

INITIATION, REBEKAH DEGREE.

The lodge being regularly opened in this degree, with the officers and such brethren of the Scarlet Degree as see fit to attend, clothed in full regalia, the Warden shall examine the brethren in the pass-word of this degree, and if any brother of the Scarlet Degree present is found wanting, he shall be required to take the obligation of this degree before instructing him therein or permitting him to remain.

Upon the Inside Guardian announcing the ladies as waiting admission in the ante-room, the Noble Grand shall call the lodge up, and direct the Conductor to introduce them (after they have removed their bonnets and shawls) to the hall, entering with one rap, which is the usual alarm of this degree. After passing once around the hall, two by two, the brethren remaining standing, the Conductor shall present them to the Vice Grand, which officer shall call the brethren down.

Conductor to Vice Grand. Worthy Vice Grand, I present to you these ladies, who are desirous of obtaining the privileges and honors of a degree that will enable them *more fully* to cooperate in the work of our beloved order.

Vice Grand: Ladies, are you desirous to unite in this degree of Odd-fellowship with those who have devoted themselves through life to death—in sunshine and in storm—through good or evil report—to visit the sick—relieve the distressed—bury the dead—and protect and educate the orphan?

A. by Conductor—We are! [The ladies also bow assent.]

[TO BE CONTINUED.]

Facts and Figures.

—The basis upon which Congress figures for army appropriations is about $1,000 per man. The British army is said to cost $400 per man.

—The following items were contained in the last report of Post Master General Cresswell: During the year 302 persons were arrested for various offenses against postal laws and regulations. Of these, ninety four have been convicted, and, of course, sent for longer or shorter periods to State prisons and penitentiaries, and have thus had their characters among men ruined, and all their prospects blighted. Twenty have been acquitted, 193 are awaiting trial, and ninety-five have been discharged for want of proof sufficnt to insure conviction. The number of missing letters for the past year is 6,165, of which 3,980 were unregistered, 2,185 registered. The former contained bonds, currency, etc., to the amount of $309,-123.50. The latter, $70,421.90. Thus about $400,000 were lost in letters.

—There were nine colleges in America before the Revolutionary War broke out. The first was Harvard College. The second, that of William and Mary, founded in 1692, and Virginia and Yale colleges are of the seventeenth century. Princeton College was established in 1746. Eight years after the New Jersey College was founded, and New York city took its turn by founding the King's College. A huge iron crown was placed upon it as the emblem of royalty, but this badge was subsequently removed, and the institution took the name of Columbia College. In 1775 Philadelphia procured a charter for the University of Pennsylvania. Then Rhode Island College was established, but it aftewards took the name of Nicholas Brown, and is known as Brown College. In Connecticut there lived a devoted pastor, named Willard, in the town of Hanover, and this man took it into his head to do something for the red men. He founded a school in New Hampshire, and out of that school there grew, in 1765, the institution known as Dartmouth College. There was one more founded in New Jersey, in 1770, and called the Queen's College, so named by King George, in honor of his wife; but, fifty years after the Revolution, this institution, like the King's College, changed its name, and took the citizen's name of Rutger's College.

—The Romish clergy of St. Louis are engaged in a most unministerial warfare. For some time an indebtedness of $70,000 has been hanging over the congregation of St. Alphonsus Church of that city. The people were not wealthy, and the priest set about to discover some plan by which the debt could be cancelled without oppressing the laymen. Well knowing the superstitious estimation in which masses for the future safety of their souls were held by their ignorant followers, they decided to reduce this commodity to a present value and sell it for any sum it might bring. The city was divided into districts; over 300 collectors were appointed to solicit and gather in; cards were printed for the use of the collectors bearing the promise that 200 masses should be said for each person contributing one dollar or more for the liquidation of the church debt. These promises were signed by Father Meredith, the priest of St Alphonsus, and the offer was published in the St. Louis papers. Thus far all went swimmingly. But operations were hardly commenced when Father Henry, pastor of St. Lawrence O'Toole's Church, published a protest in the *Globe* denouncing the scheme and warning the people not to contribute. The committee having the collection in charge followed and branded Father Henry as willful and malicious falsifier. Father Phelan, editor of the *Watchman* (Romish), also wrote an article denunciatory of Father Henry. Now the latter has demanded an apology from Father Phelan and has instituted suit against the committee for libel, laying his damages at $20,000.—*Ex.*

Temperance—Barley Raising.

It is not of the best methods of growing and marketing barley, of which we are thinking, but the question of right to raise and sell it in the general market, with the expectation that it is going into the manufacture of alcoholic drinks.

We do not deem it necessary at this day, to prove that making intoxicating drinks is a crime. The great wave of desolating ruin, like the death-plague of Egypt, has left one dead in every house and blotted out the love-lights from millions of hearts. This is a standing witness to the criminality of manufacturing and dealing in this agent of ruin.

There seems to be a strange and awful moral darkness gathered over the minds of thousands who are engaged in this horrid work. Good moral men, even professed Christians; yes, even the official membership of our churches, year after yea, are earnestly pushing on the manufacturing of lager and ale, in the raising of barley, hops and other porducts, with the full expectancy of their produce being made into intoxicating drinks.

What is the moral difference of position, between the man who is producing the material and the one who takes up the uncompleted work where the former leaves it, and puts on the finishing manipulations that realize, to both, the end sought, viz: drunk-material.

Lager and ale are the results of a process beginning with the fitting the soil for the barley-crop, continued through the sowing of seed, harvesting, threshing, marketing, malting, and brewing,—all one work, one gang of hands—the devil's husbandry— are engaged in it.

No matter how benevolent some of the members of this fraternity may be; it matters not what their professions of Christianity or even morality are; no matter what their excuses are; this work of ruin is of them, and God will hold them accountable.

One word to that professing Christian farmer. When the coming spring opens, we advise you to go out to that ten or more acres that you were going to devote to barley-raising, on your knees, ask God's direction in this matter, and then sow the barley if you dare.—*The Reformer.*

The Chicago *Tribune* reports the following remarkable case at Woodstock Ill. "A well-dressed stranger walked into one of the saloons of this place leading a little boy by the hand and called for a drink of whiskey. The little fellow burst into tears and begged his father not to drink, and the saloon-keeper, to his credit, be it said, refused him, whereupon the man jumped behind the bar and seized a bottle of the article in question. The bar-keeper attempted to take the bottle from him, and a scuffle ensued, during which the liquor was spilled, and the stranger ejected. A man of family who was present was so struck by the conduct of thr boy that he left the saloon, and made oath that he would never drink another drop.

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MARKET REPORTS

CHICAGO, Aug. 17, 1874

The following are the latest advices:

Grain Wheat—Spring, No. 1	$ 1 07	1 07½
" No. 2	1 02½	1 04
" No. 3		98
" Rejected		93
Corn—No. 2		65
Rejected	64	64¼
Oats—No. 2		37⅜
Rejected		36
Rye—No. 2	72	72½
Flour, Winter	5 25	7 75
Spring extra	5 00	5 75
Superfine	3 50	4 75
Hay—Timothy, pressed	11 00	15 50
" loose		14 00
Prairie, "	9 00	12 00
Lard		14¾
Mess pork, per bbl		22 30
Butter	23	32
Cheese	12	13½
Eggs	11	12
Potatoes, per brl, new	2 00	2 50
Broom corn	04	09
Seeds—Timothy	2 25	2 85
Clover	6 60	6 70
Flax	1 75	1 80
HIDES—Green and green cured	07	09¾
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	53
Unwashed	27	33
LIVE STOCK. Cattle, extra	6 25	6 50
Good to choice	5 25	6 10
Medium	4 50	4 90
Common	2 50	4 00
Hogs,	5 50	8 00
Sheep	3 00	5 00

New York Market.

Flour	$ 4 40	11 60
Wheat	1 24	1 45
Corn	81	96
Oats	45	57
Rye	90	1 02
Lard		15⅛
Mess pork	24 00	25 00
Butter	20	30
Cheese	10	13
Eggs	17	17½

A Good Example.

Let no one fail to read the letter from a naged brother in "Our Mail," who is making a good use of "the Lord's fund." There should be more consecration of the pocket in this work. Christians seldom now-a-days give enough to refresh their Christian life. That life is strong in proportion as we *give*—give first ourselves to Christ and his church, and then keep daily renewing the offering. If we give ourselves, we give our property and its increase. Let this be a question to be prayerfully pondered: Am I wholly consecrated?

In spending funds as we may prayerfully set apart for Christian enterprises do not fail to consider the reform against the lodge. It is yet weak and seems to accomplish little, but it is God's truth and he will vindicate it. You can help carry it on by direct contributions to sustain the lecture work, or you may be your own agent in circulating books, papers and tracts. At least try to do something and you will have a present and much more a future and glorious reward.

There is no explanation needed to show that so useful a work as is described in the letter from southwestern Missouri may be greatly forwarded by a judicious circulation of good tracts and books, explain the character and practice of secret societies. Such reading matter may be thought over at leisure when the warmth of discussion has passed off, and while yet the mind is yet interested and inquiring. It is a great victory for the truth, when a church is redeemed from the ensnaring associations of secrecy; one worthy the most faithful, patient and persevering effort. And this work should be undertaken in the name of the Lord and in his strength, in every church which is not wholly separate from this sin. Readers of the *Cynosure*, look around! Is there not work waiting for you?

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CHICAGO, THURSDAY, AUGUST 27, 1874.

VOL. VI., NO. 46.—WHOLE NO 229. WEEKLY, $2 00 A YEAR.

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TO ALL SECEDING MASONS.—The National Christian Association at its late meeting in Syracuse, N. Y., appointed to the Recording Secretary the duty of securing the names of all the seceding Masons of the country with their endorsement of Bernard's Revelation. In accordance with this vote all seceding Masons are requested to send their names and the endorsement as stated; and they are desired in order to make the statement more complete to send also their post-office address, the number of degrees taken, number of years connected with the lodge, the date of their leaving it, and where residing when they joined. These facts will be preserved with the records of the National Association, and their value in the future progress of the reform will be undoubtedly great.

Friends of the reform everywhere are earnestly desired to co-operate in extending this notice and securing the desired information, which should be sent to

H. L. KELLOGG,
Recording Secretary N. C. A.,
11 Wabash Ave., Chicago.

Topics of the Time.

THE BEECHER SCANDAL.—The developments of the week in this vile business are chiefly the publication of Moulton's statement, which is generally believed to weaken Beecher's case. Its importance rests on the fact of the mediatorial position of its author, the confidence placed in him by both parties, and its dispassionate character, being prepared before Mr. Beecher's statement was published. Moulton is a member of the firm of Woodruff and Robinson, the heaviest dealers in salt and salt fish in the country. He is a friend of Tilton from boyhood, and has been acquainted with Beecher four or five years, having attended Plymouth Church part of that time. He is not, however, a member nor a Christian, but is a profane, shrewd man of the world. In his letters he is called by Mr. Beecher "my dear Frank," and "the friend whom God has sent me," etc. His statement was prepared for the committee, but suddenly suppressed and a very brief paper with a few letters submitted instead. Mr. Beecher's challenge to all men for evidence brought the first paper to light on Friday last. It contains the direct assertion that both Mrs. Tilton and Beecher confessed their guilt, and explains letters and transactions in that light. This he affirms is the only and acknowledged basis of all the negotiations. His statement, therefore, stands over against Beecher's, and, though discredited by the latter's friends, the regard shown him by Mr. Beecher in letters written hardly a month ago greatly strengthen the evidence. Both Tilton and Moulton are preparing replies to Beecher's charge of black-mail for the public. Tilton has entered suit against Beecher for $100,000, and suits for libel against several New York journals are said to be in preparation. The Investigating committee were to have reported on Friday evening, but the publication of Moulton's statement caused a postponement for a week. It is understood that they will exhonorate Beecher of the crime of adultery, and there is a report that two members, Sage and S. V. White, will not sign it. The evidence is probably now all before the public, which after all will be the final earthly tribunal.

Mr. Beecher's statement was apparently candid and truthful, but the explauation of his letters weak and unsatisfactory; his lawyers have dallied and petifogged from the beginning; and the testimony against him is uniform. The fact of his guilt seems to be the only satisfactory explanation of the whole vile affair.

LIBERAL THEOLOGY.—The standing of Unitarianism in this country in comparison with other denominations is noticeable for nothing probably but a retrograde. Dr. Bellows, of New York, for a long time the Nestor of the denomination, has dropped out of active service in its rank, and no man seems willing to undertake the management of his church in the metropolitan city. At the meeting of the American Unitarian Association lately in Boston, Freeman Clarke called attention to the fact that out of forty cities, one-half did not contain a single Unitarian society; and out of New England these were very weak. If this is the actual condition of the Unitarian church, the fact is explanable. This denomination since it broke off from the old churches of New England, has, not unreasonably, been considered heretical. Its doctrines have sheltered the subtlest and most dangerous infidelity. Rev. Mr. Schermerhorn, the former pastor of Unity Church, Boston, describes it as that body "composed of Universalists, Unitarians, Orthodox, Free Religionists, Spiritualists and Atheists, with a large percentage of Nothingists. The evident decline of the denomination, which is said to have its parallel in England, must be caused by the agressive influence of true spiritual poper in the churches called orthodox, or the latter must have become so conformed to Unitarian practices that the masses recognize little or no difference, and choose those churches whose names and history still have some attractive power. No one who has carefully noted the drift of the churches for the past ten years can hesitate at the reason. Many pulpits in Massachusetts have been open to the preachers of Unitarianism. Clarke and Bellows and Collyer have popularized the humanitarianism of their system, while Beecher, Swing, Fowler and a score of popular preachers of opposite professions have met them more than half way. "Liberalism," falsely so-called, is fast taking the place in Christian thought and discussion which Bible charity should fill, and the distinctions, once existing between those who "love the world" and those "born of God," are losing their sharpness and outline. The great shock some well-meaning people are experiencing in the Brooklyn scandal will do good if it brings a calm and Scriptural examination into the causes that have for years been operating to produce that vile eruption. The churches everywhere need to be called back to their "first love," to purge out the Balaam doctrines, before the swift coming of the Son of God.

Build Well the State.

BY GEORGE W. BUNGAY,

Oh, builders of the State,
Be brave and wise and great.
Make equal rights for all—the base,
Mortice the granite deep,
True to the plummet keep,
Build above clique, or caste, or race.

Wall out the trust in creeds,
Wall in the faith in deeds,
Wall out the traitor's corner-stone,
Wall in the church and school,
Wall out the tyrant's rule,
Wall in fair Freedom on her throne.

Oh, men in Washington,
Build in the rock and on.
Build well—build for all future time.
Let all the nations see
Justice and Liberty
Clasp hands above a task sublime.

—*Evening Post.*

The Dumb Devil.

FROM A DISCOURSE BEFORE THE EPISCOPAL CHURCH, BETHLEHEM, CONN., BY X. A. WELTON, PASTOR, A RENOUNCING MASON.

There is no intimation in Scripture that the devil now possesses men's bodies in the same manner he did when Christ was on earth; but that his dominion over men's minds still continues, is too evident to require proof. And this power is gained through the yielding up of the human will. When men consent to have the organs of speech fettered, so that they cannot tell the whole truth, but only a part of it, or, when they consent to hide some truth from the church and the world, are they not, in a measure, ruled by a dumb spirit?

Says old Bishop Hall: "Such a dumb devil as our Saviour found tyrannizing over the bodies of possessed men, is in the pulpit when the prophets of God smother or halve or adulterate the message of their Master. When we hold back the truth which we should speak, for the information of our brethren, we yield to this dumb devil." And we might add that such a dumb devil do men invite into their hearts, whenever they bind themselves by unholy bonds not to speak the truth concerning any matter whatever, or to keep other people's secrets without knowing what those secrets will be; for such a vow, if kept, must render him that is bound thereby, incapable of telling the whole truth, whenever God's ministers, of religion or of justice, have a right to know it. Such a man's tongue is partially paralyzed; not from causes beyond his control, but through a voluntary yielding up of his own will and conscience. Men whose lips are sealed by the obligations of secretism are perhaps the truest representatives among us in this age and people, of those who, in our Saviour's day, were possessed with a dumb devil, and their only hope of deliverance is the same incarnate Son of God.

The oaths and obligations administered in secret assemblies, are all of the same kind; however much they may differ in degree, all hinder, more or less, the progress of the truth as it is in Jesus. Secretism is a dumb spirit, whose influence is so wide-spread and powerful that it has very nearly muzzled both press and pulpit; and, of all the secret fraternities, the best known and most respectable, is the Masonic; which is called the mother of all the other secret societies. I shall therefore speak of it as the representative of them all, using the word "secretism" as synonymous with "Freemasonry." By comparing secretism to the

dumb devil spoken of in the text, I have broadly insinuated that the "genius of Masonry," so-called, is an evil genius, or spirit, opposing and obstructing the work of Jesus Christ in men's salvation. I shall endeavor to make good this charge, by proving that the giving and taking of Masonic obligations is the very process of binding the organs of speech and the placing of them, to some extent, under the control of a devil that is dumb. If the word "devil" seem too strong, the Freemasons in their temples sing hymns of praise to a personification which they call the "Genius of Masonry." A "genius" is a spirit, and "Every spirit that confesseth not that Jesus Christ is come in the flesh is a devil; and, I may add, that all religious worship that is not offered in the name and through the merits and intercession of Jesus Christ, is, in the Scriptures, called the worship of devils. (Compare 1. Cor. x. 20. with Rev. ix. 20; Lev. xvii. 1. Deut. xxxii. 17; Ps. cvi. 37.)

The gift of speech is from God, and to be used for his glory, and man's good; and it is the standing boast of every freeman that "freedom of speech is one of the dearest of all God-given rights. No man has a right to assume an obligation that curtails or abridges this freedom. And besides the restraint is all in the wrong direction. Masonic oaths hinder men from telling the truth but do not hinder them from telling what is not true, except of and to Masons. The Mason is actually bound to decieve all the rest of the world, in regard to Masonry. But what are the obligations? I reply. The essence of the oaths of the first three degrees in Freemasonry is, in brief, to obey the power of the lodge, and to succor and defend each other as members of that body. Now, if we should admit, for the sake of argument, that there is nothing wrong in the matter or substance of these obligations, still it can be shown that the manner of them is wrong, and this I shall proceed to do.

1. All oaths administered in secret assemblies are profane: (a) because the men who give them are not legally qualified to administer oaths—*i. e.*, not authorized by the civil government; (b) and, because the oaths themselves are not required by church or state. They are the taking of God's name in vain, to no purpose, or unnecessarily; and are therefore a violation of the third commandment of the Decalogue,—the moral law that binds all Christian men.

2. They are that "vain and rash swearing" which is the subject of our 39th article of religion. (See also Art. 25th M. E. church.) They are "rash" as well as "vain," because they are of the same nature of that oath of King Herod, to give a wicked woman "whatsoever she should ask." How did Herod know she would ask him to commit murder? And how does the "Entered Apprentice know, when he swears to keep undefined secrets, that he will not sometime be required to conceal crime? If these oaths bound men to do good only and not to do evil, they would still be vain and therefore profane. They are "rash" also, because they do not limit or define the duties of those whom they bind. We have no right, perhaps, to suppose—at least Christian charity does not require us to suppose—that Masons intend, when taking these oaths, to put upon them the worst construction they will bear; but it is certain that they will bear an evil construction, quite as clearly as a good one. Few men we may believe, would assume them at all, if they were not told beforehand that they would not conflict with their duty to God or their country. But every man who has taken the obligations of the first three degrees in Masonry has sworn under penalty of death, to obey all signs and summons, from the lodge, or by the hand of a brother; to apprise a brother of all approaching danger, when in his power; to go on a brother's errand, within a limited distance; and to keep his secrets, (when given in charge as such,) murder and treason excepted. There are some things he swears not to do; but I have given the positive part of these obligations. Now it is plain that to help a man to escape the penalty due to crime, would be to obstruct the administration of those who are called the "ministers of God," and to keep the secrets of a guilty brother might be to refuse to testify against him in a court of justice. To go on his errand, (two or three miles) might be to go on a wicked errand to help him to do evil; and to apprise him of approaching danger, might prevent his arrest and trial for an infamous crime,—even murder or treason,—for these are not positively excepted. The pledge is not limited.

I know how good men would construe their oaths in such cases; but I do not know how far wicked men apply them in the service of Satan. The most harmless of these obligations will admit of an evil interpretation, and may be used as an engine of wickedness. But when one is made to swear to "keep a brother Master Mason's secrets, murder and treason excepted," "and these left to his own election or option," there can be no doubt of the intention of the framers of this oath. . . .

The least objectionable of these obligations is so framed that it makes no distinction between right and wrong, between virtue and vice; but the last named, demands the commission of sin, the violation of the law of God. The spirit of any and every body, or corporate institution, is to be looked for in its obligations. I have now shown that the Masonic obligations are positively evil; the spirit of Masonry is therefore an evil spirit; the "Genius of Masonry" is an evil genius,—it is a deaf, a dumb, and a blind devil. And the matter of this discourse is of vital importance, because it relates to the grand distinction that the Saviour himself makes between those who serve him, and those who serve him not. If a man will not be a Christian, let him be a Mason; but if he be a Christian he "must renounce the devil and all his works." He should put no bond but that of heaven upon his liberty of speech; and when set free from the bondage of the devil let him go and tell what great things the Lord hath done for him. But, whether Christians or not, my hearers, do you not see that when a free man binds himself to keep undefined and unlimited secrets, or to obey a power whose constitution and limitations he knows nothing about; he has yielded up his manhood and become a bond servant or slave? May God preserve or deliver you from such a snare as this, and from every other device of the enemy of souls, for Christ's sake! . . . .

The testimony I have now laid before you against the evil spirit of "secretism," I have given on the authority of an embassador of Christ; in God's own house and in his presence. It is your duty to recieve it as by his authority. But it is you precious privilege, and probably also your duty, to verify this testimony by the study of the Scriptures, and all other books within your reach, that contain evidence for and against secret societies. Nearly fifty years ago a convention of a hundred Freemasons published to the world what were commonly called the secrets of the institution. Their work has been often endorsed as true. Examinations of Masons under oath by committees of the legislatures of several States verified these revelations, as far as the first three degrees. All these records are accessible to the searcher after truth. All publications of this sort may be tested by the ordinary rules of criticism. They may be shown as reliable or unreliable by the same process we would employ in regard to any other book. You have a right to weigh all such testimony. You ought to do it if you are not already confident that it is true. But you must not be deceived by those advocates of "the mysteries," who tell you it is impossible for any one to know what Masonry is, unless he has been in the lodge; and that if he has been in the lodge it is thenceforth impossible for him to tell the truth about Masonry. This bold and unscrupulous assertion has, no doubt, done much to deceive the public; but as it proves too much, it proves nothing; for, as when the ancient poet of Crete branded all Cretans as liars, he left the question of his own veracity forever doubtful; so if it is impossible for an initiated Mason ever to tell the truth about Masonry, then what do these advocates, but confess their own untruthfulness? And if they are really bound to conceal the reality of what is hidden in the lodge, how can they do this unless they either keep silence or falsify. They certainly do not keep silence. You will see, from these facts, that Masons cannot defend their loved mysteries without falling by their own sword.

But, on the other hand, the seceder from the lodge is the most reliable of all witnesses, because he testifies against his own worldly interest,—he bears witnesses against himself,—publishes his own shame. No man will be likely to do this except from a sense of duty; for how can he expect any earthly reward or advantage in the doing of what he knows will bring upon himself the hatred of all the evil-disposed members of a powerful fraternity?

Once more. Do not allow yourselves to be deceived by the presence of good men (so-called) in the Masonic ranks. "How can an institution be essentially evil," they ask, "which is patronized by so many great and good men from all ranks of society?" I have shown that the essence of Masonry is in its obligations, as much so as the essence of Christianity is in the laws of God which every Christian solemnly swears to obey. If good men adopt bad principles, their individual uprightness, honesty, or piety, will not sanctify those principles. Men are sometimes better than their principles, when their characters were formed before they adopted those principles. No man can be a Freemason till he is twenty-one years of age; and many are not till they are much older. But it is for those good men themselves, and not for me, to reconcile their Masonic oaths with their civil, or Christian, or ministerial obligations. Yet we may say, in passing, that this, the strongest argument put forth by the lodge against adverse criticism, also proves too much, and, therefore, proves nothing. For, if the institution be good because some of its members are good, then by the same rule it is a bad institution because some of its members are bad. The one inference is as logical as the other. No doubt the good Christian men that are in the lodge are the salt that preserves it from utter corruption. But these are stolen jewels,—the livery of heaven that the dumb devil puts on. They are the lamb-skin that hides the wolf.

But let me ask, are you or I a competent judge of who is or who is not a good man? The Bible definition is, one "full of the Holy Ghost and of faith." We cannot presume to be infallible judges of men's characters or motives; but we may, and can, and ought to judge of the character of every institution that professes to make men wiser or better. We are exhorted by that St. John to whom the lodges are dedicated, to try all such spirits whether they are of God. We have tried the spirit of Masonry and found that it is not of God.

It is enough for me to know that every one of its secret oaths are forbidden by God's law, and the testimony of Jesus. It ought to be enough for every free-born American to know that if he bind himself by an oath of secrecy, he renounces his liberty of speech, and just so far impairs his manhood; and, however much he may vaunt his freedom, he is really a slave. I wish I could say he is nothing worse than the slave of men. I wish I could honestly believe he is not the bond-servant of a dumb devil! What if he has not given up all his liberty! Why should he give up any part of it? If he is a good man, would he not be a better man still if he were not thus "unequally quoked with unbelievers?"—if his tongue were altogether free, so that he might tell the whole truth, and at all times?

People now are filled with wonder when they see a man actually freed from the spirit of dumbness—delivered from a bond which they are told cannot be broken. But they should remember that even "this kind" may "come forth by prayer and fasting." Jesus Christ is, even now, both able and willing to deliver every slave of Satan, whatever form the bondage may have assumed. Come to him, then, and ask him to pardon, cleanse and save you. And if any of you have a friend near and dear who is so hopelessly bound that he cannot come—cannot even cry, "Lord,

save me,"—bring him—not as did the friends of him that was bodily possessed of a devil that was dumb, for Christ is not physically present on earth—but bring them in the arms of earnest, importunate, interceesing prayer. Ask the ministers of Christ and the whole church to plead for him before the throne of Him that is mighty to save. It may be the Lord will hear your prayers and grant to all such a happy deliverance, and enable them to sing with the holy David, "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken and we are delivered."

Convention Correspondence.

LETTER FROM REV. D. MCALLISTER.

245 West 49th St., New York, May 27, 1874.

DEAR BRO. STODDARD:—Other duties and engagements prevent me from complying with your request. If the way were open both duty and inclination would draw me to the Convention at Syracuse. The movement in the interest of which the Convention is to meet is one of the most important of our land and day. It is the cause of light against the works of darkness; of simple and earnest manhood against puerile trickery and display; of liberty and patriotism against bondage and social wrong; of Christ's church against a rival and supplanter. One consideration is sufficient to show the essential hostility of secret brotherhoods to the church of Christ. That divine society seeks to gather within its benificent embrace all members of our race, that all alike may share in the fullness of her blessings. So with every subsidiary organization worthy of support. On the contrary, the very spirit of secret brotherhoods is their exclusiveness. They are possible only when a part of the human family is separated and distinguished from the rest. They profess to confer blessings, like the church o Christ, but the actual communication of the boasted favors and privileges to all men and women and children, in the spirit of the Gospel, would utterly obliterate secret associations from the earth. Professing to do what would be necessarily suicidal to themselves, their whole life is a falsehood. Unlike the Sabbath and every other divine institution, they are not made for man, but for themselves. Man is of importance to them only as they can use him for their purposes. They are in principle the final end of their own existence. Hence they cannot, as they never in fact do, carry out their professions of beneficence toward suffering humanity. Whatever incidental good they may do they sacrifice, by the law of their being, the welfare of men in every true and universal relation in the family, the state and the church, to their selfish and narrow interests.

May the Convention hasten their extirpation.

Truly yours, D. MCALLISTER.

Weapons of the Papacy—Is the Dagger one of Them?

Jesuit history is strangely mixed up with gunpowder plots, conspiracies and assassinations. The code of Roman casuistry is very indulgent to the knights of the dagger when they use it in behalf of the church. In 1570, when Knox had become enfeebled with age, and the Presbyterian church of Scotland, resolute, but beset with foes, was making strong its position by the aid and counsels of "The good Regent" Murray, and when every attempt by open hostility to overthrow the regent's power had failed, the nephew of the Archbishop of St. Andrews, whose life the regent had spared, sent a musket-ball through his body, and while his victim was sinking in his death agony, fled to the Archbishop, where he was received, it is said, "with great applause by the base instigator of his crime." But though Murray fell, the cause of the Gospel did not perish with him. Scotland suffered, and the church suffered, but in 1572, Andrew Melville came back from Geneva to hold aloft the banner which could not perish by the shot of the assassin.

On the 15th of March, 1582, William, of Orange, on whose wisdom and valor the fate of the Dutch Republic had often depended, and who stood like a barrier in the way of the restoration of the inquisition and the Spanish power, was leaving his dining-room on his way to his private chamber, when a young man stepped up to him on pretense of presenting a petition. While in the act of reading the paper handed to him, the treacherous suppliant discharged a pistol at his head. The ball struck under his left ear, and passed out at the right cheek. As he tottered and fell, the assassin drew a poignard to add suicide to his crime. He was arrested in the act, and the papers found on him revealed the instigators of the crime. Besides the 20,000 ducats promised by Philip II. to the perpetrator of the deed, it was found that he had been urged forward by a Dominican monk, too great a coward to be himself the murderer. He had duly heard mass and received the sacrament before making the attempt, and in his pocket was found a catechism of the Jesuits and tablets of prayers, one of which, addressed to the Angel Gabriel, implored his intercession with God and the Virgin to aid him in his attempt. Two of his accomplices confessed their complicity, and all were executed. It is significant that some years after, the Jesuits solemnly gathered the remains of the three pretended martyrs, and exposed them as relics for holy veneration.

The Prince of Orange recovered from what threatened to be a fatal wound, but within little more than a year the attempt upon his life was renewed. The second assassin, Bathasar Gerard, seeking a similar opportunity with the first, was more successful. He lodged three balls in the Prince's body, and this time the deed was accomplished. The greatest statesman of his time, beloved of a whole people, perished, that Rome and Spain over his corpse might pass on to crush the liberties of the States of Holland.

Five years later, 1589, Henry III. of France, who, to resist Spain and the League, had united himself with Henry of Navarre, fell by the stroke of the assassin Jacques Clement. This man was himself a monk, and another monk had purchased for him the knife that was to be used upon the occasion, and which was consecrated with considerable ceremony. The Jesuits took interest in the matter. Clement was often with them, and some of them accompanied him on his way. A Dominican, who gives the details of Clement's execution, adds "that his soul did not fail to ascend to heaven with the blessed." As to the murdered king, he adds, "I pray God that the same may befall all those who are against the Catholic religion, and who now unlawfully besiege us.

Five years later, in 1594, an attempt was made upon the life of Henry IV., then endeavoring to vindicate his title to the throne of France. His would be assassin, Jean Chatel, aimed his blow at the throat of the King, but as the latter stooped, he received the blow in his mouth. Chatel had studied with the Jesuits, and alarmed by conscience for his depravities, sought to accomplish a work that would expiate his crimes. It is not surprising to read that it was with difficulty that the people were restrained from taking vengence on the Jesuits.

Fourteen years later the dagger of Ravaillac accomplished the fatal deed to which Chatel had aspired, and though he denied having accomplices, he found eulogists and others who envied the distinction he had acquired. In the courts of law and at meetings in the market place the Jesuits were believed to have prompted the assassin.

Here we pause in that record suggested by the recent attempt to revive what we might have fancied was one of the lost arts—the assassination of Princes. In each instance the criminal deed took place at a critical as well as opportune moment. The death of Henry IV., paralyzed the energies of the Protestant States of Europe, who looked to him as their military head. Had he lived, there would probably have been no "Thirty years' war" to disgrace the civilization and humanity of the seventeenth century, and by its horrors to inspire the protest which found expression through Grotius' pen. But a necessity that can scarce be said to have existed since his death, demands that Rome should exhaust every resource in order to arrest the course of German legislation. The spirit therefore that was incarnate in Gerard, Clement, Chatel, Ravaillac, and so many others, reappears at the very moment when it is of the highest importance to Rome that Bismarck should be out of the way. This will scarcely be accounted an accident. If it should turn out that the assailant of Bismarck is a Jesuit, or a tool of the Jesuits, it would occasion no surprise, but be accepted as new evidence that the Roman church and Jesuits of the sixteenth century are the proper precursors of those of the nineteenth.

Altogether this record of princely assassinations is a sore matter for Rome to handle. It has an ugly look. That twice the Prince of Orange and Henry IV. were assaulted before the fatal issue was reached, suggests to-day a repetition of the attempt that has just been made to justify the glowing vaticinations of the Pope by means of the dagger. But it is late in the day to put on the old armor, and fight with the old weapons. There are blows to give as well as to take, and Bismarck will not be conciliated by the failure that spared his life.—*New York Evangelist.*

Selfishness Destructive of Free Government.

[Extract from the annual address before the American Home Missionary Society by Dr. T. M. Post.]

Thus Christ invests society with a law strong and indestructible, and which is, at the same time, a garment of life. With this order only, have our American liberties been able thus far to stand the wear of time, and the shock of political commotion and civil war. Remove this order, and they are certain to perish. No genius, no riches, nor brilliancy of civilization, no wisdom of constitutions, nor strength of armies, can save us. Christ alone, by new creating human souls, *rejuvenates society.* He alone gives to nations immortal youth; without him as new creator and restorer, we go down as the Old World went down, to death; it had no second birth, no cure for decay.

No scheme of society or polity grounded on mere selfishness, can permanently endure. Adjust your constitutions with checks and balances never so nicely, the machinery worked by the mainspring of selfishness will ultimately clash, and, at last, run down. No governmental mechanism man has ever devised is perpetually self-acting and self-conservative. It has to be wrought somewhere, ultimately, by human spontaneity, by the wills of men; and if these wills are merely selfish, it will be wrought ultimately to corruption, collision and decay.

But Christ opens a life fountain of *unselfish* action in the bosom of nations. He baptizes men into a solemn covenant of self-devotion and self-sacrifice for the good of others. Hence is bred a true unselfish public spirit, a pure philanthropy, a genuine patriotism and the heroism of love. The church is an association of such men, in such a covenant; so that if nations are not all Christianized, a class at least of the self-devoted is consecrated within them, and thereby a true public spirit may be created, by which alone nations may perpetually live.

The order of despotism may susbist by the self-love of the despot, who is himself the State; "but to be free," as De Tocqueville profoundly observes, "nations must believe." So if the Republic is to live, to live in its liberty and live in its order, *it must believe.*

No man will properly develop as a Christian who lives in a state of quarrel. In emnity against God, he is, of course, not a Christian at all; but reconciled to him, he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best of doctrines, he will stunt the growth of a divine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong and in favor of right, but also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."—*United Presbyterian.*

To All Indianians.

LIGONIER, Ind.

DEAR BRETHREN:—Not quite a year has passed since we organized a State Association for the purpose of bringing to bear a united effort against the hydra-head of secretism as it exists in our State and nation. Our first annual meeting will be held soon, and we desire the co-operation of every reader of the *Cynosure*, and as many more as we can get, to make this meeting a success.

What is desired of you is, that you call a church or neighborhood meeting at once, and see to having one or more delegates elected to attend the State meeting, and a way provided for them to attend it. If there is not sufficient interest in your community to warrant you in calling a meeting, then come yourself, if at all practicable.

Besides this, in order to successfully prosecute its work, the State Association

NEEDS FUNDS.

Can you not secure a small amount and send to Peter Rich, Westfield, Hamilton county, Ind? Send twenty-five cents, fifty cents, or one or more dollars, and get as many more to contribute as you can. Consider this an appeal to yourself and attend to it immediately, lest it be neglected or forgotten. In all probability, the meeting will be at Xenia, Miamia Co., about the 1st of October. Let us work, brethren, and look to God for a blessed time.

Yours sincerely,
JOHN T. KIGGINS,
State Agent.

Reform News.

—The General Agent returned to Chicago last week after an absence of between three and four months. He returned this week to Indiana and Ohio to fill appointments, one of them being at Silver Lake, Ind.

—Brethren Barlow and Kiggins speak again this week. Be sure to read their letters. Elder Barlow's communication came so near to the time of closing our colums that it is crowded from this page of news to the editorial pages.

—Philo Elzea has originated a new feature to accompany his lectures—a series of paintings representeng the Masonic initiation. He begins a serics of meetings at two or three points in DuPage county in this State.

A Trip over the Prairies of the "Great West."—Our Reform Progressing in a Goodly Land.

ALVA, Kansas, July 25, 1874.

In these days of steam and lightning one can scarcely realize the vastness of the territory through which he passes in a few hours, much less have any correct conceptions of its various resources. Stopping occasionly, taking a view of different localities, measuring, mentally, the extent of the resources of each, and comparing the whole with the probable character of what has been passed over so rapidly, assists greatly in gaining an approxmiately correct knowledge of this great country of ours. I reached Morning Sun in Louisa Co., Iowa, on the 5th of June where arrangements had been made for me to speak. I found Bro. S. Y. Orr alive to the interests of the cause, and full of faith in the ultimate triumph of truth. He is doing good work for the *Cynosure*. (Reader, what are you doing in this direction?) I spoke twice here, on Saturday and Monday evenings.

Early on Tuesday morning I received a telegram from Brother Woodring, of Waverly, the county seat of Bremer Co., in the north-east part of the State, requesting me to visit that place, which I did, arriving there on Wednesday afternoon. Arrangements for lectures were made at once, and as Thursday was "circus day" an excellent opportunity was presented, (and right well improved), to publish the meetings. Bro. P. Woodring has given you a report of the meetings, and it only remains for me to say, that I have seldom labored for a more liberal and earnest people than the Anti-masons of Waverly and vicinity; nor have I ever addressed more attentive audiences through a series of meetings than here. True, the Masons attempted a game of "bluff," on the first evening as I entered the hall, by starting a mock applause, stamping and clapping vigorously as if bringing some poor blind candidate to light. But it was soon made to rebound upon them with double force. All in all, God gave us a gracious victory here. Of the country I will say, that for natural beauty of scenery, fertility of soil, and the advantages common to Christian civilization, it is seldom surpassed.

Taking the train here, I came to Jefferson, the county-seat of Greene Co., situated on the great Chicago and North-western railroad, about one hundred miles east of Council Bluffs. I passed through Waterloo, a very fine, clean little city, on the Cedar river, and Ft. Dodge, a very delapidated old city (in appearance) on the Des Moines. Here I found John and Wesley Hall working like "good fellows"—which they are—to keep the dear people cool; for, be it remembered, it was "circus day" again, and hundreds of people, who, on such a sultry day as this was, could by no means have been prevailed upon to go to meeting or Sunday-school, had come from miles away "to see the show,"—the more pious ones having come expressly "to see the animals." Well, these brethren were engaged in allaying the thirst and fever of the dusty, sweating multitude who crowded their lemonade and ice cream rooms. Bro. Wesley Hall has reported our meetings here, which certainly were a success. But one thing remains for me to say to the

FRIENDS IN IOWA.

You doubtless read, with joy, of the public renunciation of Rev. S. Ranks, of the M. E. church at Jefferson. Bro. Ranks is a man of more than ordinary mind, of good education and nearly thirty years experience in the ministry of the Methodist church, and of sixteen years experience as a Master Mason. Add to this that he is a good speaker, and has thoroughly examined the rudimentary teaching of Masonry as compared with the Gospel, and you will find in him a valuable acquisition to the working force of Anti-masonry in Iowa. If you desire lectures write to Rev. S. Ranks, Jefferson, Greene Co., Iowa, and secure the services of this brother who, as a seceding Mason knows personally what the vile system is.

Having finished my lectures at Jefferson, I next bent my way to Highland, Doniphan county, Kansas, passing through Council Bluffs, Iowa, and St. Joseph, Missouri. The scenery about Council Bluffs is very impressive, though not beautiful. The city lies nestling among the bold bluffs, and stretches out upon the bottom lands of the Missouri river, on the opposite side of which, in full view, lies the metropolis of Nebraska, Omaha.

Highland lies about four miles west of Highland Station, on the Atchison and Nebraska road, and is "beautiful for situation." Brother Alvin Acker resides about four miles south-west of town, and had made arrangements to have me taken out to his place. I found Bro. Acker busily engaged in harvesting his wheat, of which he had about sixty acres, that would yield an average of twenty bushels per acre, or an aggregate of 1,200 bushels. Now this will bring him at least $12,00, less the expense of raising, harvesting and threshing it,—say $200,—leaving him as profits one thousand dollars. Then he has a good corn crop, and hogs and cattle besides. Well, here is the point I wish you to notice: This brother came here from Flat Rock, Ohio, five years ago, and bought a quarter-section of land which, at that time, had never had a furrow turned upon it—"raw prairie"—without a house upon it, and now he has it all in a tillable condition, with a good house upon it, and is making money rapidly. He sold forty acres of land of a doubtful quality in Ohio, and now owns a large farm, pleasantly situated in an exceedingly healthful region of country. *Moral:* "Go thou and do likewise."

"But, say you, how about the drouth? Is not Kansas apt to suffer from drouth?" No more so than many other parts of the country. I was told by many of the "old settlers," who have been in Kansas for many years, that this is the dryest summer they have had since "sixty-one;" and yet I never saw a greater amount of good wheat and oats, in proportion to the amount of land farmed, than I have seen in the different parts of Kansas through which I passed. Corn has been somewhat injured by the drouth, but not so much as it has in northern Indiana. But, pardon this digression and I will "resume the thread of my narrative."

I stayed at the residence of Bro. A. till Sabbath and rested, having circulated handbills publishing a meeting in the Congregational church on Sunday eve. Owing to a dedication meeting in the M. E. church, our audience was not large. I lectured on Monday and Tuesday evenings to respectable audiences, though I had not the liberty to speak I could have desired. Brother Zabriski, a U. B. minister, was with us on Tuesday evening, and proved his loyalty to the principles of the church by aiding in the meeting fearlessly. The meetings were not such as could have been wished for,—so I felt,—but

"Above our broken aims and plans,
God lays with wiser hands than man's
The corner-stone of Liberty."

And then, as now, I felt in my heart what Wordsworth so beautifully expresses, that—

"Nought shall prevail against us, or disturb our cheerful faith, that *all* which we behold is *full of blessings*."

On Wednesday I rested again at Bro. Ackers, where I was made to feel at home, by himself and his kind family, and on Thursday morning before starting Bro. A— gave me *twenty dollars*, for my poor services, of which I felt unworthy, but thanked the Lord and Bro. Acker for it, as I needed it very much. I have been very much pained at the contrast between the liberality of this brother (and a few others like him) and the manifest stinginess of many others. I have in my mind several Anti-masons who are possessed of vastly more means than this brother who have joined in sending for a lecturer, to spend his time away from his family, and his money on the railroads, and then sending him away without even paying his expenses. I know of one instance in which a lecturer (and one of the ablest in the field, too), paid out eight dollars to get to and from a wealthy church to speak in defense of its principles, and all he received in return was a "nickle!" One of the wealthy members of this church approaching him after a meeting said: "Well, friend S—, I believe I have a "five-striker, for thee." Others who are able, often give fifty cents, or one dollar, thinking they are doing pretty well. They forget that the lecture has given his time, and sacrificed the society of family and friends, being absent from home the greater part of his time, to advance a cause in which he is no more interested than they should be,—a common cause. Sometimes when I am pressed for funds, and my family are living on "half rations," I think such detestable stinginess is as bad as Freemasonry itself, and have half a mind to announce myself ready to lecture on

"COVETOUSNESS, WHICH IS IDOLATRY;

but then, I fear my audiences would be small. Well, I am glad there are a great many who are more liberal; but, like the lecturers, they are burdened by reason of those who do little or nothing. I will give you the remainder of my story next week.

Yours for the war,
JOHN T. KIGGINS,

The Reform in Adams and York Counties, Pa.

YORK SPRINGS, Pa.

The work of reform in this community is progressing finely. We have old and tried anti-secrecy men here, but it is now only about one year since the opposition assumed any form of activity, and I feel perfectly safe in saying that in this time a good work has already been accomplished. I know of a num- of young men who would to-day be entangled in the web of secrecy if it had not been for our persistent opposition, which not only kept men out of the lodge but also influenced some who had joined to forsake and renounce the "unfruitful works of darkness." Who would not feel like giving thanks to God for such success? Before Bro. Bish-

op's lectures the cry was, "You will be ruined—reputation—business—and all"–but the effect was just the reverse. Since the subject is being agitated we find that the majority of the people are with us in sentiment, and notwithstanding the apparent strength of secrecy, it is a common thing here to meet with seceding Odd-fellows. The congregations of Wickey and Weidler are not diminishing, as predicted by some, but are on the increase, and their circuits are more prosperous than they have been for many years, hence it is very plain that no minister looses anything by boldly opposing an evil. A few days ago Bro. Wickey, at one of his appointments, preached a sermon from the text, "My son, if sinners entice thee, consent thou not;" in which he dealt some telling blows on secretism.

In less than six months we have secured about fifteen *Cynosure* subscribers, and the list is not yet complete, and I trust it never will be, at least so long as any lodge is in existence. In the language of Bro. Anthony, I would say "It is God's cause; it will, it must succeed." I trust every *Cynosure* reader will profit by his noteworthy letter, containing so much undeniable truth, found on the sixteenth page in *Cynosure* of August 6th. He is a noble worker in the cause, with a high standing Christian character, and added not a little to our encouragement in this community, where he is well known.

I would like to give a more definite account of the work here, but dare not trespass on too much space now; but if spared, at some future time, I will, for the encouragement of other communities, try and give some of our experience in commencing and continuing the opposition. The Lord has most graciously been with us. Dear friends, let us never say fail so long as the Lord is on our side. H. T. Slaughenhaupt.

[continued on 9th page.]

Correspondence.

Letter from C. W. Greene.

Indianapolis, Aug. 10, 1874.

Editor Christian Cynosure:

I notice by the correspondence in a number of your paper that T. R. Allen, the Grand Master of the Missouri Grangers, is still making capital of a most outrageous falsehood in representing me as a defeated candidate for the secretaryship of the Tennessee Grange. As I have frequently stated, I was solicited by Gen. Vaughn, Master of Mississippi State Grange, to become such a candidate, and in conversation with Mr. Allen soon afterward, I so stated to him. His perfidious interference which he so unblushingly acknowledges was altogether unnecessary. My conversation with him was while en route to Indianapolis, where I discovered the true character of the chief officers of this "great moral humbug." My pronounced antagonism immediately thereafter is a sufficient answer to his utterly false charges.

But really my shafts must have touched a tender spot that he should be irritated to such constant and violent denunciation of one who has said but little in opposition to his much-loved order. Is it not evident that he recognizes the weakness of his position? and is it not just as evident that an organization which must bolster itself up by concerted onslaught upon an individual who has only ventured to openly criticise some of its objectionable features is a very rotten affair? The truth of my assertions and of my conclusions is being affirmed every day. While the grange leaders are learning caution and are hiding their schemes more carefully, there are still gaps enough through which is discovered the cloven foot.

A few days since we had a grand grange picnic at our exposition grounds. It was amusing to note the grace and apparent pride with which they paraded their "regalias." It certainly does seem surprising that men and women possessing one grain of God-given sense should so forget that they are citizens of a civilized country; and that they are supposed to stand higher in the scale of manhood than the aborignes whose tastes for flashy ornament they so closely imitate. Do these gewgaws contribute to that higher education which they talk so much about? It would rather seem to me as good evidence that they are lowering the standard of their own mental qualification in thus sacrificing sense to show, and in the public acknowledgement of their subordination to human masters.

But it is not likely that they will ever be taught except by their own folly and this may take time. The final result may easily be predicted without any special gift of prophecy.

Chas. W. Greene.

Masonic Outrage Committed in the State of Wisconsin.

It was in the year 1872 that a thrifty merchant died who willed all his property to his wife, including his store, goods and debts due him. The widow, inexperienced in mercantile business and books, employed a sober looking member of a low lodge of Freemasons in the village where said store and property were situated, who collected her store debts, sold her goods and received and paid out her money at will —the unfortunate woman trusting him with an unlimited confidence. An opportunity now arrived, which seldom happens in a lifetime, to swindle and make one's self rich. The clerk could not resist the temptation. He kept the books containing all accounts and balances on both sides.

At intervals the unsuspecting widow would go into the store and ask the said clerk in regard to some collections, payments, etc.; but he was ill-humored on all such occasions, and soon became angry whenever she endeavored to enquire of anything concerning her business. He did not want her to look into the matter. His conduct would have been a warning to a shrewd business man; but the thoughtless widow allowed this manner of proceeding to go on.

A year or more passed away, during which time the astonished widow was kept at a distance by the uncivil conduct of her dear clerk, who, when she appeared, would frown upon her, or, if he answered, would say, "Here are the figures"—which he represented as law and gospel—she then not knowing that figures could be manipulated to establish or cover an infamous fraud. Besides said clerk would frequently insinuate that she was a fool, and ask the question, "What do you know about book-keeping?"

When the general business of the widow's property was finished, her sacred clerk made up the accounts between them, and served them upon the luckless widow, who suddenly discovered that she had lost much of her money and goods—the whole amount of his business and claims were only balanced by hers and called even! But it so happens in the practice of villainy when no exposing evidence seems to be near, that the first cautious, trembling fear will, by lapse of time, relax its criminal vigilance and expose the knavery it meant to conceal; and the more so in this case, as the widow in question was not capable of perceiving the absurdity of the accounts and figures. At this point in the affair the disappointed and betrayed widow informed her awe-struck clerk that she should have some knowledge of this matter if money would buy it. The clerk turned pale, and, apprehending that the books would go into other hands, soon returned with a new account of moneys which he had collected and retained, but had ingeniously fabricated little items of money which he claimed he had paid over to her to balance them—determined to keep the money at any hazard.

The widow felt sad and grieved at this outrage. She put her accounts and papers in the hands of an able lawyer for examination; and also the accounts which the clerk had presented. The clerk had exposed himself! Rents, which were due to the widow from the clerk, that he had paid to her, were set down as a debt against her and then subtracted from other funds which he owed her; much money which had been advanced to the clerk to pay debts due from the estate, was set down as debts against her without credit, and again subtracted from funds which he had collected for her back into his own pocket; thus compelling her to pay these debts twice over.

Besides these methods of fraud the said clerk, on proposing to buy, with a partner, a portion of this widow's goods, made, secretly and without authority, a second invoice to cover goods which he had not bought, amounting to several hundred dollars—the whole visible fraud being about $600. Lawyers who looked at it pronounced it an outrage which the said clerk would not allow to go into court.

A suit was commenced by the widow (not a Mason's widow!) to recover her rights. At this moment the said clerk suspecting that a large judgment would be obtained against him, sold out his store and everything tangible upon which an execution might levy. A low lodge of Freemasons existed in the village, whose charter for unmasonic conduct, should long ago have been withdrawn by the Grand Lodge of the State of Wisconsin. But the clerk's reputation, as well as his purse, was at stake. Masonry was on the *qui vive.* They could not be hired to look at the clerk's accounts. He was right any way; and he must be protected. Masons offered him money to carry on his suit, and spread their noisy influence and calumny against the widow. If the clerk had got her money, she was not a Mason's widow! From every Mason's mouth came a storm of obloquy and censure. Women were sent to her to coax or frighten her to withdraw her suit. The attorney of the besieged widow lived some distance off, and could not be readily consulted. Crafty Masons were sent to inform her that lawsuits were doubtful and hazardous things; and if she should be beaten it would cost her $1,000; that the defendant was going to swear so and so, and then she must be defeated. She withstood for a while this perpetual harassment. But her spirit was breaking down. At last a Masonic widower, with glittering square and compass on his breast, was engaged, who, with soft, cooing voice and expected friendship, succeeded in persuading the embezzled widow to drop her suit. Then Masonry triumphed in iniquity, and the heartless scoundrel with the widow's money passed on with his vile spirit, uncondemned by a court of justice.

Eusebius.

Letter from a Non-affiliating Mason and Reply.

Saint Louis, Mich., 1874.

Dear Bro. Faurot:—Your card dated 24th inst. and the *Cynosure* came last evening. I am in sympathy with the object of the *Cynosure*, but feel that it is entirely vain to battle with such odds against us. I have seen the evil influences of secret societies for many years, and, until 1854, I kept aloof from them and in sympathy with Uncle John Hutchings, who was a staunch Methodist, but would not attend Methodist meetings for whole years on the "circuit" in which he lived, when both the ministers sent on that circuit were Masons; and only on alternate appointments when one was a Mason. I remember, too, the excitement about Morgan's murder, and how Uncle John rejoiced at the success of the Anti-masons whom he led in that section. He died soon after that in the belief that Masonry was dead.

In 1854 I joined a secret society, and have joined several since, and learned that the secret gave increased power to efforts for good,— as witness the success in former years of the Sons of Temperance, etc.

In 1870 I took the first degree in Masonry with the purpose to learn what Masonry was. I learned then that I could not do any good in the order except, perhaps, to myself. I wished to carry out my pet scheme of controling caucuses, believing that at least seventy-five per cent. of real choice at every election was at the caucus. For after that it was at most but a "Hopkin's choice." I wished that men should be nominated possessing

[continued on 12th page.]

OUR MAIL.

L. Landon, of Kennebec, Russell Co., Kansas, writes of the terrible grasshopper plague:

"I wish I could send more but I cannot, as a large portion of our State has been visited with drouth since June 10th, and all crops are ruined except wheat and oats; the latter is very poor. Last of all the grasshoppers came upon us in such numbers as to destroy every living thing. Not a vegetable in all the land of any kind, nor a bushel of corn in fifty miles square. The citizens must have help, leave the country, or starve. Great excitement prevails about what they are to live on in future. I have never seen such destitution in my life as prevails at this time. Measures are being taken to provide for the suffering. I wish my name continued as a life subscriber to the *Cynosure* and the pay will be forth-coming in some way, I have not a doubt. There are few advocates for the cause here. Light only is wanted and the work would go on."

Jacob Heaton, Salem, Ohio, writes:

"However tight money matters may get in the future, they will never be so tight but the engine against secret corruption must be kept running. Now that slavery is dead, Masonry is the next most deadly foe to civil and religious liberty. The *Cynosure* must be sustained."

Rev. A. Springstein, Bay City, Mich., writes:

"I would not be without the *Cynosure*. I wish that such papers were taken by all our people. May God bless you."

O. C. Stoughton, Maquoketa, Iowa, says:

"One subscriber in two years! I am encouraged; thank the Lord! This is a fearful dark corner, but I believe day light begins to dawn. Let us have the State lecturer by all means. We must have "light" here. Pray for us. Let this work be done in the name of the Lord. I hope to send you more subscribers soon.

Let us remember this brother's request and try to catch his patient, hopeful spirit.

John Collins, Carryall, O., writes:

"I want you to continue sending the paper, and, the Lord willing, I will send my own subscription and as many more as I can get before the month is out, for I want to see your publications circulated and read in this county, for I believe you advocate that which God approves. Our town of Antwerp is full of Masons and Odd-fellows, and the grangers here lately organized a lodge in this township. I hope to see the day when these secret clans shall be broken up, for I believe the devil is the founder of them all."

According to this brother's faith the Lord helped him. Before his letter was mailed money came in which he sent on.

Bro. A. Mayn who sends the following will see the reply to his valuable suggestion in another part of this paper:

"I would suggest that you publish the names and renunciations and post-offices of as many seceding Masons as possible. Masons tell us we know nothing of the institution, and we can point to none that have been Masons. Now let the list of seceders be published and extended until their influence shall be felt. We should work to get at least one seceder in every neighborhood who would be a living witness for the truth. I rejoice at the success of the cause, and at your prosperity, dear *Cynosure*, and have no fear of the issue if we only depend upon God."

J. S. Yankey, Fayetteville, Pa., writes:

"In June I sent you with my name thirteen three months' subscribers. I will see them and try to have them all renewed, and perhaps can get some new ones. I feel deeply interested in the cause, for it is the cause of Christ."

Thank the brother for his efforts.

T. J. Gordon, Osterville, Mo., writes:

"Times are hard, but I don't see how I can get along without the paper."

D. Crawford, of Crestline, O., writes thus about lectures:

"We cannot do much here unless you could send a lecturer to wake up the people. Could you not send us one once in a while. Send them to me and it shall not cost them anything, no difference how long they may stay in Crestline. As they pass through Crestline have them to stop."

The *Cynosure* does not send out lecturers although very closely connected with them. The direct and proper way to secure a single lecture or a course is to write either to Bro. J. P. Stoddard at this office, or to the State agent where there is one. Circumstances may make it more convenient to secure some other person. A list is published in every number of this paper of those who lecture more or less. There are also many pastors scattered through the country who are informed on the questions of this reform and can present it ably. Crestline will no doubt be visited by Bro. Stoddard or Caldwell who will gladly avail themselves of the generous offer of the brother.

Silas Y. Gillan, Lilly, Ill., writes:

"Do not stop the paper on any account without notifying me. I read it with great interest and then give it to others. The book I got from you last winter (Bernard's Light on Masonry) has been in almost constant use ever since I got it. As soon as one reads it another has spoken for the loan of it. My best wishes are for the success of the *Cynosure* and the principles which it advocates."

C. G. Cole, Lyons, Iowa, writes:

"My time is too much taken up to allow me to get subscribers, but I have on hand about twenty copies of Morgan's Exposc which I will distribute. And I am intending to get a copy of Odd-fellowship Illustrated and loan it to a young man who said to me the other day, 'I am going to join the Odd-fellows as soon as I am of age.' Perhaps it will enlighten him somewhat, and, I hope, keep him from their clutches."

That is the right way. Interest a young man in the truth, and he will not care, unless of a villainous nature, to connect himself with the lodge.

Elder Faurot, of Newville, Ind., writes:

"I am more and more pleased with the *Cynosure*, and do not feel willing to spare the space from its great work for "Hints on Home and Health', farming, or any other pieces on subjects found in any paper that will not '*print, engrave, mark*,' etc., anything on secrecy. From my relation to and esteem for Elder W. F. Black, of Indianapolis, I feel more than mortified that he should have so stultified himself before the world and lodge too. I hope he is 'far too candid' to make a first-class (or any other) Mason. I equally regret the spirit with which 'R.' styles his church —'a Campbellite church.' This is an insult to a large and respectable body of Christians, the great majority of whose ministers are not only no secretists, but opposed to secret societies. I don't believe Mr. B. 'knew all about Masonry before he joined,' or that he now knows, and it would only add to my mortification to know that with such knowledge he would take such a step. Yours truly,

R. FAUROT."

Our correspondent "R." is very careful of his data and his statement, painful to every Christian, we think reliable. He is also a man who would not willingly give offense, much less in the use of a single word. We can safely say for him that he would have been more guarded had he thought the name objectionable. The term "Campbellites" is very commonly used in connection with the Disciple church and is not considered reproachful outside its pale. An experience of several years shows that the departments that give variety to the *Cynosure* increase its value, and help carry its principles into many families otherwise ignorant on secrecy. Bro. F. of course finds much matter, such as he refers to, in the journals he is able to take. Many families are not so priveleged. We endeavor to make these departments as interesting to all as they are to us. A young lady, a graduate of a medical college of this city, and of large and successful experience as a nurse, frequently contributes to the "Home and Health Hints" such information as may be priceless in some families.

Forty Years Ago.

History of Freemasonry.

The early history of Freemasonry, like that of Rome, is involved in obscurity. The conquerors of the world were not satisfied with the plain truth of their national origin. They taught that the "Eternal City" was founded and first ruled by the son of Mars, whose name was Romulus; who was taken to the gods in a tempest of lightning, and became QUIRINUS, the patron saint of the city, and one of the chief gods of Rome. This was lofty and sonorous, and unexceptionable, had it been true.

Our modern power, which seeks, with Rome ambition, to lord it over the whole habitable earth, also styles itself *eternal*, as did Rome; deduces its origin from heaven; claims the wisest man for lawgiver; and some mighty thing in the nature of the philosopher's stone for its secret—all which is equally credible and as well attested as that Romulus was nursed by a wolf, or Jupiter was a god that could save. And the Masonic fables are told to cover the meanness of Freemasonry's origin; for she, too, sprung from a confederacy of lawless plunderers: and it mortifies the pride of the high priest, it tops the vanity of the grand masters, and makes the puissant sovereigns of Freemasonry to tremble for the security of their thrones, to be told that their boasted order, sprung from the mire of the Rosicrucians, and spread abroad over the face of the earth upon the licentious cupidity of its speculative fathers; that it originated within the 18th century, among men capable of the most atrocious falsehoods, and base enough to sell their reputation for money, and to barter a good conscience for the delusion of a lodge room; men who sold Masonic charters for an appearance of mystery, but of a truth for gold.

Stone Masons, in common with ninety-one other crafts and trades in the city of London, have been in the habit for centuries, of meeting in club, for the purpose of improvement in the elements of their business and craft. Each craft has its public hall, its admission fee, its coat of arms, and its charity fund. The companies are given by name in the order of their rank, in Ree's Encyclopedia, *Art. Company;* and out of only eighteen whose form of government is particularly mentioned, sixteen are governed by a Master, two Wardens, and a various number of other assistants. So Freemason's lodges are governed; and the titles, Worshipful, and Most Worshipful, now peculiar to Masonic officers, were common to gentlemen of the 16th and 17th centuries, as Esquire and Honorable and common at the present day.

The Lord Mayor of London, at his election usually makes himself free; *i. e.* becomes a member of one of the twelve principle societies, if he were not a member of one of them before: "for these twelve," says the Cyclopedia, "are not only the oldest, but the richest; many of them having had the honor of kings and princes to be their members, and the apartments of their halls being fit to entertain a monarch." But Masons are not among the first twelve: their rank is 31, hall in Basing Hall-street, charter Charles 2d, 1677. Some of these societies meet by prescriptive right, the oldest charter is that of the Parish Clerks, A. D. 1233, Henry 3d,; the Bakers, A. D. 1307. Edward 5d. Six were chartered in the 14th century, 40, (and among them the Stone Masons,) in the 17th century, and some in the 18th century.

Handicraft Masonry, is an ancient *trade*, and has ever received the fostering attention of distinguished princes, Both in France and in Scotland, the craft were allowed a peculiar jurisdiction over all disputes growing out of the exercise of their trade. (Lawrie's History of Masonry, y. 110, and p. 297.) This was granted in France, A. D. 1645; and in Scotland, nearly two hundred years earlier, to real builders. —*Anti-masonic Review*, 1829.

[TO BE CONTINUED.]

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11. Beginning of the Gospel.
"	12.	i. 16-27. The Authority of Jesus.
"	19.	i. 45-48. The Leper Healed.
"	26.	ii. 14-17. The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5. Jesus and Sabbath
"	9.	iv. 35-41. Power over Nature.
"	16.	v. 1-15. Power over Demons.
"	23.	v. 14-24. Power over Disease.
"	30.	v. 22-23, 35-43. Power over Death.
Sept.	6.	vi. 20-23. Martyrdom of the Baptist.
"	13.	vi. 34-44. Five Thousand Fed.
"	20.	vii. 24-30. The Phœnician Mother.
"	27.	Review.

LESSON XXXVI.—SEPT. 6, 1874.—MARTYRDOM OF THE BAPTIST.

SCRIPTURE LESSON.—MARK vi. 20-29. Commit verse 20.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains and *chief* estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with them, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceedingly sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

LEADING TEXT.—Be thou faithful unto death, and I will give thee a crown of life.—REV. ii. 10.

CENTRAL THOUGHT.—The world is not worthy of saints.

BIBLE READINGS.—(1) Matt. xiv. 1-14; (2) Ezek. xxxiii. 23-33; (3) Luke vii. 19-30; (4) Esth. v. 1-8; (5) Isa. viii. 9-22; (6) Matt. xi. 2-15; (7) Mark vi. 20-29.

INTRODUCTION.—No more man has higher honor in the Scripture than the Baptist. Devout, of a priestly family, his birth, name and work announced by an angel; he was a Nazarite, bold as Elijah, dressed like the old prophets, plain and timely as a preacher, crowds listened, he pointed to the coming Messiah. His fidelity as a preacher led to his death. Look at the actors in this tragedy.

ANALYSIS.—*I. A thoughtless girl.* Salome, grand-daughter of Herod the Great, brought up in Rome; bad school for a nominally Jewish girl; danced before the king; gets a bad promise from him. *II. A wicked woman.* Herodias, mother of Salome and niece and sister-in-law to Herod, with whom she now lived; hated John for his reproof of Herod and herself for sin, advised her daughter to request John's head. *III. A criminal king*, feared John, was very sorry for his rash promise, but orders John beheaded, and his head given to the girl for her mother.

LESSONS.—(1) Fidelity like John's, may cost one's life. (2) Conscience will feel the truth, even though the man is bent on sin. (3) The need of a judgment-day to redress the balances of this life.

TOPICS FOR STUDY.—The name—birth—parentage—dress—character—work of the Baptist—his fidelity to the king—Herod's sin—how John probably imprisoned—effect of his preaching on the king—his bitter enemy—how he was protected—occasion of his death—the influence on the king—by whom—her relationship to him—his promise—how confirmed—the princess' counsellor—the demand—its effect on Herod—his compliance—why—the execution—the presentation, and the lesson to us.—*Am. S. S. Union Lessons.*

Teachers should not forget in connection with this lesson to point out the nature of Herod's oath. It was false, wicked and every consideration, except that of false pride, would have led him to dishonor it.

Where are the Large Boys?

Why so few grown-up boys in the schools? Is it their fault entirely that they are not there in larger numbers? Let it be remembered that heretofore the notion has been allowed to prevail that the Sunday-school is for young people only—and how long do boys consider themselves young? Only so long as society permits them. If they could run their free course there would be something of ingenuous boyhood in them to the end of their days. Bishop Hobart, we notice, has recently made an admirable and timely address on this subject, coming to the defense of boy-character and showing how it is snubbed before its time; and just in this connection a few of his words have their point. "You all know," he says, "for you ought to know, what the feeling is that brings the blood to a boy's cheek when he is suddenly made the object of attention. He enters a room full of company, and is conscious of that feeling. He is called by name, and is aware that his tell-tale face proclaims it. He ascends a platform, perhaps, of some public exhibition, and actually grows hot in the focus of so many eyes. What does all this show? Simply his sense of modesty; and I may add a phrase which people often use when they observe such tokens—'Very becoming to his years'—though there is an implication in it that will keep me from using it myself. It touches the very point where too many young persons make a mistake. Very becoming a boy's years, but—here is the implication—*very unbecoming a man.*" The force of this will not be questioned, and it explains in a measure the first query of this paragraph. There is no use of hiding the fact that many boys think the Sunday-school not an institution for men, and men they are encouraged to become too soon. Two common ideas are accordingly to be fought against—one, that the school is for children only, and the other, that boys become men before they cease to be boys.—*Christian Union.*

It is related that when Thorwaldsen returned to his native land with those wonderful marbles which have made his name immortal, chiseled with patient toil and glowing aspiration during his studies in Italy, the servants who opened them scattered upon the ground the straw in which they were packed. The next summer, flowers from the garden of Rome were blossoming in the streets of Copenhagen from the seeds thus accidentally planted. The genius that wrought grandly in marble had unconsciously planted beauty by the wayside. Sabbath-school teacher, what think you? Do weeds or rare flowers blossom from accidental sowing?

The estimated results of the half-century's work of the American Sunday School Union, so far as figures can measure them, is given as follows: Schools organized, 61,000; teachers, 404,000; scholars, 2,650,000. But such figures are no more than mere hints of the good actually done.

Home and Health Hints.

Keeping Eggs.

The *Farmer's Advocate*, London, Ontario, offered a prize for the best method of keeping eggs over winter. This reciept took the prize:

"Whatever excludes the air prevents the decay of the egg. What I have found to be the most successful method of doing so is to place a small quantity of salt butter in the palm of the left hand and turn the egg round in it, so that every pore of the shell is closed; then dry a sufficient quantity of bran in an oven (be sure you have the bran well dried, or it will rust). Then pack them with the small ends down, a layer of bran and another of eggs, until your box is full; then place in a cool, dry place. If done when new laid, they will retain the sweet milk and curd of a new laid egg for at least eight or ten months. Any oil will do, but salt butter never becomes rancid, and a very small quantity of butter will do a very large quantity of eggs. To insure freshness, I rub them when gathered in from the nests; then pack them when there is a sufficient quantity."

A similar receipt is given in the following:

Eggs can best be preserved by a coating of drying oil, such as linseed or cotton-seed oil. Eggs have been kept perfectly well preserved for six months by being smeared with either of these oils by the fingers in such a way as to give a perfect coating, and being then packed upon their ends in bran. During that period the loss of weight was trifling, and the flavor was equal to that of fresh eggs. Whether or not this process could be econonically used in keeping eggs for market, is a question to be decided by experiment, but that it may be used in a small way for family purposes is very well decided. The usual method practiced by dealers is to pack the eggs in barrels or vats of brick-work in the milk of lime, which is a thin sort of whitewash. They acquire, however, under this process, a peculiar flavor, which depreciates their value to some extent in the market, but that is unavoidable. It is necessary, in whatever way they are packed, that they should be kept in a cool, dry place.—*S. H., Stroudsburg, Penn.*

HOME-MADE VINEGAR.—To one pint of strained honey add two gallons of soft water. Let it stand in a moderately warm place. In three weeks it will be excellent vinegar. 2. Boil a pint of corn till it is a little soft; put it into a jar; add a pint of molasses and four quarts of water; mix well together, and set near the stove. In two days it will be good beer; in two or three weeks it will be first rate vinegar. The same corn will do for several months. When the vinegar is made, pour it off and add molasses and water to the corn.

HOW TO TAKE A PILL.—Place it under the tip of the tonge and take a drink of water. The biggest bolus will go down almost without your knowing it. The taste left in the mouth after taking such bitter medicines as quinine, aloes, nux-vomica, etc., is instantly neutralized by chewing a piece of liquorice root.

To remove mildew, make a weak solution of chloride of lime water—about a heaping teaspoonful to a quart of water—strain it carefully, and dip the spot or the garment into it, and if the mildew does not disappear immediately, lay it in the sun for a few minutes, or dip it again into the lime-water. The work is effectually and speedily done, and the chloride of lime neither rots the cloth nor removes delicate colors, when sufficiently diluted, and the article rinsed afterward in clear water.

Home-made Soda-Water.

A pleasant summer drink, equal to soda-water, can be made in any farmer's house in two minutes with the following ingredients: White sugar, 2½ or three teaspoonfuls; tartaric acid, ½ teaspoonful; water, half tumbler, stir the sugar and acid until it is dissolved, then add half teaspoonful bi-carbonate of soda (common baking soda), stir this well, and when it affervesce drink it off. No pleasanter or more refreshing drink can be enjoyed on a hot summer day, and there is not a particle of intoxicating matter about it.

The effervescence is caused by the chemical union of the soda and tartaric acid. The latter also imparts a slightly sour taste. If too much is used it will cause too much sourness, and the quantity must be reduced. The exact amount of sugar to be used will depend on the person's taste. What is wanted is an effervescent drink, and for this the soda and acid are indespensable, white sugar and flavoring essences can be added to suit the taste.

There are various receipts for making syrups from which this pleasant drink is produced, but, except where wanted in considerable quantities on some special occasion, a syrup is unnecessary. It is made by dissolving sugar in water, adding tartaric acid until a little tartness appears, and the flavoring with some essence, wintergreen, lemon, strawberry &c. &c. When brought out for use water must be added, and then the soda. On the whole, when required only occasionally, the receipt in the first paragraph above answers every purpose—and an excellent purpose too. SIGMA.

Farm and Garden.

The Farmer's Diet.

Some writers for the so-called "agricultural papers" are making a sort of crusade against certain articles of diet common to farmers' tables. Pork is condemned by one writer; pies and cakes by another; buckwheat cakes by a third; and still another anathematizes chickens as unfit for human food. The frying pan comes in for a large share of criticism—or abuse it might as well be called, because there is no harm in frying meat if the work is well done.

These onslaughts on farmers because their diet does not conform to the tastes or habits of writers who, in most cases, never did a day's work at farming, are in the main silly. If they can eat only what press writers say is good for them they will certainly starve, because there is hardly a single article of food which somebody does not condemn. While one man says they must quit salt pork and patronize fresh beef or mutton or more poultry and eggs, the grahamites shout out that he must abjure all meats! Wheat bread, they say, too, is unhealthy and body-killing. Only bran bread and vegetables are fit for the human stomach. And as to vegetables, there is not much chance for agreement as to their merits. Potatoes are abjured by one set of writers, cucumbers, green beans and green corn by another; and so on through the whole list. Fruits are pretty much in the same category.

What then shall the farmer eat? If he wants my advice, it is to eat what he knows agrees with him. Another man cannot judge for him in this respect. If pork in moderation suits him, then eat pork. Possibly some other meat might be better as a "stand-by" than salt pork, but the same might be said of many other things pertaining to the farmer's life. He might enjoy better health perhaps in case he worked less. If he lived in a ten thousand dollar house, and rode to town and to church in a thousand dollar carriage instead of a farm wagon, it might prolong his life somewhat. But the trouble is he pursues a vocation the profits from which do not enable him to live exactly as he would like. For the articles he produces and sells he must accept other people's prices, and not those which he knows will secure him a profit. On the whole, farmers are poor. When they get money ahead it is by saving, by rigid economy, by denying themselves and their families many little pleasures and luxuries. The farmer who would "get ahead"—get ahead of an ugly mortgage perhaps—must not live on "butcher's meat." That may do for business men, who, in some way, directly or indirectly, make their living out of him, but he, not being able to set his prices at a profit, and forced to pay profits to all other classes with whom he deals, must live economically. That explains why pork is so common at the farmers' tables. When farmers get their "rights" it will be different.

No man should adopt or continue dietetic habits which he knows are certain to shorten life, but in the midst of so much disagreement of doctors what other guide so safe as your own observations as to what agrees or disagrees with you? If a better rule can be shown, let us have it. SIGMA.

The Christian Cynosure.

Chicago, Thursday, August 27, 1874.

Rev. D. P. Rathbun is expected to be at Albany, Gentry county, Mo., to attend the State Association there. He is notified that, if going or returning, he will turn aside and lecture at Wenona, Illinois, all expenses will be paid from Mendota or La Salle on the C., B. & Q. or Rock Island railroad and back and a trifle over. Write to Peter Howe, Esq., Wenona, Ill.

THE NEED OF SECRETARIES.

The *Interior* has a funny man. He goes like childrens' toys where a string being pulled legs and arms make contortions that are too funny for any use. The string that moves the *Interior's* little joker is a patent McCormick attachment,—that is, "Money makes the man go." This pleasant little jumping-jack has, in the issue of McCormick's paper for August 13th, a joke on secretaries eighteen inches long. Not about secretaries for Presbyterian Boards or Social Science Associations, but about the needs for secretaries in several reform enterprises which are pushed by poor men and neglected by most others. Now we wish to ask what is the need of Anti-masonic secretaries, or rather of Anti-masonic societies, for, of course, if there are societies there must be officers. The answer is a very simple one. When an evil grows strong *in*, as well as *outside* of, the Christian churches, Christians who see the real character of the evil must organize against it—and when they do so they will need a secretary. Thus, when Presbyterian doctors of divinity were whipping female slaves with hand-saws before going to preach, this sort of people who get so merry over secretaries were looking on in silence while "impecunious reformers" were forming societies and holding prayer-meetings to free the oppressed. Again, at the present time, Freemasons are monopolizing the civil offices, trampling upon justice and killing out the Christian church. The *Interior* lately contained an article proving clearly and well that Freemasonry was a religion without Christ. It stated that it was a rival religion. This is true. Now the *Interior* knows that there are Masons in Presbyterian churches, North and South, just as there were slaveholders fifteen years ago, and would be now if it was lawful to hold slaves. What does the *Interior* propose to do about it? Why, its funny man makes a joke on the *Cynosure* and another on Masonic aprons and chicken-tail cockades, and the whole work is finished so far as they propose to accomplish it. Now if a member of the Congregational church should be mean enough to join a Presbyterian church so as to get helped from both, the *Interior* would set up the war-whoop and hunt him out; but when a man joins a church which the *Interior* proves to be a Christless one, and then the Presbyterian church too, the *Interior* is like the little boy whose clothing was damaged by a cyclone, or water-spout, or something, and as nothing to say. As long as our religious papers are conducted in this way, we have need of secretaries for Anti-masonic societies. When they do their duty we may get along without them.

ROB MORRIS AS A CRUSADER.

The illustrious Mason who wrote "We meet upon the level" and several other hymns for Masonic worship, and edited an edition of Webb's Monitor, has long been infatuated with the idea that Masonry must prove its glorious origin in the days of Solomon in accordance with its legends, or somebody would begin to believe the institution a lie. He has undertaken to demonstrate the verity of Masonry by scouring the Holy Land in search of a square and compass. He spent time and money, and when the latter failed, made a strike for Sunday-school pennies, and sent bugs and bottled water in exchange. But, aside from a few grips with a Bedouin, he found only Masonry of the genuine, stone-and-mortar kind. This would not do. He must have Masonry of another sort or the world would shame him, and the Sunday-school fund be spent in vain. He thereupon chiseled in two or three places, where the fraud would not be detected, the emblems of the lodge. This he owned, "on the square," while afterward lecturing in Indiana, and the *Evergreen*, a Masonic journal, took him severely to task for his contemptible lying work. Morris has now entered on a new campaign in the Holy Land, which he evidently aims to restore, not to the Jews, but to the followers of the "widow's son."

The New York *Tribune* of July 1st describes this crusade on Palestine:

"A Masonic expedition to the Holy Land, which will include the principal cities and localities of interest in Europe, Asia, and Africa, will leave this port on Sept. 12. The party will consist of at least fifty Master Masons, under the leadership of Robert Morris, L. L. D., Past Grand Master of Kentucky. The trip will occupy 144 days, and will embrace Egypt, Palestine, Syria, Asia Minor, Greece, Italy, Switzerland, France, England, Scotland, and Ireland. The first part of the expedition leaves New York on Saturday Sept. 12, and will arrive at Liverpool on Sept. 22, proceeding to London the same evening. After occupying two days in examining the objects and places of chief interest in London, the party will start for Paris and stop one day, leaving on the 27th for Turin, Italy, where they will remain until Sept. 29, when they will start for Venice, via Milan, stopping a short time in the latter place. After remaining in Venice all Thursday, Oct. 1, they will leave that city for Trieste, from which city they will sail on Saturday for Greece, a steamer having been secured for the purpose. On the way the party will stop at the Island of Syria, landing on Oct. 8, at Piracus, and will proceed thence to Athens, where they will visit the Grand Lodge of Greece, and inspect the ruins of classic times. On Oct. 13, the party will return to Piracus, and sail to Constantinople, arriving there on Oct. 13, and remaining seven days, in order to visit the twelve lodges of Masons, composed of all nationalities in that city. The party will sail from Constantinople on Oct. 22, arriving at Smyrna on the 24th; then by rail to Ephesus, returning to Smyrna in time to meet in convention with the seven lodges of that place. They will then go to Beyrout, Syria, where they will arrive on Oct. 29. From this point they will begin their tent life, which is to continue thirty days, during which time the party will visit Gebal Tyre, Hiram's Tomb, Baalbee, Damascus, Mount Hermon, the Sea of Galilee, Nazareth, Nablous, Bethel, Jerusalem, Bethlehem, the Dead Sea and River Jordan, Hebron, and Joppa. During this tent life the lodge will be opened whenever opportunity occurs, under the traveling warrant of Royal Solomon Mother Lodge of the city of Jerusalem. While at Damascus and Beyrout the party will be received by the Masons in those places. In Jerusalem it is proposed to lay the corner-stone of the New Masonic Hall, to be erected in that city. On Nov. 28 the expedition will sail from Joppa for the mouth of the Suez Canal, where the party will arrive on Nov. 30, and examine the locality of the supposed crossing of Moses and his people from Egypt and Arabia, and the next day, Dec. 1, they will proceed by rail to Cairo, where they will remain four days for the purpose of visiting the Pyramids, starting for Alexandria on Dec. 5. The party will leave Egypt on Dec. 7, and arrive at Naples on Dec. 11, remaining there five days for the purpose of visiting Pompeii, Vesuvius, and other objects of interest, leaving for Rome on Wednesday, Dec. 16. Six days will be occupied in the 'Eternal City' in the inspection of the various antiquities, after which the party will proceed to Florence and remain there three days. On Christmas Day they will start for Turin; thence for Geneva, where they will remain one day; thence to Berne and Basle, arriving in Paris on Dec. 31, where they will remain six days. On Jan. 7, 1875, they will start for London, remaining until Jan. 12, giving the days to sight-seeing, and the evenings to visiting the numerous Masonic lodges of the city. They will then proceed to York, and Edinburgh, and will, on Jan. 15, visit Glasgow and Cyr. On Jan. 18, they will proceed to Belfast, and the next day to Dublin, sailing from Liverpool on Jan. 20, in order to take the steamship for New York on Jan. 21. Should no unforseen accident occur, the whole party will arrive in this city on Feb. 1, and dissolve the 'Most Traveling Lodge.'"

NO INTERFERENCE IN POLITICS OR RELIGION.

The *Beacon Light*, of Guthrie Center, Iowa, of August 5th, has the following letter, remarkable for its rarity, but not for the nature of the facts it explains. It is a sufficient answer to the hypocritical and universal claim of non-intervention. The letter reads thus:

MR. EDITORS:—By your consent I will for the benefit of such of my friends that have not been made acquainted with the issue that was made by the F. A. M., in the late primaries that came off at the Center, Panora, Casey, Stuart and Guthrie, and a few inland townships, favored by "The Ring," manipulated for the defeat of one, who, under all circumstances, has stood by and defended the truth, irrespective of consequences. That defeat culminated in the rejection of the present recorder as a candidate for re-election. On no other issue, than that he was not sound on Freemasonry. Our Royal Arch Mason declaring that no man had a right to allow his name to be used before the Republican Convention, who advocates such religious sentiments as he, the said subscriber, felt it his duty to defend. Since when have Freemasons set themselves up as our judge as to what our religious sentiment should be, to entitle us to a place in the Republican ranks? I never knew the Republican party to deprive its members of the free exercise of the right of judgment in all such matters, and whenever a church body or organization, though they be the F. A. M., take a stand that is prejudicial to the best interest of society and our country, it becomes us as a champion of right, to arouse the public to look after their best interest and check the progress of this monster usurper. In order, therefore, to give the public the facts, the truth and the whole in the premises, I submit the following: In the summer of 1872, I sent my name to the lodge of Freemasons for membership, which was favorably accepted, and in due season was let into the mysteries of the first degree of Freemasonry, and was ground out an "Apprentice Mason," and, as such, entitled to the tender care of a newly fledged Mason. All things ran lovely, until I informed my brethren in the church, that my Christian training entirely disqualified me from becoming a "good Mason," and that I could and should not support the order, as my religious convictions were such that I could not serve God and Mammon, and that as far as I was concerned, should call the thing square. Notwithstanding all this, after repeatedly refusing to go to the lodge, they would still insist on my going when I thought it entirely out of place. After all these entreaties failed to bring me back to the fraternal fold, they tried at the last resort in a terrible dilemma, to bait as I verily believe, with a bait that would be likely to win—which in large letters read "OFFICE"—which of course was a big bait for a man that had never earned a dollar except by hard work. And the Father of the Brotherhood came smiling around as a Ma on alone can smile, when he has a pretty thing to tell a brother, and most affectionately requested me to run for Recorder of Guthrie county. At the same time assuring me that they would see that I would get the nomination, for which nomination I always gave my brethren in the order credit. But thanks to the people of Guthrie county for my election. After my election, the pressure was brought to bear to bring me into the lodge and have me take the next two degrees. I refused and that was the last of that fraternal love that they so much talk about.

Ever since, I have expressed myself freely as a Christian should on the moral, or rather immoral, side of Masonry, for which I was given to understand that they would spot me at the earliest date, which came off, at the primary on Saturday last, at Guthrie Centre and other favorable places in the county, where the master of the ring dictated. They tell us that Masonry does not interfere with a man's "conscience, his politics or religion." Oh no. When your conscience takes no offense, and your politics builds them up in places of honor like in our own country, and your religion is so broad that Satan himself could not object to it. Yet strange to say, when our primary came off, our Masonic friends forgot to vote for us. All against us with hardly an exception. Yet, these fellows set themselves up as models of morality, attempting to save the world by a system of moral training, which sometimes shows the cloven foot in the lodge room in the form of some member in a state of beastly intoxication. Yet we are told Christ is in in it. When oh when will deity cease to be thus insulted at such sacrifice?

BENJ. LEVAN.

NOTES.

—The editor of the *Cynosure* started for Iowa and Missouri on Saturday last in the interest of Wheaton College. He will probably attend the organizing convention for the State of Missouri to be held at Brashear, Adair county, Wednesday next, September 1st.

—Our readers will be pained to learn of the affliction of Prof. C. A. Blanchard and wife in the loss of an infant son, which passed peacefully to the arms of a waiting Saviour on Saturday last. It was about a month old, and had already become the center of many and great hopes.

—*The Free Methodist*, which was moved to Aurora, Ill., in 1871 by Rev. Lewis Bailey, from New York, has since his death last fall been continued by Mrs. Bailey. The number for last week, however, comes from Sycamore, Ill. D. P. Baker and T. B. Arnold have become the proprietors and have removed the publication office. Both these brethren are preachers in the Free Methodist church, and are recommended to this work by responsible brethren. They propose to associate with them as corresponding editors, several ministers of the church, throughout the country. Brethren J. Traviss and J. M. Y. Smith, have already accepted that position. The *Free Methodist* has steadily grown in value since Joseph Mackey removed it to New York, and the new management look for a continued increase in material worth and in the power of divine grace. May God grant their desires.

—At a Masonic Knight Templar celebration on last Thanksgiving Day at Steubenville, Ohio, one of the orators, O. H. Battin by name, made some statements in relation to the Grand Lodge of that State. That body was organized, he claimed, in Chillicothe, January 4th, 1808, and numbered among its members the following persons, some of whom obtained political celebrity: Louis Cass, Rufus Putnam, Henry Brush, Sam'l Huntington, Jacob Burnet, Dan'l Symms. Elisha Whittlesey, Lincoln Goodale, Thomas Corwin, John M. Goodenow, Chas. R. Sherman, Joshua R. Giddings, Dan'l McCook, and Jesse R. Grant. We should be pleased to receive any reliable information disproving the statement.

Reform News.

[CONTINUED FROM 4TH PAGE.]

From Elder Barlow.

SYRACUSE, N. Y., Aug. 21, 1874.

DEAR K:—It is a long time since the readers of the *Cynosure* have heard of my where-abouts and my do-abouts; but this silence is not the result of inactivity by any means. My work has been more a preparation for work than actual service in the field. I have been corresponding with friends in various directions, and looking for openings where the "fallow ground', might be broken up and the seed cast in, which shall bring forth a plentiful harvest by and by. This work is beginning to tell, and I am already engaged in more active work which will increase with the length of the evenings, and the passing by of the pressing labors of haying and harvest.

During this week I have spoken to good and attentive audiences in Smyrna and Beaver Meadow, both in Chenango county. In the former place, I spent the Sabbath, and preached in the morning for the Baptist pastor, Rev. Mr. Jones. In the evening it was my pleasure to listen to a lecture on the Holy Land, by Rev. Dr. Campbell, of Rochester. The speaker gave us a vivid picture of the land itself and of his experiences while passing through it.

PLEASING THE MASONS.

Among other things, he said he would relate one circumstance which would undoubtedly please the Masons. He thought that some stones of the temple foundation were still to be found there; and that he saw on one of these old stones a well-defined Masonic "square and compass." "But," said the Doctor, "I must tell the whole story. I learned that it was scratched on the face of the rock a short time previous by a boy with a rusty nail!" Query: Was not this one of those marks chiselled on the ancient rocks, by that pink of Masonic Knighthood, Rob Morris? I suspect, yes. How long will our American Sunday-schools permit themselves to be humbugged by this montebank, with his dried grasshoppers, Jordan water, etc?

The friends in Smyrna not expecting me so soon, were not prepared for me, and so I gave but one lecture where I expected to have given three. I expect to visit them again ere long. At Beaver Meadow, good work was done and foundation laid for more. In a few weeks, the people in the rural districts will have more leisure to attend to lectures, and more money to pay for them.

TERRORISM OF THE LODGE.

This is fearful. I see more and more of this as I go about the country. It settles down over the churches like a dark pall, and is rapidly closing the churches against us. Even where there are no Masons in the membership churches are held against us; the trustees and others saying, "Why should we open our house to you and bring down upon our heads the anger of the fraternities?" I endeavored last week to secure a United Presbyterian house of worship for a lecture. One brother said it would injure their church to do so; said their minister was now suffering loss in salary on account of their position against secret societies; said one member had been expelled for joining the Masons, but stood ready to come back when the church would give up its position! Another member was sure it would injure the church to open it for lectures; would rather give five dollars to pay for a hall to lecture in than to open their house; told him I would call on him for that five dollars by and by.

One of these brethren wanted some of my books, which I promised to bring to him, not having my satchel with me. I called on him soon after with Light on Masonry and Broken Seal in my hand. He was in the back part of his store, and in going to him I had to pass a man sitting in a side door smoking. The brother looked up from his writing, and saw me coming, and just as I passed the smoker, he cast a glance over my shoulder at the man and made a warning gesture with his fore finger. When I reached him, I said, "I have brought you those books." Again he raised that fore finger, and shaking it nervously, he leaned forward, and with bated breath, said, "That man is a Mason; I will take that fifty cent book," at the same time pushing toward me fifty cent note with a manner which said "now be off;" which I did as speedily as was consistent with my 225 pounds avoirdupois, and my desire not to be afraid of that terrible Mason who sat there smoking and eyeing the expressive pantomime through which my friend and I had been passing.

How long is this state of things to continue? How long will the U. P. and other Christian churches professing to believe that Freemasonry is an anti-Christ leading men to perdition, continue to shut out from their pulpits those who would warn the people. Let such churches pull down their anti-secret flag, or else rally to its defence. In this condition of things how long will that expelled member have to wait for the flag to come down, and the gates to open for him to enter the church with the Masonic cloak around him? How long will the church of the living God continue to cower in abject fear before these hosts of Baal?

Religious Intelligence.

—The Congregationalists of England have raised a fund of $500,000 for retired pastors, and are now engaged in raising a fund for widows of deceased ministers. It already amounts to over $80,000.

—Rhode Island has twenty-five Congregational churches which report 4,442 members of whom about 400 united last year. A plan of pastoral visitation was carried out last year with considerable success and interest.

—The Concordia (German Lutheran) Theological Seminary of St. Louis, recently graduated fifty students who will immediately enter the work of the ministry. They are opposed to the lodge of whatever name, and their influence in this direction will be felt.

—A great evangelical work has been going on in the Ohio State prison at Columbus. A correspondent of the *Presbyterian* says that 462 out of about 1,000—the average number of prisoners from year to year—have been received into the prison church in in the past three years. Of this number two hundred and forty-six have gone out of the prison by serving out their term, or by pardon from the Governor, and by watching their after-course it has been found that a majority of them have remained faithful to their religious professions. Many, according to the last reports of both chaplain and warden, are living upright, exemplary lives, and it is the testimony of both that no more of these discharged prisoners fall away from the covenant than is ordinary in the Christian church. The chaplain has not been satisfied with being a mere official, but has become the advisor and pastor, and during his service of three or four years the institution has undergone a great change.

—Prof. Blaikie writes of the revivals in Scotland during the past winter, and still continuing under the labors of Moody and Sankey, says: "It is certainly not beyond the mark to say that in point of extent, power, and wide-spreading influence, the religious movement of the last six months is unprecedented in the history of Scotland. We mean that never within the same space of time has so large a harvest been gathered into the Christian garner. . . . . In Glasgow the work has been on a larger scale than in Edinburgh, especially among young men. Such a result as seventy young men in Glasgow and thirty in Edinburgh declaring themselves willing for foreign service in the church of Christ speaks volumes for the movement. The class among whom the work has chiefly gone on are those who have been well brought up—the children of Christian parents, mainly in the middle walks of life. In many cases apt to be counted as conversions the saving impression had probably been made before; but the change from timid discipleship to bold decision, and from unconscious to conscious grace, has been so great that the subjects of it have been disposed to think that only now they have begun to live."

News of the Week.

The City.

A severe storm passed over Chicago last Friday with an abundance of rain. Several buildings were struck and one man killed by lightning. Off the Calumet river the storm assumed the proportions of a water spout.——The Chicago post-office twice burned out, moved last Saturday into commodious quarters in a new hotel building across the street from the new government building of corner-stone notoriety.——It is a significant and notorious fact that the city authorities are doing little or nothing to prevent or put out conflagrations. The new ordinance is not enforced and necessary measures to provide water and engines are not taken. So inefficient a set of aldermen seldom were got together.

Foreign.

Spanish advices dated August 24, report that a ministerial crisis is again existing at Madrid, and that the inhabitants of that city refuse to submit to a fresh conscription. Disturbances are imminent. Sweden has formerly recognized Spain.——The latest estimates in regard to the extent and effects of the famine in India, show that 8,000,000 of the natives are still dependent on charitable relief. Further distress is threatened in Tirhoot where the weather has been excessively dry. Unless rain falls soon the harvest will prove a failure.——The Carlists have met with recent successes in the capture of the city of Leo de Urgel, and of a citadel with its entire garrison.——There is prospects of war between Brazil and the Argentine Republic. A Brazilian ironclad bombarded the town of Alvear because of alleged ill-treatment of her officers by the town authorities.——Pere Hyacinthe has resigned his pastorate at Geneva, Switzerland. He states in a published letter that he is warmly attached to the Catholic church, whose reform, not its everthrow, he greatly desired. But the liberal Catholicism of Geneva is neither liberal in politics or religion.

Country.

The Freeman's *Journal* (Catholic) recently published the story that the Prussian government some time since had negotiated with Spain for the island of Porto Rico and that the opposition of the Spanish minister at Washington occasioned his removal. The story is wholly denied by Secretary Fish and the Spanish authorities.——The people of Ohio have rejected the new Constitution proposed for that State by a heavy vote. The convention which prepared it was presided over by Chief Justice Waite until his present appointment and continued its sittings nearly a year. The result was a document of forbidding length. The unofficial returns in 33 counties give 50,000 majority against its adoption.——Proprietors of Pennsylvania coal mines have agreed to stop work for a week or so in order to advance the price of coal. It is proposed to share the profits of the higher rates with the miners—a visionary scheme for them. The evil effects of an idle week will be poorly compensated by such plans.——The reports of political violence at the South are made a subject of considerable agitation by Republican journals, which claim that in that party only is salvation for the freedmen. These troubles have not yet reached alarming proportions, and generally there is as much blame on one side as the other.

The Home Circle.

Tired.

O for wings, that I might soar,
A little way above the floor—
A little way beyond the roar—

A little nearer to the sky!
To the blue hills, lifted high,
Out of all our misery.

Where alone is heard the lark,
Warbling in the infinite arc,
From the dawning to the dark.

Where the callow eaglets wink
On the bare and breezy brink,
And slow pinions rise and sink.

Where the dim white breakers beat,
Under cloud-drifts at our feet,
Singing, singing, low and sweet.

Where we see the glimmering bay
Greyly melting far away,
On the confines of the day.

Where the green larch-fringes sweep
Rocky defiles, still and steep,
Where the tender lichens creep.

Where the gentian-blossoms blow,
Set in crystal stars of snow;
Where the downward torrents flow.

To the plains and yellow leas,
Glancing, twinkling, through the trees,
Pure, as from celestial seas.

Where the face of heaven has smiled,
Aye on freedom, sweet and wild,
Aye, on beauty undefiled.

Where no sound of human speech,
And no human passions reach;
Where the angels sit and teach.

Where no troublous foot has trod;
Where is impressed on the sod
Only Hand and Heart of God!

—*Sunday Magazine.*

The Modern Canaanites.

In the mountains which form a geographical connection between the systems of the Taurus and Lebanon, lying along the Syrian coast, reside a strange people. Subject to Turkish rule, they still keep up their tribal organization; and though ignorant alike of the origin of their race and religion, they maintain with great tenacity their hold upon their nationality and their creeds.

In A. D. 1163, Benjamin of Tudela calls them "assassins, who do not believe in Islam, but follow one like unto the prophet Karmath." During the crusades, they were at war with the Christian princes. In 1697, the Turks called them "Neceres, who adhere to no certain religion, but assume that of the people with whom they converse, being such Proteuses in religion that none could discover what shape their consciences are really of." Some writers have atttributed to them a Persian, while Volney, in 1780, adopted the idea of a Gnostic origin. Later, Renan, in his report to the Emperor Napoleon in 1860, says: "The Nosairees, or 'little Christians,' have more in common with Christians than with Moslems, and are the most degraded population in Syria. We were informed that they worship a woman. They are called at times a Gnostic sect, having passed, in these centuries, through all the alterations that a religion, denuded of sacred books and of a church organization, could not fail to undergo."

These strange people are probably descendants of those sons of Canaan who were in possession of Arka, Arvad, Zimra and Sin, on the sea shore, and Hamath, when Abraham came from Ur of the Chaldees. Driven by successive conquerors from their towns, they found a refuge in these dark mountains and have there remained, and doubtless many of their brethren, fleeing from Joshua, joined them in their inaccessible retreat. This accords with a tradition among the Nosairees, that the ancestors were expelled by Joshua from Palestine. Many of their castles now standing bear Jewish names, such as Joshua, Solomon, Zion, and the like.

The Nosairees are not identical with the "Assassins," who were famous in the days of the Crusades, for the former existed in Syria previous to the arrival of the Ismaileyth, or Assassins, who came from Persia; and whatever each may owe to the Carmathians in the mosaic of their creeds, they have ever been distinct and hostile peoples. The pagan worship of Venus, or Ashtaroth, erroneously attributed to this people by Disraeli and a host of other writers, pertains rather to the Ismaileyeh, and there is no reason to believe that these descendents of the Canaanites are a whit more immoral than any other non-Christian sect in Syria. Woman not only has no place in their religious system, but is not allowed even to witness the religious rites, which are celebrated only by the initiated among the adult males. They hold, however, in their doctrine of metempsychosis, that certain men who have failed in this life to accomplish anything, after death become women, under certain conditions, may appear as men in the next life.

Recent discoveries of MSS. show that the creed of this people is a confused melange of idolatry, Judaism, Christianity and Islamism. The recognize the prophetic character of Jesus Christ, frequently quote the names of the Apostles, and many passages from the Psalms and New Testament. They revere the name of Mary, observe the feast of Christmas and New Year's Day, according to the calendar of Julian; they celebrate Epiphany, Palm Sunday, Easter, and some of the apostles' and saints' days; and in their communion service they use consecrated wine. From the Jews and Moslems they have borrowed ablution and circumcision, and have adopted Moslem names, except those of Omar and Abu Beker, whom they curse and abhor. They quote much from the Koran, but obtain many features from the Sabians and Magians, as appears from the respect they pay to light, fire, and the heavenly bodies. In their writings, Mohammed and Christ are referred to as the same person, manifesting himself at different epochs.

The Nosairees, as a sect, derived their creed from Abu Shuaib ibn Nusair, in A. D. 840. The suggestions of Renan, that the name Nosairee is a diminutive of Nusara, meaning "little Christian," and that of the Jesuit missionaries who translate the word into "bad Christians," do not appear to be well founded. The author of one MS. requires of the Nosairees that they discover nothing of their religion to strangers; that they love their brethren and be charitable, abstaining from theft and oaths; that they suffer poverty patiently, and bear ill treatment on the part of their women. A Nosairee, with whom I have conversed, says that his people hold among other things, that God of their sins created devils, of the sins of devils he created women, and consequently prayers are not taught their women. The souls of learned Moslems, after death, pass into donkeys; those of Christians into pigs, and those of Jews into monkeys, wicked Nossirees into eatable animals; good but skeptical men into monkeys; and those who do both good and evil, into human beings of other sects. They accept no proselytes, except from the Persians, who with them believe that Ali was a manifestation of God. My Nosairee informant intimated his belief that his people originated in Persia, but said that in Jewish history they were called Philistines. His people put on at will any religion, but remained Nosairee at heart. They know each other by signs. One of the six questions being: "If your uncle is thirsty, from whence do you give him drink?" the proper answer is: "From the high fountain." Their heaven is the place of stars which are very near together. Mars is the angel of death, and disappears whenever a person dies. Thunder is the voice of "Ali."

In my visit to their mountain homes, I found that they got on well with the Christians, but not with the Moslems, who regard them as pagans, and do not receive their testimony in courts of justice. The tribes are allied to each other, but are not at peace. The blood feud is the curse of their land. Always armed, they are ready for attack or defence; but as individuals, they are not inhospitable. They live in great poverty; and being in constant rebellion against the Turkish government, many have taken to robbery as a profession. It was for many years the custom of the government to impale the Nosairees instead of beheading or hanging them. This was not distasteful to the sect, as the soul could thus leave the body by the mouth.

I spent several days among this interesting people, seeing them in their homes, at their work and at their play. The men and women mingle freely together, and here only in the East have I seen men and women dancing together around a bonfire. The dancers form a line with hands clasped, each person pressing the right shoulder against the left breast of the one in advance. The leader flourishes a handkerchief to keep time, while all sing and advance in a lock-step, two steps advance and a little side-jump, which they emphasize *a la varsouvienne*. An occasional discharge of heavily loaded flint-locks close to the heads of the girls created no nervousness on their part, but kept up the spirits of the party.

The women dress very much like the men, all affecting red stripes in their gowns. The breasts of the women were covered and their faces unveiled, thus reversing the custom in Palestine. I gathered from the young men who were inclined to talk, the following points: "A man may take as many wives as he can support, and may divorce them at pleasure. We beat our wives when we are angry with them, and when they deserve it. Ali is our God, and is now in the moon, in which his face is visible."

During our trip through their mountains, I saw many whitewashed tombs or "mazars" of saints, but seldom met any one on the road, or laden animals, as in Mount Lebanon; very little ground was under cultivation, and that only in the vicinity of the villages. Their mountains are much inferior to the Lebanon and the Taurus range in height and grandeur, although reported to be of great fertility; their outline is tame, and the sub-conical hills rise not more than 1,000 feet above the general elevation. The chain is steep towards the Orontes on the east, while to the west it descends in low irregular hills to the coast. It seems to be a continuous range of chalk with occasional gypseous marls, and extends from Kolet el Husen on the extremity of Jabel Akkar (Lebanon) on the south, to Mount Cassius (of the Amanus) on the north. The highest point reached by me, as shown by my aneroid, was 2,378 feet above the sea; but a higher ridge lay beyond, between my camp and the Orontes river at Mudik, the ancient Apamiæ. Burchardt speaks of Webby Metta as 5,000 feet high. Benjamin of Tudela says that the extent of the Nosairee country is eight days' journey, or about 250 miles.

The principal feudals of to-day are Beit Hassoon, Ali Jerkis, Ahmed Aloosh, El Ailey, Tarboosh of the Kelbie district. These are children of the same ancestor. Other houses are called Sheik Maroof, Yashoot, Karalie, Hama, etc.

The Turkish troops have recently penetrated these mountains and reduced these people to subjection; and their position is most abject and pitiable.

The only mission work among the Nosairees—who have been greatly slandered and greatly neglected by Christendom—was commenced at Latakiyeh and B'hamra by Rev. Mr. Lyde, of the English Church, who died in 1850. The American missionaries at Latakiyeh Rev. Mr. Beattie and Dr. Metheny, took up the work subsequently and have been useful to them in many ways, especially in promoting a better understanding between them and the Turkish authorities. Missionaries may go among the Nosairees without fear. It is true that, in the absence of tribunals, they take the law into their own hands, and exact an eye for an eye. They have preserved vestiges of the worship of Baal, the Syrian Apollo; of Astarte, the Syrian Venus; of fire, and of the heavenly bodies, and they have also retained traces of the Jewish law; but they have no cities of refuge, where protection can be found from the avenger of blood. Hence it is to be feared that until their patch-work creed shall give place to a purer faith, the mountains and valleys of Jebel Nosairee will continue to drink the blood of these poor creatures.—*Evangelical Messenger.*

Example is the softest and least invidious way of commanding.

The best Christians have need to be warned against the worst sins.

The holiness of the people is in the crown of the minister.

Fragments Gathered Up.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God, with far lower thoughts of himself than others have of him. Let us be satisfied with what we know, and be willing to leave the mysteries to be solved when, as scholars, we sit at His feet and learn from His lips the complete story of redeeming love. Many talk familiarly of sanctification in the lump, who know but little of it in the piece. The readiest way to know whether you are in Christ is to know whether Christ be in you. Revenge hurts both offerer and sufferer; as we see in a bee, which in her anger, loseth her sting, and lives a drone ever after. A prudent man, is like a pin; his head prevents him from going too far. A promise should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise neglected is an untruth told. A promise attended to is a debt settled. God crowns with mercy, but a swollen head is not fit to have that cown put upon it. A proud man, is seldom a greatful man; for he never thinks he gets as much as he deserves. When any mercy falls, he says, "Yes; but it ought to be more. It is only manna as large as a coriander seed, whereas, it ought to be like a baker's loaf." "I am a home missionary," once observed a Christian mother, "six pairs of little eyes are daily watching my looks, as well as listening to my words; and I wish my children never to see in me that which they may not imitate." Live to be useful. Live to give light. Live to accomplish the end for which you were made, and quietly and steadily shine on, trying to do good. If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life. A preached Gospel by men whose life is such as to destroy all confidence in them, is like tendering water in a defiled cup, it disgusts rather than pleases.—*The Christian.*

If you would be converted, you must understand *from what* you must turn; and this is, in a word, from your carnal self, which is the end of all the unconverted; from the flesh, that would be pleased before God, and would still be enticing you; from the world, that is the bait; and from the devil, that is the angler for soul, and the deceiver. And so from all known and wilful sins.

Next, you must know *to what* you must turn; and that is, to God as your end; to Christ, as the way to the Father; to holiness, as the way appointed you by Christ; and to the use of all the helps and means of grace afforded you by the Lord.

Lastly, you must know *by what* you must turn; and that is by Christ, as the only Redeemer and Intercessor; and by the Holy Ghost as the Sanctifier; and by the Word as his instrument or means; and by faith and repentance, as the means and duties on your part to be performed. All this is of necessity.—*Baxter.*

Soul Saving.—Do you not now recall some dead one whom you fear is lost, and with whom you failed to plead? A heart-broken mother bent over her dead child, and refused to be comforted. Friends sought to administer consolation, and turn her away from her grief; but "Ah!" she said, "I could yield her up, although she was the joy of my home, if I knew she was saved. Having often felt that I should converse with her on religion, I kept putting it off, until she was taken sick. Then, thought I, I will talk to her about her soul; but delirium came. I prayed in vain for a moment of reason; but she died, and I fear she is lost." What a joy is the work of saving souls! A missionary sat by the death-bed of his first convert. Said the dying man, "You preached about heaven last night, but I could not be present; I am going to heaven to-day. When I get there I shall immediately go to Jesus and thank him for sending you to me, and then will take my station at the gate and wait for you. When you come I shall take you to him and say 'Lord, here is the man that saved me.'" Who would not have such a greeting as this on arriving at heaven? Heaven would be almost joyless did we not find there some whom we had led from sin to holiness.

Sammy Hicks and his Pipe.

It is said of that good man, Sammy Hicks, the Macclesfield blacksmith, that "as he understood the words of the Lord Jesus, it was quite enough for him to see the path of duty steadfastly to travel in it."

An instance of this feature of his character was exhibited in his sudden abandonment of tobacco. One day he gave sixpence to a poor widow. She blessed him, and could hardly find words enough which to express her thanks.

He said to himself "Well, if sixpence makes that poor creature so happy, oh how many sixpences have I spent in filling my mouth with tobacco!"

He made a vow instantly never to let a pipe enter his lips again. Soon afterwards he was taken very ill, and a doctor said to him, "Mr. Hicks, you must resume your pipe."

"I will not," he replied.

"Then," said the doctor, "if you do not, you will not live."

"Bless the Lord, then," said Sammy. "I have made a vow to the Lord that the pipe shall never enter my mouth again; and it never shall."

Sammy Hicks kept his vow, and lived to be an old man.—*Rev. T. E. Thorsby.*

—Meekness is a virtue by which a man may know a Christian better than by his name.

—He who has no money is poor; but he who has nothing but money is poorer.

—Temptations and trials are necessary as teachers.

—To seek the redress of grievances by going to law, is like sheep running for shelter to a bramble bush.

Children's Corner.

Obedience.

If you are told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.
—*Phebe Cary.*

"'Twas My Mother."

A company of good children, who had gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time for the starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment.

The superintendent stepped up to him and found that he was cutting a small piece out of the patched lining. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost. "Come, John, come!" said the superintendent, "what are you going to do with that piece of old calico?"

"Please, sir," said John, "I am cutting it to take with me. My dear dead mother put the lining into this old jacket for me. This was a piece of her dress, and it is all that I shall have to remember her by." And as the poor boy thought of that dear mother's love, and of the sad death-bed scene in the old garret where she died, he covered his face with his hands and sobbed as if his heart would break.

But the train was about leaving, and John thrust the little piece of calico into his bosom "to remember his mother by," hurried into a car, and was soon far away from the place where he had seen so much sorrow.

Many an eye has moistened as the story of this orphan boy has been told, and many a heart prayed that the God of the fatherless and motherless would be his friend. He loved his mother, and we cannot but believe that he obeyed her and was a faithful child.

Will our little readers, whose parents are yet spared to them, always try to show their love by cheerful obedience, knowing this is pleasing to the Lord? Will the boys, especially, always be affectionate and kind to their mothers?

Will you keep in mind that if you should some day have to look upon the face of a "dear dead mother," no thought would be so bitter as to remember that you have given her pain by your willfulness or disobedience? *Herald and Presbyterian*

A Polite Dog.

Trip is a little terrier, with a black coat and a white collar. Like "Old Dog Tray," he "is ever faithful," and his sympathy for any one who seems to be suffering, is touching. Sometimes, when grandpa has a hard turn of coughing, he will stand beside him and cry like a child.

Trip is always delighted to see his friends, and when asked to shake hands, will put out his white paw as gracefully as any city belle. But his real politeness shows itself in another and better way. His favorite place for a nap is in grandpa's easy chair. There he will curl himself up on the leather-covered cushion, and take more comfort than a king on a bed of down. But at the first sound of grandpa's step, he is wide awake. Up go the pretty black ears, and in an instant he is on his feet, looking at his master, as much as to say, "Will you have the chair, sir?" If grandpa says, "No, I thank you," he goes back and settles himself for another nap; but if grandpa seems inclined to sit down, the little dog at once retires. —*Our Dumb Animals.*

Clean Hands.

Philip and Katy were much more together than brothers and sisters commonly are. Though very unlike, they liked each other's society, and were a mutual benefit to each other.

Katy, who was delicate, grew stronger and healthier by living so much out of doors with Philip. And the boy, who was inclined to be rough and careless, was daily trained and trimmed by his bright, kind little sister. Boys who have not the benefit of such loving, little pruning shears to snip off the crooked twigs as they sprout, miss a great deal.

Aunt Lois was "dreadful 'fraid Catherine would get to be a tom-boy," but her brother, Katy's father, said, "he hoped she would. Just think, Lois, how much sickness and trouble it would have saved you if you had been allowed to fish and drive around with me through the woods and meadows at her age."

Aunt Lois shook her head gravely. Little girls ought to be "little ladies," at any cost.

But all were glad to see the glow of health flush up on Katy's cheeks, even if it was a little brown.

She used to play and work in the garden, and get her hands sandy and muddy, but when she came in she always put them in the neatest possible order. She kept a strict look out for careless Philip, in this respect, also.

"Let me turn back your wristbands, Phil," she would say. "You can't half wash with them buttoned." She was sure to shove his cuffs as far back as she could, and see that his hands and wrists were perfectly clean.

"Will you take my knife to clean your nails?" she would ask.

"No, thanks," said Phil, accepting the hint, "I will use my own; it answers well enough. There, how will that do?" and he spread his hands out for inspection.

"Nicely," was Katy's answer, as they walked into dinner.

What a blessing if some other boys I know had tidy little sisters they were willing to hear to, who would give them line upon line as patiently, for it takes it to make the average boy keep his hands neat. And depend upon it, boys, clean hands tell a great deal about your character and future fortune—a great deal more than the little crooked lines inside of them which the gypsy fortune-teller makes so much account of.

What sort of a story do your hands tell?—*The Schoolday Magazine.*

Correspondence.

[CONTINUED FROM 5TH PAGE.]

the very best qualifications for the place in each of the parties; and felt sure if the order of Masons would undertake the job and work it up the best they could, that they could control the nomination of every important officer. I learned that if they did, none but Masons would be nominated, and that would defeat the object I had in view, since if all nominations were Masons it would unite Anti-masons against it so the Masonic nominees could not be elected. But I did not desire the nomination nor election of Masons, but of the best men, irrespective of Masons or any other clan or clique. And I am satisfied that if the object of Masonry was as all the instinction, prompting, hints, etc, would imply received in taking two degrees, it would be practical through that order to revolutionize our system of politics so that none but suitable persons would be nominated for office. But as I found the order did not seek to accomplish anything of that sort, I have become satisfied to quit, for I would not pay dues, spend time to attend meetings, etc., with any society, even the church, if I did not think I could do more good to others than myself.

The reason I say it is vain to battle against secret societies is because they increase in strength and influence by the opposition they receive. Every effort to show their "cloven foot" but adds to their number. I know the same argument is used against the temperance movement; and rummies say that the harder you (temperance men and women) work, the more liquor there is drank. And I could almost believe that the more there is said against the use of tobacco the more there is used of the weed. But Freemasonry, when men meant what they said, and speculation and bribery in this then virgin Republic were unpopular; and when for men paid their debts if they could, and a bankrupt was not esteemed higher the larger his defalcation; and when for a man to ask for an office, was the sure way not to get it—Anti-masonry over-rode Masonry and caused it to hide and skulk for many years. But now they defy opposition, and if you would make an expose of their principles and give the public evidence of the iniquity wrought by designing men through the power secret society gives, you must proceed single-handed, while they will content themselves by denying that any seceders from the fraternity tell the truth, but all men (not Masons) are liars, etc. They march boldly on gaining in numbers, strength and influence by every turn of the thumb-screw their opponents see fit to make.

I am not acquainted with the higher degrees, but am satisfied that as far as I have gone in Masonry, the evil wrought out through Masons is not in the system, but in the hearts of individuals who have sinister motives and use the power the order gives to carry out those motives. The grangers originated from good motives, no doubt, as did Masonry; but they have (in this place) shown the cloven-foot right on the start, and have got to tack about and become less selfish in all their aims or never be a power for good in this section. You asked me what I thought of the *Cynosure*, and indirectly what I thought of Masonry. The foregoing is my reply, to which I hope you will respond. Yours with the best wishes for the development of truth. T. H.

REPLY TO THE ABOVE.

DEAR BROTHER: As you have given me liberty to make what use of your very frank and candid letter I think proper, I will ask the privilege of some spare corner of the *Cynosure*, hoping I may repeat some thoughts that may be of service to you and others in a similar situation. I am pleased that you are in sympathy with the object of the *Cynosure*, for while it indicates that your commital to Masonry, in two degrees, has not completely warped you, or destroyed that candor for which I always gave you credit, it augurs for an increase of light which, I trust, will soon lead you to see that you have not only made a sad mistake in joining the lodge, but committed a sin which I believe your goodness of heart will lead you thoroughly and openly to repent of.

The Morgan excitement that raged around the homes of our boyhood, it seemed to me, was enough to forever prevent any one who knew it, from becoming a Mason. You think it "vain to battle with such fearful odds." No, sir. I would rather battle it single-handed all my days and fall with my armor on, like Moses, short of the promised land, than enter the "covenant with death and hell" which even the Entered Apprentice does. "Shall we do evil that good may come?" But I question, very seriously, that "secrecy gives increased power to efforts for good." It does for evil, but the very nature of good demands reliance on God alone for increased power.

You say you are not acquainted with the higher degrees, nor can you be as a Mason, since each degree is sworn to keep its secrets from every preceding one. But, had you been, you would not have submitted to the degradation of being stripped and haltered and sworn to so fearful and abject a slavery. You will remember, in the second or Fellow-Craft degree, you swore to be "obedient to the Grand Lodge." But do you know what this Grand Lodge is? Not one Mason, as such, knows until he becomes a member of it; and not even then, unless he has, (according to Weishaupt, one of the principal founders, as quoted by Levington,) proved himself a Brutus, or Cataline, and ready to go every length" and "laid aside all his prejudices" (or religion). In other words, Grand Lodge. Masonry which is the only Masonry of America, is a scheme, concocted by the rankest infidels for the overthrow of all religion and civil government, as is clearly proved by Levington. He shows clearly that Anderson, a Scotchman, and Desaguillier, a Frenchman, both infidels, worked on the first three degrees from 1717, when the first Grand Lodge was formed, till about 1740, when they added others. Voltaire joined them about 1750, and began to boast of the power of secrecy, to accomplish what they had failed in, openly, *i. e.*, overthrow the church. He was wont to say, "I am weary of hearing people say twelve men established Christianity. I will show that one can overthrow it."

I have not time to look up page and authority; but from Levington, and Bernard, and Greene, and Morgan, and Finney, and Richardson, and Sickles, and Mackey, and Duncan, and Oliver, and a number of other books in my possession, I am satisfied this is correct; that Masonry aims to destroy the conscience, familiarize to scenes of blood, and murder and sacrilege, and the final overthrow of religion and civil government. The Grand Lodge, made up of such men as described, control the whole thing, while they are utterly irresponsible, having absolute power over the lives and property of all under them, while they are not only free from taxation and all question, but absorb three-fourths of the fees of the lower members, to carry on their nefarious business, to feast themselves, and arm their Knights of which they boast there are 300,000 armed to the teeth, and ready to burst forth at a moment's warning, to do the bidding of "The Great Grands, High Priests, Kings, and All-Puissant ones" who set at the head.

As for Masons choosing "suitable persons as candidates for election," your idea of such, and the Masonic idea, differ. A Voltaire, or Weishaupt, are their beauideal of suitable persons. The French Revolution was no doubt a legitimate Masonic fruit. (Levington quotes) "A member of that lodge (Wisdom) boasted that he belonged to a lodge in Germany, in which the French Revolution was planned." "Fifty thousand Knights, armed and trained, burst forth upon France like a river of burning lava." And Masons boast that 300,000 are now ready for similar work. A Mr. Paine, of Boston, shows "that Aaaron Burr's conspiracy was carried on by the Royal Arch cypher, under the secrecy of Masonry. Your charity leads you to believe "that the end is not in the system" but by your own showing, the whole thing is better for bad men, than good. Good men don't need it; bad men do. The very presence of good men, like yourself, is a hindrance to the work of the lodge.

With me it is not a question whether opposition will increase the number of Masons. I leave that with God, and want to do what is right. As to the "grangers" I will not now speak. I want you to read the *Christian Cynosure*, carefully, criticise boldly, speak candidly, and remember the time is coming when that which was whispered in the ear in secret shall be proclaimed openly." And if you find you have done wrong joining such a brotherhood, repent as you hope for heaven, and do what you can to save others. I can respond "in best wishes for the development of the truth."

R. FAUROT.

Enforcing Discipline.

ELM GROVE, Holt Co., Mo., Aug. 11, 1874.

BRO. K:—We are of late having considerably excitement in regard to the "grange." It became my duty as a minister of the United Brethren church to see that her laws were enforced. Accordingly I went to work. Those of our members who had joined the grange were called to report to the rule, which caused a terrible squirming among the big and little grangers, male and female.

Not being well drilled in secrecy, they lost their jewel (a silent tongue) and came forward in defense of their heathen-derived institution. One man was loud in praise of its virtues, and the dear sisters nodded amen. I told the latter it was my impression if their lady officer "Ceres" knew the character of the goddess she represented, she would be ashamed of her namesake.

I referred to works used in the instalation of their chaplain as being blasphemous, viz., "Through you we expect to hold converse with the Master of the great grange above." This was vehemently denied as being a true quotation, but when I pressed the question, their main spokesman said, he didn't think it was there. How is it? Will some one conversant with the grange ritual inform us? A number in the country have declared the grange anti-Christian and a humbug, and left the institution forever. A few months ago a granger in this county died, the grange at once gave him a hoist to the "grange above." I wonder if our grange friends expect to follow their favorite occupation, farming, when they get to heaven. How would it look to see a granger plowing up the golden streets of the New Jerusalem?

I write more particularly to say something in regard to our political movement. I have cast my last vote for a secret society man, and am anxiously awaiting the "coming man." I wish to say if it is our object to unite men of all parties in opposition to lodge tyranny, it should be so represented in our platform, and our *Cynosure* and its correspondents say less in regard to past differences. While our paper plainly indicates that it is Republican and has so many references to past abolitionism, we cannot hope to gain many from other parties into our ranks.

I love the *Cynosure*. Individually it is none too radical for me, but let us unfurl our banner to the breeze, urge men of all parties to unite with us in our contest with the secret foe and lifting our cries to God for victory we shall succeed. God grant it. Amen.

JOHN B. DAVIS.

Reforming the Church.

The Methodist *Free Press* not long since published a letter from John G. Rownd, preacher in charge of the new Free Meshodist church of Summerfield, Ohio. The occasion of the letter is a communication from a mother whose sons have been converted, but are in danger of being led into the pithole of the lodge by Masonic preachers. Bro. R. says:

"Well can I call to mind when my oldest son was happily converted to God; and without my knowledge one of the Jesuits of the M. E. church, the

preacher in charge of the circuit, decoyed him away into the Masonic lodge, by telling him "that it was a good thing"—next to Christianity. Why not tell him that it was next to the M. E. church and tell the truth? For the M. E. church to-day is the great central power of Masonry upon this continent. But I thank God that my son got to see the deception and fraud into which he had been led by the jesuitical minister of the church, and I thank God that he had the courage to come out and "have no fellowship with the unfruitful works of darkness, but rather reprove them." But O, dear brother, how his faith is weakened in the ministry. No doubt, brother, you think that you are doing something for the reformation of the M. E. church; but are you not aware that for years she has been sinking deeper and deeper into the unhallowed vortex of Masonic guile? And is not it sometimes impressed upon your mind that in your earnest pleading with dissatisfied persons as in the case of this dear lady that they nevertheless continue within the pale of the M. E. church, that you are becoming partakers in other men's sins, binding the conscience of such, and measurably encouraging the anomalous beings known as Masonic Methodist preachers and thereby encouraging the institution they apparently love better than Christ, the church, or human souls? Have you not learned that the unhallowed affections of the church and the Masonic lodge is Satan's masterpiece of strategy? I wish you success in reforming the church of your choice, but can give you little encouragement; point us to a successful attempt of the kind recorded on the pages of history, unless, perhaps, the Jewish church in the Babylonish captivity, but remember that was in captivity and not in prosperity; under the law and not under the Gospel, which says, "Come out from among them and be ye separate, etc.

PAPER FROM HOPS.—The hop vine, as a material for making paper, is receiving increased attention, and is likely to repay trouble and cost of experiments. Under chemical treatment it is found to yield a long, strong, and fine fiber. The process of preparation is said to be of a novel character.

THE LIFE-SAVING SERVICE.—There are at present 81 stations, extending from Cape Cod to Cape May: 32 wrecks were reported last year, 235 lives were imperilled, but only one life lost. The cost of maintaining the service was $87,893. Contracts have been made for the establishment of 21 new stations.

Of the 60,000 miles of railway in the United States one-sixth center in Chicago, representing a capital of $400,000,000, and earn over $82,000,000 yearly; wholesale business of 1873 amounted to $430,000,000, which was a gain of 18 per cent. on 1872, and 31 per cent. on 1870; 25,000,000 bushels of wheat was received in 1873. The receipts of stock yards for 1873 was 761,428 cattle, 4,337,750 hogs, and 291,734 sheep, and total value of receipts, $91,321,162. Manufacturers for 1873, $179,831,000, which shows an increase in the last three years of 137 per cent. and in the last 13 years 1230 per cent.

ODD FELLOWSHIP ILLUSTRATED.

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REBEKAH, OR LADIES' DEGREE (continued).

Vice Grand: Such is the response of true, heroic woman, for these are duties to which your sex have ever been the most faithful. But, in Holy Writ, where these tender duties are taught us, it also declares, nay, more, *commands*, "when thou doest thine alms, let not thy left hand know what thy right hand doeth." *Can* you perform these duties thus?

A. by Conductor.—We can.

Vice Grand: Ah! but *will* you? Will you devote yourselves to this work in our way? Will you silently do good, as good ought always to be performed; and, in spite of envyings or calumny, keep your charities and your labors of love secret from the selfish world? Will you pursue the thorny pathway that we have trod, where the slanders of prejudice and bigotry assail on every side, still doing good for its own sake alone—returning kindness for hostility—and ever striving, quietly and unboastingly, to mitigate the vast amount of suffering and pain in our world?

A.—We will.

Vice Grand: You *must* be warned before you proceed. We seek to impose on you no obligation that in after life you may regret. No reluctant vows are asked for here. Pause, therefore! for you may not think—you *cannot* realize how difficult is the duty you are, in common with us, about to assume. It is a constant war with selfishness, unaided by even human praise, for which alone so many toils are daily undertaken. Our law is, "let thy works of duty be secret, and thy Father which seeth in secret shall reward thee openly." Behold in that law the only recompense you can hope for—the only praise to which you can aspire. We have none other to offer. Still more. Consider the sacrifice implied in that second great commandment—"Thou shalt love thy neighbor as thyself." You are yet free. Pause, then, before you consent to take upon yourselves obligations that will bind you, as they have bound us before you, to duties like these. Pause and reflect—for it *may* happen that you shall be called upon to give up the pleasures of life to minister at the couch of suffering—you may be summoned from the whirl of gayety to stand, with brethren and with sisters, at a bedside of anguish—you may be asked to forego the pleasures of some social evening circle to watch through the long vigils of night, the struggle between Life and Death, and to pour oil, if possible, into the expiring lamp of Life.

(Aloud to the Inside Guardian)—Worthy Guardian: Unbolt the door, and let it open for any lady who desires to retire.

A.—I will, worthy Vice Grand.

Vice Grand to Conductor—(after a pause): What! not one left us. Oh! how firm is woman in the cause of sorrow and humanity. How often has she trodden the wine-press of bitterness to share the woes of him who, with her, toils through the rugged pathways of life? How quick is she to fly to relive, when she hears the wail of the heart-broken, or the moan of the destitute. And it is not strange, therefore, that when suspicion and bigotry, selfishness and contempt, leagued together to stifle our existence and crush our order, the bright eye of woman cheered us on in our labor of love. Some few, indeed, joined those Pharisees, who declared that no good thing could come out of our Nazareth. But woman, as a sex, true to herself, her instincts and her impulses, smiled upon our labors, rejoiced as we prospered, defended our principles and honored our name. Grateful for her thus becoming a shield to ward off all attacks, we have established this degree, as a testimonial that the confidence thus reposed in us is most cordially and heartily reciprocated. While conferring it upon her, we not only honor and confide in the sex as we should, but we also realize a long-cherished plan of an orgauized co-operation with us in visiting the sick—relieving the distressed—aud protecting the orphau.

Before, however, impartiug the secrets of this degree to you, it is your duty to take a solemn obligation with us, both to impress on your mind and conscience the humane duties of our order, and also to rivet on your remembrance the deep importanee of strictly guarding the tests of your degree, that you may, while enabled by them to recognize a brother or sister of this degree, also protect yourselves and us from imposition and deceit.

With this explanation of our object in askiug you to pledge to us, and to each other, your word of honor, for no further bond do we ask, are you willing to enter into an obligation with us?

A. (by the candidates)—We are!

[The Vice Grand will then call the husbands of the candidates forward, who, with the ladies, will place their right hands on the Bible, which is to be open at the 15th chapter of Exodus, and the ladies will each repeat the following obligation—the lodge standing.]

I, ————, in the presence of the members of the Independent Order of Odd-fellows of ——— Lodge, No. —, of the State of ———, do most solemnly promise that I will never reveal to any one this degree, or the pass words, signs, countersign and tokeu belongiug to it, and now about to be entrusted to me, except to a member of this degree of Odd-fellowship, whom I may find, on due trial, to be equally in possession of them; or when in the discharge of official duties within the lodge; and to all due secrecy in this respect, I hereby pledge my sacred word of honor, without any mental reservation whatever, and with a full determination to preserve my plighted faith inviolate until the end of life.

Vice Grand to Conduetor: Conductor, you will now present these sisters to the Noble Grand for the necessary instructions.

Conductor.—I will, worthy Viee Grand.

[The Vice Grand will give one rap, the brethren will resume their seats, the husbands of the ladies also, and the Conductor will then proceed with ladies to the Noble Grand's chair.]

Conductor to Noble Grand: Noble Grand, I have the pleasure of presenting to you these ladies, wives of enterprising brothers of our order, for further instruction in the work of this degree. They have passed honorably through all our ordeals, and have pledged to our worthy Viee Grand their sacred honor never to reveal the secrets now about to be intrusted to their keeping.

Noble Grand: Reposing confideuce, ladies, in your plighted faith—I now proceed to give you such instructions as appertain to this degree, and as will also enable you to know a brother or sister who has receeived it.

Sisters' Trial Sign.

Salute to officers and Bros.' Sign.

1st. THE PERMANENT PASS WORD.—*Miriam.*

2d. THE TEST OR TRIAL SIGN FOR A SISTER.—Close thumb and little finger of right hand and place the three open fingers, *spread out*, on anything except your own person.

3d. THE Countersign or *Brother's* Answer.—Close all but index finger of right hand over thumb; raise hand and put ball of index finger on side of nose, about au ineh above the end. [This is also the salute to the "*Chair*" given by both brothers and sisters on entering a lodge of this degree. Brothers reeognize each other in this degree by the same sign, but it is seldom used for that purpose.]

Let me state to you distinetly and emphatically that these signs are never to be idly used, merely for pleasure or curiosity. They are intended for useful purposes only; and though you are at liberty to practice them in the secret privacy, with others whom you may know, OF YOUR OWN KNOWLEDGE, to have received them legally, you are not allowed to use them at home or abroad, without some practical, useful end in view. In times of distress, or peril, or difficulty, you are not only at liberty to use them, but are also instructed to do so.

4th. The annual pass-word of this degree for the present year is————. [*Manoah*, or whatever has been appointed for the year by the G. L. U. S.]

This last word is intended as a further proof test, not only of membership, but also, and speeially, of good standing. It is, therefore, changed annually by the Right Worth Grand Lodge of the United States, and goes into operation on the 1st of January of each year. You will reeeive all new annual pass-words from your husbauds, who *alone* can instruet you therein hereafter; and you will, therefore, see the importance of the exercise of your influenee with him, that he shall preserve his good standing in the lodge, morally as well as pecuuiarily; as if either is forfeited, your rights, which are dependent ou his, will be lost with them. This annual pass-word is used as a test thus: *After* having received some sign, which would seem to iudicate membership in this degree, you are at liberty to ask her or him for the pass-word, aud upon being answered, "commence yourself," you will commenee with the *last* letter of the word. This is replied to by the person you challenge with the *first* letter of the word, and you then respond with the middle or any of the middle letters, to be replied to, "even so." The pass word is *never* to be given in full under any circumstances whatever—*never* to be written—*never* even to be spoken as a word, exeept in giving instructions as in the present ease; and especially no experiments are to be tried with it for the mere sake of experiment, without some useful or friendly purpose in view.

The Noble Grand of the lodge with whieh your husbands are connected will communicate the anuual pass-word to you, iu case of their aecidental absence; or, if they should be deceased, the same offieer will continue to place you in possession of it so long as you remain widows of Odd-fellows.

[Practice the ladies in this, and then prove them in the signs, &c.]

Noble Grand (resuming): Our sisters can now be seated, fronting this chair.

Noble Grand: He who reads the page of Holy Writ intelligently, often finds his memory wandering back to those sketehes of the women of the Bible, which appear as delightful episodes in the great history—linking it, by a chain that all can see and feel, with our own realizations of domestic life. And womau needs no higher eulogy than to be judged by those noble specimens of her sex, immortalized by haviug their names embalmed in the book of books. What a glorious galaxy glitter on those sacred pages.

We point you not alone to the beautiful and graceful REBEKAH, the daughter of Bethuel—who, pointed out by God himself to Eliezer as the fitting wife for Isaac, goes forth from the vale of Haran at that bidding, turning her back upon home, family and friends to travel the journey of life with a stranger of a distant land.

Nor yet alone to the MOTHER OF SAMPSON, who held discourse, timid yet confiding, with the angel, whose name is Wonderful.

Nor yet alone to HANNAH, who dedicated her first-born to that illustrious service of the Almighty, which has linked the name of Samuel to all our brightest recollections of prophecy and priesthood.

[CONTINUED ON 16 PAGE.]

"St. John's Day."

[From the Watchman and Reflector.]

DEAR WATCHMAN,—As I am a Baptist, I may be allowed to have a special interest in the history of John the Baptist. It is claimed largely, though not universally, by our Masonic friends, that this distinguished Forerunner of our Saviour was born on the 24th of June, and also that he was a an eminent Freemason. From both of these assumptions, however, I am compelled to dissent; and for the following reasons: According to the narrative in Luke, first and second chapters, the birth of John was about six months before that of Jesus; and as it is very certain that the birth of Jesus was not so late in the year as the winter month of December, when no flocks with their shepherds were "abiding in the open fields by night," so the birth of John, being six months earlier than that of Christ, could not have been in the month of June. And this, too, aside from the fact that the New Testament gives no information whatever as to which month of the year the birth of either took place.

But was John the Baptist a Freemason? Surely not. For there is not the least proof in the Gospel history to support any such claim; nor, I may add, in any other reliable history. More than this, Freemasonry itself had no existence for many centuries after John the Baptist. This being so, all the pretences that Solomon, and Hiram, of Tyre, were Masons, fall to the ground. In support of this I give the following, from the oration of my talented friend, Rev. William S. Stuley, delivered at the dedication of the Masonic Temple in Boston, June 24, 1868, as reported in the Boston *Journal* of the next day:

"It is not a pleasant task to disturb the complacency of men who are determined to enroll Nimrod, and Moses, and Solomon, and the King of Tyre, and his namesake, the widow's son, among the actual past members of our order; but I am constrained to believe that these distinguished men were not Freemasons, except in the Pickwickian intimations of our ritual, to which intimations no man of research will insist upon giving a literal construction.

TRUE ORIGIN OF THE ORDER.

"But according to the best authorities our order had its origin among operative Masons, in the early part of the middle ages. It sprang from the difficulty of finding enough men of skill in any one country of Europe to build the cathedral and other ecclesiastical structures of that period. To obviate this difficulty, skilful men from various countries formed a fraternity of architects and builders or masons, and they traveled from country to country, as their services were required. They encamped in tents or huts by themselves, and framed regulations for their own government according to the peculiar circumstances of their occupation and the itinerant lives they were called to lead. They styled themselves "Free," because they were at liberty to work whenever they chose. Many of the public buildings of England, in the Gothic style, were erected by men in companies of this sort; and it is quite reasonable to suppose, as some distinguished historians have done, that the institution of speculative Freemasonry was derived from this professional brotherhood of traveling architects and artisans. They, doubtless, had signs, and tokens, and emblems, by which they might know one another, and which tended to promote mutual assistance and good fellowship.

AN ANCIENT LODGE.

"In the tenth century the Freemasons of England enjoyed the special protection of King Athelstane, receiving from him a charter to hold their stated assemblies and to enact laws for their corporate government. As early as the year 926, a lodge was insituted in Yorkshire, believed to have been continued in regular succession at that place down to the present day."

Although the orator in the above extract pretty decidedly repudiates the pretence that Freemasonry existed so long ago as Solomon, or John the Baptist, and even confines the fraternity of *operative* Masons, in which speculative Freemasonry had its origin, to a period long after the Christian era, he does not attempt to prove that Masonry, as it now exists, even in its simplest elements, was known until many centuries afterwards. The period when the institution of Freemasonry as we now have it, began, cannot, we think, by any reliable authority, be dated further in the past than the early part of the last century. Hence all its pretences that "Solomon, and the King of Tyre, and his namesake, the widow's son," and John the Baptist, and John the beloved disciple, were Freemasons, are too puerile to be admitted by any "man of research." T.

Mutually Dependent.

This country has so long enjoyed a high state of prosperity that it will be hard work to come down to lower gains, or perhaps to loss or ruin. To any reflecting mind the proposition that the country can be very long prosperous while one part is in distress, is almost self-evident. New York has perhaps, thought it had nothing to do in this great contest between the farmers and the railroads, but I think New York, a well as any other large supply points will find out that if the farmer is not prospering, then nobody can long prosper. The towns and cities may live off of each other for a while, but when the farmer finally finds himself without money, and unable to go into the town and buy the dry goods, boots and shoes, hardware, etc., of the country dealer—the country dealer, of course, can't sell the goods, can't pay for them, and what is more to the point, can't buy any more. It seems to me that this state of affairs must in the end, tell upon not only the retail dealer, but upon the wholesale dealer and importer. One thing is now very certain, let the couse be what it may, the farmers of the West have no money. If the rest of the country can prosper while the farmers are in distress, then there need be no anxiety or fear as to the future business, everything will go on prosperously.—*Cor. N. Y. Tribune.*

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[CONTINUED FROM 13TH PAGE.]

Nor yet alone to DEBORAH, who, as has been so beautifully said, in that era of her widowhood, rose, in times of trouble, like a morning star over the night of Israel's calamities; and at whose word the stars, in their courses, fought against Sisera.

Nor yet alone to that unselfish and queenly ESTHER, who promptly risked station and life to shield her people and her race.

Nor would we point attention and thought alone to RUTH, whose character is enshrined in the pastoral record that bears her name, and that has handed down to us her fortitude, her affection, and her piety in a simple narrative more thrillingly fascinating than the most highly wrought scenes of fiction. Need we even allude, in passing, to that heroic and well remembered decision she exhibited in her sad, but fearless reply to Naomi, when, in spite of the dangers of toil and exposure, of poverty and trial, of frowning and adverse prospects, she attested her filial piety in that strain of as lofty and impassioned eloquence as ever fell from human lips—"Entreat me not to leave thee, for whither thou goest I will go—where thou lodgest I will lodge—thy people shall be my people—and thy God my God. Where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."

Nor yet alone would we cite you to the history of SARAH, emphatically chief among the mothers of the Bible—the ancestress of Israel's hosts—the wife of the patriarch of patriarchs—at whose tent the angels of the Lord sat down at meat—and who was indeed the most specially honored of God.

Nor yet alone to the vestal prophetess, MIRIAM, the sister of Moses and Aaron, who stands forth inferior to none in whatever makes a true woman memorable in action or suffering—who, in the afflictions of Egypt, in the triumph of the Red Sea, and in the perils of the Wilderness, towers resplendent in her zeal and her devotion. From the time that at the river's bank she watched her infant brother's ark, through that long journey, where quails and manna mysteriously fed the wandering hosts, and water poured from the flinty rock to assuage their thirst, till the hour that entombed her in her sequestered grave, she proved herself a woman in all that is noble and pure and holy. And it was no unmeaning song of rejoicing that poured from her lips, when, at the head of the Hebrew women, on the bank of the rapidly closing Red Sea, her clear, loud voice rang forth in notes of rejoicing and praise to God—

> Sound the loud timbrel o'er Egypt's dark sea,
> Jehovah has triumphed—his people are free.

But the history of these and others that we might name, whom the inspired penmen felt *must* be recorded to make their testimony perfect—such a record, taken in the aggregate, is a nobler testimony to woman, a worthier eulogy of her rank and honor than she can find in the histories of thousands of earth's mightiest—of Elizabeth, of Cleopatra, of Catharine, or Isabella. *Such* we do not cite for your emulation and imitation. But rather the record of those whom the Bible commends—who signalized their lives, not by bloody victories on fields of carnage and of death—not by despotic sway over a nation of millions—not by the meretricious charms of beauty—but by their zeal in doing good—in vindicating the true modesty and worth of woman's natural character—in pouring the oil of consolation into the wounds of the afflicted—in whispering the words of sympathy in the ears of the heart-stricken.

Such, too, is woman's noblest work! It is a duty that heavenly angels might not, nay do not, scorn to perform. It is that sphere in which your sex has gathered its most unfading laurels. It is the promptings, too, of that warm and genial benevolence, which, though in woman is the instinct of her nature, we band together in lodges and societies to cultivate and enforce by precept and by law, in the more sterile hearts of the sterner sex. Nobly, right nobly, has she performed her mission. Poets have sung in glowing numbers of her constancy in hours of trial, of darkness and of peril—of her labors at the bedside of the sick and the afflicted—of her patient endurance of life's roughest lot when shared by him for whom she has given up all else this side of heaven. Wherever sorrow's cry is heard, wherever sickness lays its paralyzing hand—follow, ladies, the innate sympathies of your nature. Wherever the hardships of adversity fall the heaviest upon those about you, be it yours, as far as possible, to soften the blow. Wherever misery can be ameliorated, or keen anguish assuaged, remember that you are women; and, if further promptings to duty could be needed, remember the solemn obligation you have this night voluntarily taken, and write upon the tablet of your hearts that Golden Rule—"Whatsoever ye would that others should do unto you, do ye even so unto them."

While we shall expect the prompt and cheerful performance of these duties by these now affiliated with our order as you are, we pledge to you duty in return. The benefits of our Order are not confined to our own brethren, nor indeed to our own sex. Look at that anguished, grief-stricken widow, as she returns from the drear solitude of the grave-yard and the tomb to her desolate home. How lonely are its silent rooms. Every echo of her footsteps, as she passes through them, reminds her of him whose welcome step no mortal ear shall ever listen to again. Every glance rests on some object which awakens memories of the past, and every thought turns back upon that loved one whose love was of her very life a part. How dark and melancholy the prospect before her—gloomy and sad as the heart within. Bereft of him to whom she looked with such trusting confidence, she is to struggle with a desolate heart, for that stinted and grudged pittance which is too oft the widow's recompense for her hours of cheerless toil. But no! the widow of the Odd-fellow is preserved from such a gloomy lot. At that hour, when life to the bereaved one seems almost a burden—when it seems as if hope and happiness had both been entombed with the loved but departed one—when the future seems clouded in impenetrable gloom—when loneliness, sad and drear and dismal, seems the widow's lot—our order comes like an angel of peace and throws across the gloomy prospect bright rays of light and happiness. It comes! and that bereaved widow feels that she has thrown around her a protecting cordon of warm hands and hearts, who will cherish her and hers for the sake of him whose love she cherishes beyond the grave. It comes! and she feels, or, if she does not, she may feel, that whenever the rough winds of adversity strive to smite her, she has a rock upon which she can lean with trusting confidence—ready, when needed, to open, as at the touch of Moses' rod, and afford comfort and sustenance. And she finds at last, if prejudice has darkened her vision before, that our order is indeed a father to its fatherless,—that

> We seek to dry the widow's gushing tears.
> We seek to calm the trembling orphan's fears,
> We seek to raise humanity above
> The ills of life by ministries of love;
> And when the tale is told, and man resigns his trust,
> We seek, in Friendship's name, to monument his dust.

But we need not add more. We have alluded to some of the duties enjoined by Odd-fellowship. It *is* strange in a cold, cal-culating world like ours, where so many walk through life with ears hermetically sealed against the calls of humanity, encased in a frozen garb that repulses all approach—petrifying what little heart and soul they own—we say it is ODD, to see a society like ours, banded together for the benevolent duties we have bound ourselves to perform. Hence we are ODD-FELLOWS. To-night, you have entered with us into a closer bond than ever before—you have assumed a part of our obligations—you are become of us and with us. Learn then, in conclusion, that to rectify, to correct this besetting sin of selfishness is one of the highest aims and objects of our order. It teaches us that there is but one family, the whole human race—and that we are sent here together—the rich and the poor—the haughty and the humble—not as cumberers of the earth, but as sharers of each other's burdens. It teaches us that, wherever we hear the sigh of sorrow, the moan of the heart-broken, the appeal of the destitute, or the wail of the miserable, we should be quick in our ministrations of mercy, not passing by on the other side, but flying to relieve. It teaches us that we are sent here to labor for our fellow-men, for our age, for our country. That, when we shall have passed away into the stern realities of the hereafter, we may leave behind us a name; honored and beloved for the good we have sought, even if ineffectually, to accomplish—for the happiness we have striven to create—for the misery we have labored to ameliorate—a history more valuable in the sight of Him above than that of chieftain, warrior, or sage.

Teaching such lessons within its walls—built on these immutable corner-stones, Friendship, Love, and Truth, the mighty fabric of Odd-fellowship rears its stately form towards the skies; and though the storms of opposition may beat around its base, and the surges of prejudice strive to engulph it in the billows that they hurl upon it, its stately and majestic form will still remain unharmed amid the contending tempests; and crumble into atoms only when the earth upon which it stands yields in the wreck of matter and the crash of worlds. There it will stand

> As some tall cliff that lifts its mighty form,
> Swells from the vale, and midway leaves the storm;
> Though round its breast the rolling clouds may spread,
> Eternal sunshine settles on its head.

Noble Grand (to the ladies): You will now rise.

Noble Grand: Having entered within our sacred circle, and assumed with us obligations like those we have spoken of, it now becomes my pleasurable duty in the closing ceremony of your initiation to confer on you the badge appropriate to this degree. It is a pink and green ribbon, emblematic, as you well know, of steadfast Friendship and eternal Love, twisted or interwined together like this; and this combination of colors may be thus worn whenever you see fit to do so, as a bow, a collar, a bracelet, or on any part of the dress as a trimming. When you see such a combination you may prove the wearer as has been stated to you.

To Conductor: You will now present the ladies in turn, and by name.

[As each lady is presented she will advance in front of the Noble Grand's chair, and bend forward so that he can invest her gracefully with a badge or collar of pink and green ribbon of about an inch in width, a number of which must be provided by each lodge for this purpose—kept in the private receptacle of the degree books, and never exposed except when conferring this degree. When the lodge is closed each lady will divest herself of this regalia, and leave it in the lodge. The Noble Grand will confer the badge on each lady separately, thus—stepping down from his seat for that purpose.]

Mrs. ————, receive this collar as a token of the Degree of Rebekah, to which, in the name and by the authority of the Independent Order of Odd-fellows, I now declare you admitted. Faithful to your own obligations, you will ever find us faithful to ours. Fail not—falter not—weary not in well-doing.

Noble Grand (resuming): I now declare this Degree Lodge closed in Friendship, Love and Truth.

CLOSING CEREMONY.

Noble Grand to the Lodge: Officers and Members: Our business being concluded, you will please be standing and assist in the performance of the closing ceremonies.

[Calls up.]

CLOSING ODE.

> Good night! a truthful, kind adieu;
> "May joy be with you all,"
> Who here the social bond renew,
> And love our sacred hall.
>
> Good night! Our Order's triple chain,
> Keep ever strong and bright;
> Each evil act and thought restrain,
> Adieu! Good night! Good night!

Noble Grand to Chaplain: Our Worthy Chaplain will please perform the duties of his office.

[Prayer by Chaplain.]

Noble Grand to Warden: Warden, you will please declare this lodge closed in the Degree of Rebekah.

Warden: By order of the Noble Grand I declare this lodge closed in the Degree of Rebekah.

Noble Grand: Officers and members, so be it.

Members: So be it!

[Noble Grand gives one rap.]

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MARKET REPORTS

CHICAGO, Aug. 24, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$	99
" No. 2	93½	95½
" No. 3		90
" Rejected		85
Corn—No. 2		65¼
Rejected		61¾
Oats—No. 2	43½	44
Rejected		41½
Rye—No. 2		74
Flour, Winter	5 25	7 75
Spring extra	5 00	5 75
Superfine	3 50	4 75
Hay—Timothy, pressed	11 00	15 50
" loose		14 00
Prairie, "	9 00	12 00
Lard		14¾
Mess pork, per bbl		22 60
Butter	23	32
Cheese	12	13½
Eggs	12	12½
Potatoes, per brl, new	1 50	2 00
Broom corn	04	09
Seeds—Timothy	2 30	2 70
Clover	6 60	6 70
Flax	1 75	1 80
HIDES—Green and green cured	09	10
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	38	53
Unwashed	27	33
LIVE STOCK, Cattle, extra	6 25	6 50
Good to choice	5 25	6 10
Medium	4 50	4 90
Common	2 50	4 00
Hogs	5 00	7 80
Sheep	2 50	4 75

New York Market.

Flour	$ 4 50	9 00
Wheat	1 13	1 37
Corn	80	93
Oats	50	55½
Rye	90	1 02
Lard		14¼
Mess pork		23 00
Butter	21	23
Cheese	10	13
Eggs	20	21

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*,

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, SEPTEMBER 3, 1874.

VOL. VI., NO. 47.—WHOLE NO 230. WEEKLY, $2 00 A YEAR.

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NOTICE.—All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the Christian Cynosure office, No. 13 Wabash Ave., from 9 to 11 o'clock, A. M. any day in the week except Sunday. C. A. BLANCHARD, *Cor. Sec'y.*

Topics of the Time.

"The poor always ye have with you," said Christ, implying that their necessities should never be spurned. The free excursions to the country for poor children in several of our large cities is a commendable effort in this direction. In New York they have been carefully managed by a board of responsible business men who report that subscriptions to the fund this year have enabled the trustees to give eleven excursions, in which over 22,000 boys and girls have left the hot and dusty streets of the city for the country. These children have been well fed as well as amused at the small cost of about thirty-six cents each, while the food furnished has been abundant in quantity and the best of its kind. Two more excursions are to be undertaken before the season closes. In Chicago the project is comparatively new and the July conflagration was a temporary check, but three successful excursions have been given by rail and steamer. One for the children of each division of the city. Appetites whetted by want keenly appreciated the ride, the romp and the refreshments. Every such brief acquaintance with the country is a capital investment in health and morals for a great city.

INDIAN WRONGS.—Bishop Whipple, of Minnesota, writes thus of the abuses of aboriginal rights in the North-west, to which Gen. Custer's raid into Dakota gives a present and forcible interest: "Over one-half of our vast territory once belonged to the Chippewas. It was an Indian paradise. Its lakes and rivers were filled with fish, and each autumn brought the wild rice, God's manna, for the red man. The forest and prairie were full of game, and the gaunt famine never came to the hunter's wigwam. We bought it all for a few cents an acre. We made pledges of everything a Christian people can do for a heathen people. I will not speak of the way human cupidity was enriched by the treaty. We did not keep our faith. Our politicians made the agencies the reward of political favorites. We not only permitted dishonesty and fraud—the fire-water flowed like a stream of death into their country, their wives and daughters were corrupted, and the heathen were dragged to a depth of degradation their fathers never knew. Worse than this, while we permitted every evil to destroy them, we left them wholly without law. No white man has ever been punished for the robbery, seduction, or murder of an Indian. We have never attempted to give them law to protect the innocent, or punish the guilty. They have killed each other on the streets of our cities and villages—no questions were asked. We have never attempted to redress their wrongs."

FALL POLITICS.—Fourteen State governors are to be elected between September 1st and the 3d of November. Two State elections were held in August for congressmen, and the whole sisterhood of the Union, excepting New Hampshire, Connecticut and Oregon will follow. Twenty of these States also elect minor State officers. To carry on these elections there are already in the field the Independent, Republican, Democrat (old line), Liberal Republican Democrat and Temperance parties, which will work against monopolies, against the "war of races," for simple existence, for hard money, and against the saloon. At the South there seems to be approaching a struggle for the supremacy of race. In the midst of these conflicting elements another element is showing a brighter light on the sombre horizon. Party independence and intelligent use of the ballot is more and more talked about, and it is hoped will become a power against which the strategy of political charletans and beggars will be blunted.

EQUALITY BEFORE THE LAW.—Quite a number of newspapers in commenting on the Civil Rights bill have denounced it as an attempt to force the whites into social relations with blacks. Such is not its object and what it really designs may be seen by the following incident: Bishop Haven, of the M. E. church, while traveling in Georgia was of course allowed a seat in the first-class car, while members of his church, well dressed, well behaved persons, who had paid their fare and were guilty of nothing but the color God had given them, were forced into what Mr. Haven indignantly denominates "the cattle pen." This is the state of things that the Civil Rights bill is designed to correct. It says to common carriers and all other individuals and corporations transacting public business, You must not discriminate against a man because he is dark colored, or has been oppressed. It is a depth of injustice which devils might envy, to degrade men and women two hundred and fifty years; to whip and brand and bruise them until life is a heavy load which they would gladly lay down; to clothe them in rags, to feed them on pig's food, and put him in the penitentiary who should teach them to read; and then say you are low, ignorant, degraded men and so you must keep off by yourselves and ride in "the cattle pen," while we, your oppressors, who stole and whipped you and made you ignorant and debased, go in the first-class coach. So long as this state of things continue, there is no equality before the law for black men. So long as this injustice is maintained there will be wars and rumors of wars. If the whites of the South do not repent their centuries of cruelty, and even at this late hour do what is fair and right by the patient and long-suffering negro, their land will be burned with fire and sowed with salt. The curse of God and indignation of honest men will abide on its deserted fields and the wild beast of the forest will seek their prey in desolate cities whose foundations were laid in blood.

Patience.

Let me not dream in vain dispair,
That progress stays her steps for me;
The puny leverage of a hair
A planet's impulse well may spare,
A drop of dew the tided sea.

The loss, if loss there be, is mine;
And yet not mine, if understood;
And one shall grasp, and one resign,
One drink life's rue, and one its wine,
And God shall make the balance good.

Oh power to do! oh baffled will!
Oh prayer and action, ye are one,
What may not serve may yet fulfill
The hardest task of standing still:
And good but wished, with God is done.

Whittier.

Yale Secret Societies—Their Effect on the Discipline and Study of the College.

[From the Boston Globe, July 2.]

NEW HAVEN, June 29, 1874.

At the graduates' dinner recently held at Alumni Hall, the venerable and much-revered ex-President was called upon to respond to the toast, "Yale—Its Past, Present and Future." His remarks were very facetious and full of wisdom. Toward the close of his address, he raised his voice in warning, urging that, in the midst of substantial splendors rising around, care must be taken to maintain the vigor of the intellectual growth, so that it should keep pace with the material developement of the college. Further endowments of professorships should be made, new scholarships established, so that the price of tuition need not be raised; for the college was intended not merely for the sons of the rich, but for the sons of the poor as well. This had been, and always should be, the policy of the institution.

It is true that the college has always been pervaded with a democratic spirit, and the rich and the poor have stood on equal footing; but this has of late years been changed to a considerable extent by the existence of secret societies within her borders, which modify somewhat the old time rule of equality. At the alumni meeting, last summer, a loud and vigorous protest was raised by the old graduates against the secret societies, particularly the societies of Senior year, because to their growth in power and influence was mainly attributed the gradual decay and final overthrow of the open literary societies, Livonia and Brothers in Unity. Several prominent graduates urged most eloquently that the ancient literary societies should be revived, and demanded the abolition, if it were necessary, of all class, narrow and exclusive secret organizations which might prevent their resuscitation and retard their growth. It was universally conceded, and is, to-day, by everybody at all conversant with college affairs, that the secret societies, particularly the Senior society of Skull and Bones, and a rival organization of later birth, and a feeble imitation, Scroll and Key, were mainly instrumental in bringing about their destruction.

It would certainly seem as though some remedy ought to be proposed for the wrongs, injuries and mischiefs entailed by the secret societies; for not alone have their evil workings resulted in the overthrow of the open societies, but their deadly influence is exhibited in numberless other directions. In the Freshman societies but little harm is done because they are not of an exclusive character, and the exercises are almost wholly of a literary nature. They are institutions of a mild and inoffensive type. The Sophomore so-

cieties are, however, almost wholly given up to the species of entertainment which, in the popular slang phrase, is denominated "bumming," and with them begins the process of selection. The Junior societies are devoted partly to literary culture, and partially to the cultivation of conviviality. In this year some of the worst features of the system crop out. Much injustice is done by the coalitions, Holy or un-Holy Alliances on a small scale, in which two societies join against the non-society men or neutrals; or one society with the neutrals against the other society in parcelling out the lion's share of the elective class honors.

This last-named evil appears also in the societies of Senior year, although it is only one and among the least of their many disagreeable and injurious features. They are in number only two, and the membership of each is limited to fifteen, but in wealth, power, exclusiveness and a certain haughty intolerance they are beyond comparison. Indeed, they are nothing more nor less than two aristocracies which are destroying root and branch the spirit of democratic equality, which has been old Yale's proudest and highest title to distinction. One of these societies, Skull and Bones, was founded in 1833, although it puts in, not out, a claim of antiquity extending back to somewhere near the time of the deluge. Scroll and Key was not organized until 1852. The latter society is much inferior in prestige to the former, but both together wield a terrible and greatly disproportionate power in all college affairs. This is not known, or, at least, fully understood and appreciated by the older graduates. The old members talk quite freely in regard to the societies and discuss their distinctive features with little reservation, but the active members and graduates of only a few years standing assume an air of lofty superiority, which, if latent, is always, at least, perceptible. The slightest allusion to the society, either in name or existence, is considered in the light of an affront, which he who receives at once resents by taking his departure. Poor offended mortals! What an outrage on courtesy, to say nothing of decency and self-respect, this law of silence imposes upon him who is in every way the equal of the gentleman who demands its observance in his august presence! The rule of silence is often exacted by graduates of many years' standing, to their infinite shame, be it said. The matter would be trivial and of little moment were it not a most striking illustration of the bigoted intolerance of these societies which in this way seek to overwhelm and overawe and keep at a distance public opinion. Yet the charm is powerful while it lasts, and the weak or ignorant or easily terrified are crushed into insignificance, while all others, from motives of good breeding, abstain from offending. This bauble of mystery, it is true, loses much of the force of its attraction as the years roll on, but, for the time being, it is omnipotent. This injury is wrought before the novelty has worn off. The confidence and independence of the individual is liable to be impaired from the very nature of a college training and discipline which is at all strict and rigorous, and it mus be both strict and rigorous to be of worth; but it would certainly seem that outside and factitious influences should not aggravate and intensify this tendency. These are personal matters apparently, but they serve to explain the deep, bitter and constantly growing indignation which the law of silence, the air of superiority and the clannish spirit have aroused against the societies, which finds vent in expressions both loud and deep at all times and places. Why should two sets of young men selected as members of two college societies, whether because of real talent or ability, precociously displayed, or because of wealth inherited, or social qualities early developed, arrogate to themselves so much consideration, elevate themselves almost to the rank of demi-gods, assume more privileges and immunities than so many Emperors of China? It is not to be denied, however, that the tacit consent of the students and the silent approval of the faculty have encouraged the loftiness of their pretentions. It is not to be denied that the honor of an election is esteemed the highest boon college affords. But is there any good, substantial reason for it? Indeed, is it not rather an anomaly that so much stress and importance should be attached to so simple a matter? It is an unhealthy state in the college body politic, and the excrescences which occasion it should be lopped off.

This feeling against the societies has been gaining ground with their growth in hauteur and arrogance and power. The students, last fall, published a paper called the *Iconoclast*, which made fierce attacks upon their selfish indifference and assumptions of superiority. When the elections are given out, the whole college world is in a turmoil of uproar and confusion, which breeds disorder and almost riot. At the initiation, this summer, the neutrals, gathered about the hall of Skull and Bones, occasioned so great a disturbance that the active interference of a professor and the police was required to disperse the assemblage. A member of one Senior society, who had sanguinely expected some position to be bestowed by the class from which he was debarred because of a coalition between the other society and the neutrals, refused to attend his class reunion, several years after graduation, and wrote to the secretary declaring that he wished the class to consider his connection with them severed forever. Another gentleman of ability and good standing, failing to secure an election which he thought he deserved, left his class, and, after an absence of a year, joined the next class, just in season to secure the coveted honor. Such is the power and influence and prestige of these societies that to be in them is everything; to be without their sacred and mystical borders is nothing.

Then the organized power of these two cliques exerted actively, or only silently felt, carries too great weight. A fundamental rule of Skull and Bones forbids the united action of the society in political matters, but practically it amounts to nothing. Their control is apparent, not merely in the distribution of honors in college, but in all matters outside and after graduation. The evils they inflict are not merely present and future, but they strike back and affect the class from which the selection of membership is to be made. The honor of an election is so great that the Juniors strive by every means, fair and unfair, to achieve the successful distinction. This frequently is productive of the most disgusting toadyism and disreputable tricks. It is true, it also serves to stimulate the developement of talent; for Skull and Bones—I beg pardon, the so-called society of Skull and Bones—the most pernicious and objectionable of the two, so far as its example is concerned—is, family reasons apart or the hereditary qualification left out, quite fair in the mode of determining its membership. It casts about for the fifteen men which it esteems the best in the lower class, and to each of these an election is offered by some single member of the august fraternity under cover of a dark lantern, with, I believe, one minute allowed for a decision. It seeks three qualifications—ability, sociability, wealth; a combination of the three or of two, if possible. There is, moreover, one most excellent feature in this society. The poor man within her walls, when the case occurs, is never made to feel his poverty. His endowments are ample.

Indeed, the wealth of these several societies is one of the most difficult questions to consider in dealing with them. The Skull and Bones Club own a windowless building of free-stone on High street, which cost $15,000 in the days when labor and material were cheap. Much money has since been lavished upon it. The interior is furnished in a style of sumptuous magnificence. The building with the lot upon which it stands is probably worth, to-day, at least, $30,000. Its endowments are ample. The society was incorporated in 1856 under the name of the Russell Trust Association, with power to hold property, real, personal and mixed, to the value of $15,000. In July, 1870, an additional act was passed allowing the association to hold property to the amount of $350,000. Scroll and Key was incorporated, May 30, 1869, under the name of the Kingsley Trust Association, with power to hold property to the amount of $20,000. In June, 1868, additional legislation authorized the association to hold property to the value of $50,000, and in 1870 the association, by an act of the Connecticut Legislature, was authorized to hold real estate and other species of property to the amount of $300,000. The latter society has an elegant and elaborately ornamented hall, of white marble, on College street, which cost at least $60,000. Delta Kappa Epsilon, one of the Junior societies, has a hall on York steet which cost $12,000. Psi Upsilon has, within two or three years, erected a building after the usual society model, on High street, which cost probably $25,000. It is not pretended that figures are stated with absolute exactness. Neither of the Junior societies have any considerable endowments, however. Without doubt the property of the several societies would amount to at least $200,000. Is it not natural to suppose, therefore, that the allurement of wealth is somewhat greater than the inducement of poverty in the selection of membership? It is not too much, perhaps, to add that the Woolsey Fund, that most noble benefaction and monument ever proposed for the college, would have been much increased had it not been for these societies, which have claimed so large a share of pecuniary favor? Their possessions are now so numerous and their power so great that a decree of the faculty suppressing their existence and diverting their property, although this latter proceeding might not easily be accomplished without subverting the government of Connecticut, would probably meet with as much opposition as the decree of Henry VIII. abolishing the monastic title.

Affairs are, however, coming to a crisis when some remedy must be proposed. These overgrown and bloated little aristocracies are destroying the true Yale spirit. They elevate themselves above class and college. It requires all the love and devotion developed in the non-society graduates while under the fostering care of their grand old Alma Mater, and of gratitude since experienced for obligations to revisit her, so repugnant and disagreeable is the action and bearing of these societies, so haughty and insolent and self-sufficient their claim to superiority. Their power, or the power of one, at least, is deeply grounded in the councils of the faculty. Hence, whispers of favoritism are heard, which, utterly untrue and without foundation, except as proceeds from silent sympathy and the law of associations, are nevertheless mischievious in rumor, and tend to injure the *morale* of the undergraduate, to the detriment of the best interest of the colleges.

Is it not about time that the scales should be plucked from the eyes of the undergraduate? Ought not real merit to be made the test from the beginning to the very end of the college course, instead of having quite so much veneration and worship paid to two societies? What matters it if the hall of one contains some corrugated old skull and cross bones, dubbed the skull of Demosthenes, a truly Pythagorean fable, which is sacredly guarded within its precincts? What matters it that the gold emblem of a skull and cross bones each member wears on his person, night and day, in the most foolish and ridiculous fashion, is typical of that skull, and the figures denote that the society was first established 322 years B. C.? the worst bosh and nonsense extant. Let them prove their antiquity, that we may bow down and do them proper homage. Yet is any one, would any one, be wiser or better for such truly supernatural knowledge? "Knowledge comes, but wisdom lingers." Would it not be much better and fairer to divide the whole Senior class between the two societies? Thus might be done away with all the preposterous nonsense, the ridiculous absurdities, the insults which, as they are at present constituted, they are ever offering to equals, possibly equals. So might be inaugurated the era of fair play, equality and courtesy and regard for others, that first rule of good breeding. All might be partakers and sharers in their benefits and dread mysteries, and secret wisdom and pleasant entertainments and delightful gatherings to enjoy bone

teas. So might Livonia live again in the guise of Skull and Bones, and her light gleam through those empty sockets, and a miscellaneous band of brothers united be enrolled on the cabalistical tablet of Scroll and Key. Probably; though the powers that be will not act upon or heed in any way the advice so freely and kindly offered, and the storm of indignation must still gather and accumulate against these societies until they are swept out of existence.

Fellowshiping Freemasonry Viewed from the Standpoint of a Baptist.

BY NATHAN CALLENDER.

That this question of sacramental communion is just now attracting unusual attention in our own churches, and in many of the other orthodox bodies, is too well known to demand proof, or even statement. We are not now so anxious to settle the question as to the Scriptural rectitude of the practice of the regular (?) Baptists upon this subject, as to inquire whether our course *is regular* and *consistent*.

That we do not, as a denomination, hold *sacramental* communion with churches which we love and honor as Christ's people, is a fact, made conspicuous by its *seeming* inconsistency. Whether or not there is any wrong in this, there is, to my mind, a gross inconsistency in the practice of such of our churches as refuse the sacrament to the most evangelical and godly of Pedo-baptists, because they do not see with us on the subject of baptism and church polity, and then extend the hand of church fellowship to Freemasons, Odd-fellows, etc., and make them our deacons and pastors.

Freemasonry is a religion as really and obviously as is the papal religion. By its standard books it claims to do for man all that Romanism does, and has every essential feature of a religion. Its lodge service is WORSHIP, as much so as the acts of devotion now in use by the Roman Catholics, differing only in the fact that lodge worship is far less orthodox and Scriptural than the papal. This we hold ourselves ready to prove. Regular Baptists, then, can commune with members of the Masonic church, take them to be their deacons and pastors, though less evangelical than the devotees of the papacy, while at the same time they refuse the sacramental emblems to the most devoted and godly of Presbyterians or Congregationalists!

If this is not a monstrous inconsistency then the eyes of my understanding are of no more use to me than the sightless eyes of a blind man. As a regular Baptist, I challenge our doctors, who fellowship the Baal-worship of the lodge and then turn their backs on men of unquestionable godliness and soundness in the Christian faith, to defend their strangely inconsistent proceedure if there is any plea for it. Their plea for fellowshiping the religion of the lodge bewilders me.

An Old Man's Dream.

BY E. B. R.

A few nights since, while a lodge of grangers were assembled near my house, and the frogs were musical in a mill-pond contiguous, I was sleeping in my room alone; and in my slumbers I dreamed that I heard a conglomeration of noises, and inquired what it was. And I heard a voice saying, It is the peeping of the three unclean spirits like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. I the innquired, What are those three unclean spirits? And the voice answered, saying, They are Jesuitism, Freemasonry, and Spiritualism: and they are now going forth unto the kings of the earth and of the world to gather them to the battle of that great day of God Almighty.

I then walked down to the pond to see them, but the stagnant waters were so full of green slime that I could not discover them; and I remarked they had so polluted the water that I could not see them. To which the voice replied, They are amphibious, and like stagnant waters better than pure, clean, running waters; for they are spirits of devils.

I then walked up toward the place where the grangers were operating, and saw a very small puddle of water drying up, and on the bottom of it a multitude of small fungous animals wiggling in and out of the muddy water. And the voice said, They are the progeny of Jesuitism, Freemasonry and Spiritualism, properly called the tadpoles, and when their legs grow out, and they shed their tails, they will be frogs, and peep and mutter. And I asked, What are they? And the voice which spoke unto me said, They are the young secret societies, instigated by the policy of secret oath-bound societies, and they are rightly named legion; for there are verily a thousand and one of them got up by clandestine management to cover the deformities of their progenitors, and to serve as primary nurseries to make recruits for their parent fraternities. And though many of them may apostalize, like some tadpoles that die out when their dirty waters die up; yet some that have been pampered with promotions and lucrative gain, will, like prosperous tadpoles, become frogs, by metamorphosing into some of the parent fraternities, and engage in the diabolical work of the unclean spirits in Armageddon.

Being awakened by the rattling of the carriages, when the lodge of grangers broke up, I considered the vision, and lo! it was a dream.

On reviewing my dream, I am impressed with the fact that Jesuitism, Freemasonry and Spiritualism are the only clandestine hierarchies that extend to the kings of the earth and of the whole world to instigate opposition to pure Christianity.

Purity and Peace.

"Anything for peace." "We do not want any difficulty." "Anything rather than have a fuss." Such are some of the pleas of time-servers and chicken-hearted leaders, who, to avoid reproach, retain position, or secure the praise of men, consent to whitewash, and cover, and conceal, and tolerate sins, errors, and wrongs, against which they should pour forth their earnest protest in behalf of truth and righteousness, and their indignant rebuke against craft and iniquity.

Their policy is wrong and ineffectual. Their efforts fail, and deserve to fail. They sell out truth and principle for place and pelf, and the peace that they patch up usually ends in the fiercest warfare. Their daubing with untempered mortar is vain; the wall they have builded falls, and they are buried in its ruins.

"If we publish this we shall have a fuss," said an editor to one who importuned him to admit to his columns a stern rebuke of error and false doctrine which was being spread on every side.

"Don't you know that you have got to have 'a fuss,' and the sooner you have it the less you will have of it?" was the instant reply.

But the man who feared 'a fuss' had his way, and the first he knew he was tumbled neck and heels out of his place, his chair was filled by an advocate of the very notion that he had feared to attack, and mischief was done such as only the day of judgment can reveal; in the spread of error, which has since been repudiated by some of those who were foremost in its advocacy, but who are powerless to undo the damage which they have inflicted.

There is no peace to the wicked, and there is no peace to be made with wickedness. God has sent his servants into this world to fight the fight of faith, not to make leagues with Amalek; to wield the sword of the Spirit, not to enter into treaties with the Canaanites, nor to wink at their abominations. God will never make bargains with sin nor Satan, and Satan will never keep promise with God nor man, no matter what he may agree to. Crafty men may patch up compromises, besmear each other with lying compliments, and flatter Christians into agreements and concessions, but all treaties between good and evil, between right and wrong, are without authority on the part of God, and without force on the part of Satan. Whenever Christians trade with the devil, they get cheated. No matter what the terms are, no matter how fair the understanding is, no matter how good a bargain Satan makes, the result is ever the same. Whoever does business with the devil is bound to get "beat." He is too shrewd for mortals to deal with; he cannot be conquored with his own weapons; there is but one way, do right, make no bargains, stand firm as a rock, have no fellowship with ths unfruitful works of darkness, resist evil, and trust in God. The safe way is the right way; first pure then peaceable. This is wisdom's way; the way of the wisdom that cometh from above. Do not be deceived with pleas for peace and harmony. Do not mistake cowardice for long-suffering. You may abandon your rights, but you must not sell out the Lord's. You may yield your preferences for peace's sake, but you must not barter away God's eternal truth; nor consent to sin or wrong in any form. Do right, or do nothing. Have no parley with the devil; no fellowship with his works; no compromise with wrong, or craft, or guile. Live so that crafty schemers cannot use you, and dare not undertake it. Do nothing that you are ashamed of. Do nothing in secret, nor by craft, which you dare not do openly and avowedly. And do not try to evade the just consequences of your own acts; but accept them manfully, bear the blame that belongs to you, and seek to do better in the future, finding strength in the intergity of an honest heart and a righteous purpose.

This may cost something, but any other course will eventually cost much more. When once your feet have found rest upon the eternal rock of truth and righteousness, you have fought a hundred battles in one, and gained a victory that will give you joy forever. Men who deal in tricks and lies, in frauds and jobbery,, will be repelled from your very presence, and will slink away into darkness with their craftiness and guile, for you will be known as one who cannot be bought nor flattered, and the tempters will not even dare to approach you with their bribes.

"I have heard," said Senator Sumner one day, "that there is corruption in Washington. I have lived in Washington many years, and have *seen no corruption.*" Once out of the region of fogs, jobs, hypocrisies, lies, and villianies, and you have sunshine and peace. But there is no peace possible with lies, and sins, and deviltries covered up at the bottom. The house is on the sand, and it will surely fall. Wickedness ends in war. It has been said, "There never was a lie but what ended in a broken head for somebody." Sooner or later the dire result is reached, the bitter fruit is borne. The hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places, and the storms of judgment shall batter into eternal ruin every structure of human pride and hope which has been founded upon craft and falsehood, upon trickery and deception. But with truth as a foundation, the superstructure is secure; for "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Isa. xxxii. 17.—*The Christian.*

A softened phraseology may suit the tastes of a degenerate age, but it kindles no inspiration, corrects no great wrong, conquers no giant evil. Rugged men, like John the Baptist, Luther, Calvin, John Knox, Hugh Latimer, and John Wesley have been the world's reformers. Every one of them was a theologian who believed and preached and fought for the pure doctrines of the Word of God. Sentimental opinions, diluted interpretations of holy Scripture, indifference to the primal principles of religion without regard to the analogy of faith and the history of doctrine, never yet made any positive mark in the church of God. Creedless churches do not grow. Negative preaching does not feed the soul. "Liberal Christianity" has little or no reproductive power. With the disguise of the terms conversion, regeneration, and other cardinal words, it has lost everything which they signify; and it is dying of inaction. Humanitarian Christianity exaults man, but lowers the scriptural ideas of God and of redemption. It boasts of its widening horizon, but its vision is earth-bound. It has no evangelizing spirit or strength. It only leaves the pagan in his blindness. The nations of the earth would never have had the Bible in their own tongues had its translation been left to the "blind guides" who ignore the great commission as persistently as they oppose the entire evangelical system of faith. We greatly mistake the tendency of human nature if those who are not clamoring against theology do not rapidly drift into the same channel of inefficient religionism.—*Christian Intelligencer.*

To All Indianians.

LIGONIER, Ind.

DEAR BRETHREN:—Not quite a year has passed since we organized a State Association for the purpose of bringing to bear a united effort against the hydra-head of secretism as it exists in our State and nation. Our first annual meeting will be held soon, and we desire the co-operation of every reader of the *Cynosure*, and as many more as we can get, to make this meeting a success.

What is desired of you is, that you call a church or neighborhood meeting at once, and see to having one or more delegates elected to attend the State meeting, and a way provided for them to attend it. If there is not sufficient interest in your community to warrant you in calling a meeting, then come yourself, if at all practicable.

Besides this, in order to successfully prosecute its work, the State Association

NEEDS FUNDS.

Can you not secure a small amount and send to Peter Rich, Westfield, Hamilton county, Ind? Send twenty-five cents, fifty cents, or one or more dollars, and get as many more to contribute as you can. Consider this an appeal to yourself and attend to it immediately, lest it be neglected or forgotten. In all probability, the meeting will be at Xenia, Miamia Co., about the 1st of October. Let us work, brethren, and look to God for a blessed time.

Yours sincerely,
JOHN T. KIGGINS,
State Agent.

Reform News.

Lectures in Warren County, Ill.

ALEXIS, Warren Co., Ill.
Aug. 26, 1874,

I wish to say through your columns that brother Kiggins delivered two lectures in this town the 6th and 7th of this mouth on the subject of Masonry. The first lecture was in the U. B. church to a large audience, quite a number of whom were Masons and Odd-fellows. This lecture was rather of an introductory character, perparatory to the second evening. Brother Kiggins told his audience how a man was made a Mason, gave an outline of the foolish ceremonies of the lodge, and the terrible and stringent oaths a man must take in order to be a Mason. Of course the members of the lodge went away saying "Its all a lie;" knowing at the same time that they were lying.

The second evening the lecturer dwelt on the principles of Masonry, which he proved to be unchristian, immoral, and anti-republican. He told how the lodge acted out the legend of Hiram Abiff the widow's son, and proved by the Bible clearly to every candid miud that this legend, upon which the foundation of Masonry seems to rest, was a lie fabricated by the lodge and imposed upon the unsuspecting public as a truth. After he was through his remarks he challenged the lodge to testify against what he had said if it was not the truth; but there were none of all the royal sons of the widow to respond. The lecturer then held up to them of the cowardly mean spirit of going away and stating that these things were false.

I have not heard of a single statement from them that they were otherwise than truth. I accompanied Bro. Kiggins from here on Sabbath to the U. B. church, six and a half miles east of here, where he preached on the religion of Masonry, clearly showing it to be a false system of religion. From thence brother K. went to Henderson to lecture in the evening. I think these lectures have done a great deal of good. May the Lord bless the speaker and forward the work. Yours truly,

P. R. ADAMS.

From North Missouri.

THE MORALE OF THE LODGE OPPOSITION —DISCUSSION NEEDED—POLITICAL AGITATION.

ALBANY, Mo., August 19, 1874.

THE WORK

in North Missouri continues, and with increasing vigor. A few months since every effort made to effect an organization in opposition to "secret societies" was slaughtered at the outset, by those interested in keeping down discussion. The truth, however, cannot be entirely crushed and to day the cause is stronger and more widespread than at any previous time in this locality. True, there is a timidity of purpose in some who feel an interest in the good labor, but lack the courage to stand up for it. Others mix with, only to mar it, and while professing to be friendly and deeply interested in its welfare, are constantly operating so as to strangle every movement made towards its advancement. Many there are who cannot be cowed by bluster, or discouraged by either treachery, or want of strength in others; and these men have faced discussion and have not been drawn from the real question in controversy by insolence of manner or subtility of purpose on the part of the opposition. The efforts of these

EARNEST MEN

have met with more than hoped for success, inasmuch as they have brought the subject before the people and made it one of the leading questions of the hour in this locality. No longer do the members of secret organizations exclaim: "You don't know what you talk about," as a bluff to discussion. They know the men who challenge them do know what they talk about, that they, too, have learned to maintain a "quick eye, a listening ear, and a silent tongue" in the vicinity of members of the craft, and that by so doing they have pricked up a mountain of evidence in regard to the immoral, unchristian, and selfish nature and tendency of secret organizations. Now, when considerate men meet and this question is broached, earnest discussion follows; the matter being handled on its merits. Among most opponents of the lodge "the battle of words" is now fought from a business stand-point, the object being to bring out a confession, —and it usually succeeds—that the chief motive of each individual in joining one of those secret hordes is

SELF-INTEREST,

and it is self-interest only that holds them in *faithful bondage*. They find it pays them to be members; that they have an advantage over the mass of mankind in all transactions, public and private; and that all who do not possess their particular gesture and grip are common prey, subject to their greedy pilferings. This fact of self-interest established, all the evils which the "Antis" charge follow in direct order; for that man who seeks self-elevation by leagueing against his fellow man, cannot be truly moral or Christian in his heart.

IT IS A FACT

most observing men will subscribe to, that the really intellectual class of mankind no longer seek admission into secret societies. Their chief influx now is from that class who find themselves distanced in the race of life by independent and self-dependent men, who rely upon the intelligent cultivation of the powers and faculties God has endowed them with, in surmounting the rough and rugged path which leads to peace, plenty and domestic happiness. The weaklings of the earth band together, and by multitude of council, directed solely to the one purpose of self-interest, roam like wolves, as they are, over the land in packs, subsisting upon the noble game they dare not, single handed. cope with.

THIS IS THE CURSE

which weighs upon the nation at the present time and cripples all industries. By aid of secret combinations inferior men in intellect and morality fill about all public positions and control the entire interests of the people, and moved them, not for the general good, but for the advancement of some particular party or order. What wonder, then, that dissatisfaction is witnessed everywhere; that the spirit of discontent and rebellion is spreading over the entire earth, and only awaits a daring soul to fan it into a blaze, which will never die out until might ceases to make right, and cliques and clans rule no more.

IN DISCUSSION

the power of the lodge falls. For a short time it may appear to gain in numbers, because wherever opposition to it is open and intelligent, it makes a stupendious effort to ring in the young, the weak, and the thoughtless, and secures this class before the light reaches them. But soon statistics will show that secret societies no longer keep pace with the increase of population; and the day is rapidly approaching when their total extermination will be written on the pages of history. So, when the enemy proclaims, as it does here, that their lodges never flourished so rankly as now, do not be discouraged but redouble your efforts, assured at the outset that a desperate attempt is being made to strengthen their ranks before the truth prevades the community and destroys their bloom. All secret organizations here are

IN A STATE OF FERMENTATION,

not knowing when nor where to strike in the approaching political campaign, now only ten weeks distant, and no candidates in the field. The Anti-masons hold the balance of power and you may in due time be informed "no clansman need apply" for office in Gentry county. Of course, careful and judicious handling will be required in order to triumph, but it is a possible and highly probable event. This is one thing that troubles the lodges and parties; they, also, fear one another, and are very carefully surveying the field, before placing their men in position. Well, let them plan and figure, who knows who will put the finish to the edifice?

IT IS DULL

in the grange camp since Allen came and struck the organization a deadly blight. Externally and internally it has a sickness—a worm in the bud—which, at least, sicklies the whole thing over "with the pale cast of thought" and despondency. The grand mass meeting was not a success, either in numbers or voters gathered to overawe the parties and force them to fall down and worship the grange, nor in the peace and harmony the "great babbler" was expected to instill into the breasts of those who are still backward about extending their hands over the "bloody chasm." Oil and water will not mix. The old blood still boils and bubbles. The flushed face gives the lie to the tongue that pronounces all serene. Principles are eternal and neither party will unreservedly swallow an amalgamation of inherent and detested opposites. To sum up, and slightly alter an old song:

"A granger sat on the old tow line,
And Master Allen came up behind
And yanked him off that old tow line,"

since which time he has crippled around in search of something substantial to tie too. ZEKIEL HOMESPUN.

Keeping up the Interest.

NASHVILLE, Ill., Aug. 25, 1874.

Editors Christian Cynosure:

DEAR BRETHREN:—We have been somewhat delayed writing to you on account of the press of work, as this is a very busy time of year. We are still holding our meetings monthly and giving the people all the light on the question of secrecy that we can, by reading the best selections from the *Cynosure* and sometimes making some explanations, and also by circulating tracts, papers and sermons. There is quite a number of persons that are taking an interest in the question. We invariably open our meetings with appropriate religious songs and prayer, and we also have good songs at intervals during the exercises. We would suggest that other friends of the cause at other places throughout the country, would undertake a similar plan of work. It has a marked effect. Brethren, pray for us that we may be courageous to do battle for our Lord and Saviour Jesus Christ. Yours fraternally,

T. W. J. LOGAN.
C. M. LIVESAY.

—The General Agent, after a few days spent in this office, started on Monday for Indiana and Ohio to fill several appointments. He hopes to attend the Indiana State Convention.

Correspondence.

An Exposition.

XENIA, Ind., Aug. 24, 1874.

Editor Christian Cynosure:

Occasionally duty requires us to record a few criticisms on officers of the church which are unpleasant. Such a task we have now before us, and nothing but the general good prompts us to the duty; believing that when a trust is committed to an officer of church or state, he should use it for the benefit and welfare of his constituency, and that should he fail to so use it he subjects himself, and of right should be reproved, being in that sense public property.

December 26th will be two years since Bro. J. P. Stoddard was here and organized our anti-secret assocation. The U. B. church house is the original home of the society, where it met twice the first year, and monthly since, with the exception of meeting a few times in the Friend's church. Not long since said church underwent repairs, and on last Sabbath was dedicated by Rev. Thomas Evans, an elder. The society being few in numbers contemplated in the dedication a financial pinch, and as a preparatory step to meet this emergency, they commenced first by selling their church principles to the devil in the election of a man, good enough as a neighbor, but a member and strict adherent of two secret societies, Masons and Odd-fellows, and not a member of any church, to the office of trustee. The elder above named was present at the election, being the presiding officer, and was made known to the facts as above stated, by a member of his own church who warmly opposed this election.

"Shall we turn the anti-secret society out of the church house, as a matter of financial policy?" seems to have been the all-absorbing question existing in the minds of the elder and trustees, as the sequel plainly shows. On the day before the dedication (Saturday) this was made a question, and two out of three of the trustees gave their voices against us. As the act was done, it must now be patched and plastered to the best advantage, and I understand that the elder in dedication discourse had much to say about the "danger of running the anti-secret question to an extreme, and that we preachers can say all that is necessary to be said on the subject," etc. He has also said, or otherwise deplorably misrepresented, that the anti-secret movement was doing more harm than good, making more Masons than would otherwise be done, and anti-secret men were making a hobby of the question.

To show beyond mistake, that the leading object in this affair was to raise means to liquidate the debt of the church one of the trustees told me, and has told others, that one of the two favorable to the act said to him that he had assurances from secret society men, that in case they turned us out, they would assist in paying off the debt. The same trustee that made this unholy proposition also said that in case they did not turn the society out he would not assist farther in the payment of the debt. And be it furthermore stated to the shame of the two trustees who conceived and did thus act, they both signed a call for a convention to organize the anti-secret association at this place; but did not attend the convention, nor have they been at any of the society meetings. In denying the use of the house to the society, they made this honorable exception, that the "regularly appointed lecturers might use it." What would Bro. Kiggins or Stoddard think, on coming to our place to give a lecture, and find that the society was turned out of its fold?

We now ask in all candor of soul, what the effect of this act has been and will be? To answer minutely we cannot, and could we give its effects, we have not the space. I know not of a man or woman, in all the community, outside of secretists, and the parties who perpetrated the deed, with whom I have conversed, who does not condemn the act, as inconsistent with the principles of the church. They made a sad mistake even in the matter of dollars and cents, losing, to my certain knowledge, more than they gained. Besides this, they have forever, in my opinion, lost their influence at this place. Anti-secret men have no more to do with the church, they cannot expect to build up a church, either in numbers or influence, from the ranks of the enemy—secret orders. Where, we ask, must they look for influence?

To show further the influence that this act has already had, we may cite to the fact, that the hoodwinks of secrecy have been rampant on the track of the most earnest workers against secrecy ever since an inkling was dropped in community that the society would be denied the use of the house. One of the trustees could be seen standing around with lodgites, and it was said by friends, although Masons, that they were "posting this poor weak-kneed trustee and Christian on the character of anti-secret men."

In conclusion, let me say, that a few words from the Elder would have corrected this entire affair, and thereby saved the church from disgrace. If the doctrine of anti-secrecy be truth, as found in the law of the U. B. church, they cannot be the losers from its proper discussion. If it is not the truth, they had better repeal the law. But the truth is, that the church is theoretically right, and some of its members practically infidel on the question. Had its ministers stood up like men of God, and given to the world the reasons why they would not give secret-society men a membership in their church, I have no doubt but to-day they might have doubled their members and the community have been much better advised of the great error of secrecy. But in spite of the betrayal of friends from the household of faith, and Masonic "jacks," we live, and expect to live; and if necessary will push the battle to the very gates of hell. Our faith being founded in the Christians' God, we do not expect to fail.

Yours in the conflict,
J. M. DARBY, and others.

Masonry in Court.

STEVENSVILLE, Ont.

I have found from what I have seen as regards Freemasonry that the *Cynosure* tells the truth. I was in court where a man was tried for murder and he was allowed to have the trial adjourned by swearing that he had witnesses in Chips-Flats, California, on which he was kept till next court. And he (being a Mason as was well known) had men to come and swear that he was in California at the time the murder was committed, and also that he was not the man charged with having committed the murder. Though there were eighty witnesses that swore as to his being the identical man who had committed the murder, he had eighty witnesses to swear that he was not the man. At last, after a long trial, he was allowed to go free, and may be amongst a gang of robbers at this time. There was a very general impression in the country that Freemasoury cleared this man. This occurred a number of years ago in the county of Welland, Ontario. Names, dates and facts can be given of this case.

PETER SHISLER.

Mr. Tullis Explains Again.

MR. EDITOR:—I wish to extend my thanks to you for publishing my article of the 11th of August. But it seems to me quite proper to correct the statements you make in your editorial note. You say "It seems quite difficult to understand how Mr. Tullis could have been twice returned by unanimous request of his people." Your explanation is that it might have been so on the part of a few Masons who sent the request. I suppose it will be a matter of surprise, and, yet, satisfaction to you, to learn that there are no Masons in the M. E. church at Tiskilwa; nor has there been for over two years.

You seem to feel quite satisfied that you have the true explanation of the Masonic ball question. You say, as chaplain of the Tiskilwa lodge I was expected to make the prayer at the Masonic ball. But the fact is, I am not, nor have I been chaplain of the lodge. There was a festival and lecture to which I was invited. But the ball was no part of these. No more than my acquaintance with Bro. Stratton and the Blanchards has to do with the story you say was circulated about Tiskilwa with reference the men. That such a story obtained in this place, I do most emphatically deny, and your informant does your paper, and the cause of Christ, great injustice by such misrepresentations.

A. K. TULLIS.

Failure in Time of Need.

SILVER LAKE, Ind.

Editor Christian Cynosure:

Some years ago I was invited to join the Masons, and had nearly made up my mind to do so. My wife also thought it would be well for us, as Masonry was shown in all its beautiful colors. But as all questions have two sides, we thought best to examine the whole case, and as we did not know of any tracts or papers, or Anti-masonic books, we could not detect the evils so readily. But I remembered some Masonic funerals in Pennsylvania, also some in Indiana, and also in Louisiana, and seeing their money was not saved in making a nice display, but when it comes to buy bread for the poor and needy, it is scarce enough. As this matter was examined carefully, among the poorer classes were found Mason's widows and children left in need. From C. G. Finney's book, page 141 to 147 and also 170 to 174 and also page 177 to 183, any one can see that Masonry is a swindle and a cheat. Yours, etc., BENJ. ULSH.

Masonry Settles the Pastor.

While I was pastor in Lewis county, N. Y., in a flourishing village some three miles distant, the seat of a very respectable academy that had been in existence over half a century, there was a Masonic lodge of about 150 members. The Baptist church of this place was strong and influential. The pastor of this church at the time of which I am speaking had been an acquaintance and friend of mine while I was in college. When he came to this church on trial some of the Masons, whose wives were members of the church, came to the committee appointed by the church to procure a pastor, and told them if they would employ this man they (the Masons) would help support him. The bait was swallowed and he became their pastor. Having heard that he was a Mason I soon called upon him and offered him one of "Stearns' Speculative Freemasonry." At once he became enraged and began to traduce brother Stearns, saying "there are no such oaths in Masonry as Stearns has recorded in his book," and "he could not get into a Mosonic lodge to save his soul from hell." This assertion shocked me, as I was personally acquainted with brother Stearns and knew him to be a man of undoubted truth and veracity. Soon after I called upon an old seceding Mason of my acquaintance and spoke of the attempt of this clerical gentleman to falsify the oaths of Freemasonry as recorded by brother Stearns. To which he replied, "I have read Stearn's on Masonry and as far as I went in Masonry that book is true and whoever says it is not true is a liar; I don't care who he is." He farther adds, "When I was a Mason we used to get together and study Jachin and Boaz in order to become bright Masons." Before I left him he warned me to beware of the Masons; for, said he, "you don't know anything about the feelings among them in regard to you. If you are not careful they will kill you."

Masonry settled this man over this influential church and through its intrigue and wire pulling retained him there some three years, though his literary attainments were less than ordinary. He was seen parading the streets locked arm in arm with drunken rowdy Masons to the great disgust of many of the members of his church, and toward the last of his pastorate there he was found in a ball-room, not to dance but to look on. Soon after leaving that place he was known to be in a drunken bar-room broil and caught up a chair to knock one of his drunken associates down. Surely Masonry is a good thing to help such ministers of Belial, is it not?

JAMES L. ANDRUS.

Hope for Kansas.

COFFEYVILLE, Kan., Aug. 23, 1874.
Editor Christian Cynosure:

I see from the last number of the *Cynosure* that Bro. Kiggins is coming to Kansas. This is good news for the friends of reform in this State, so commonly termed the rotten commonwealth of the Union, a State that is wholly in the hands of rings, where nearly the whole masses of the people have gone over to secret societies, where the people are over-taxed, stupified and robbed; where crime is so common that it is hardly noticed and the punishment is not expecten, where courts and legislatures nave been charged with corruption, and justice is issued according to the will of the rings, where all the offices, or nearly so, are held by members of the craft. We want Bro. Kiggins for State lecturer. We want just such a man to visit every county in the State, and believe our friends, though few and far between will support him. The signs of the times are better. I know of a number who are getting sick of secret societies and will take the *Cynosure* as soon as able.

Yours truly, N. B. BLANTON.

From North-western Missouri.

ALANTHUS, Mo. July 8, 1874.
Editor Christian Cynosure:

North-western Missouri is moving toward a knowledge of secret societies and their evil influence. Honest men are rapidly falling into line with those who see tho need of opposing midnight conspiracies. Ask a respectable man the question, Are you a Mason? he will answer, Why do you ask that? Who told you to ask me? You certainly do not take me to be a Mason, etc. We think this a happy symptom, yet Masonry is doing her utmost to drag men into its embrace. Men that have received the title "Honorable" by whisky votes and Masonic tickets, stoop to urge young men to bow to this modern harlot, and even offer to furnish the money for initiation and let them work it out after the humiliating event occurs.

Some three years ago I was induced to unite with the Good Templars. My connection with that order led me to observe this fact among others: three-fourths of the young men who become connected with this society join Masonry or become "jacks." Circumstances induce one-fourth to investigate. They see the issue and assert their manhood by becoming opposed to secret societies. Nearly three years ago some unknown influence induced a young man of these parts (a tippler, if not worse), to go out into the "highways and hedges" and notify the temperate and intemperate that they should immediately become Good Templars. Many followed him, and I have heard him orate as follows in the lodge room: "Young man, stand upon your honor. He who would break this vow I would not trust with my horse." But ah! with him honor, pledge and vow have departed. He is now a tippling Mason. Such is the honor of Masonic Good Templars, and their motive is to make Masons.

As cause produces effect, so does Masonry produce liars. A short time since a Methodist preacher said to me, "No Mason can reveal Masonry." We think such preachers should be arrested and prosecuted by the fraternity for slander. Surely it is slander in the superlative degree to say that a man cannot tell when out upon God's green footstool what has been told to him when in the lodge, blindfolded, cabled-towed and denuded. I fail to see the point unless it is true that Masonry takes the mind as well as the manhood of its dupes.

C. A. Blanchard, when with us two years ago, did commendable service in greatly increasing the number of honest investigators. Those that are now uniting with the swearing brigade are such as have been doing the comtemptible service of "jack" Masons, until they are taken in through pity. For to refuse them longer would be base ingratitude.

But the grangers,—Ah! there's the rub,—to realize that fallen men seek to be gulled and swindled you have only to look around and see how grangers are multiplying. But some are already perceiving that this is adulterated Masonry. I observe that it is a matter of fact that the leading grangers put forward those to defend the grange who were formerly Anti-masons. I notice, too, that C. W. Greene's address has proved a quietus with those who have been induced to read it. Thus through the influence of "men of thought and men of action" the way is being cleared

J. P. NEEDLES.

Masonry for Travelers.

I often hear men say "if I was giving to travel much I would be a Mason." In most such cases, if you speak of the process they must pass through to be "made a Mason," and the many horrible oaths they must impose on themselves, as well as the obligations they will be under to every Mason, whether drunkard, thief or murderer, they will retract their position. Those who take such obligations, knowing beforehand what Masonry demands, must be of those that fear not God or regard the equal rights of man, and expect as Masonic authority assists that it will introduce them to the fellowship of "corsairs, pirates and maurauders that will treat them as brothers."

It is not strange that men who believe such statements and calculate to engage in crime and have Masonic help to get clear of the law, should consent to be "made a Mason." But what is most strange is to hear men professing the Christian religion making such assertions. One professing Christian says to me, speaking of its advantage in traveling, "if I was not a Mason I think I would join for selfish reasons." Another said to me that when his son asked him if he had better join the Masons he said, No; because it turned the mind away from the Christian religion, but remarked farther that if he was going to travel much he would join. I ofter hear such assertions, but what do they imply? Do they think Masonry can do more for them than the government which looks after the interests of its subjects the world over, or do they think it best for travelers to abandon Christianity and trust a league with wicked men for protection. Our good brother Hinman soon after his return from Africa where he had spent several years as a missionary, publicly remarked that he went to Africa trusting in Christ alone, and he sustained and protected him. In conversation with a chaplain of a marine hospital in Massachusetts he said to me, "My father was a Mason, and when I was a young man I asked him if I had better join, and he said No." He said that he had often been told that as he was traveling so much he ought to join the Masons and he would find friends everywhere; but he had always adhered to his father's advice and although he had crossed the ocean more than eighty times and been master of a vessel he had never lacked for friends. A minister that had spent several years in China said to me that he did not think Masons could affiliate with any secret societies there. He hated all secret societies and said he called the lodges the devil's work-shops.

One man lately told me that he took three degrees in Masonry and paid no farther attention to it until he was about to come to this State and was told that as he was going West he ought to take higher degrees, and he did go on to the Royal Arch degree, but he had not been known at all in this State as a Mason. "Only think," he says "what an idea—sustain one another right or wrong." I hear many make statements similar to the foregoing.

Masons boast so much of favoritism in traveling by getting berths on boats when others had been refused, etc. That I cannot dispute but under existing circumstances such may be the case. But where is the Christian man that wants or would even accept of such favoritism. Any man that would take from a traveler his rights as a traveler is just as dishonest as though he took his money in the same crafty way.

OREN CRAVATH.

Masonry 'Tween Decks.

YORK, Pa., Aug. 22, 1874.
Editor Christian Cynosure:

Acting Ensign C. F. Deering of the Wissahickon, who was not a Freemason, told me at the Brooklyn navy yard, that while we were in the S. A. B. squadron he had been advised to join the Masonic order so as to be favored by promotion. He also told me that nearly all naval officers were members of the fraternity; and that they became members to get promoted. I know it to be true that seamen who are Masons get all the non-commissioned offices in the navy; and that most of the commissioned offices are filled by the craft.

While I served in the S. A. B. squadron, I was told that the black-book system was in force in the navy. It was said that the admiral put offending vessels and officers on his black list and punished them in regular Masonic style, excepting the death penalty. I know it to be true that the black-book system was enforced on the Wabash and the Wissahickon, as far as the crew were concerned. Many of the crews of both vessels were black-listed and punished in various ways. I myself was black-listed on both vessels. Masters Mate Gregory of the Wissahickon told me I was "spotted;" and I had hardly got fairly into the naval service before I was attacked by the Freemasons. I know it to be a fact too that the Masons of York, Pa., conspired with the Masons in the squadron to hound me in regular Masonic black-book style. I will give particulars hereafter.

Yours for the truth,

E. J. CHALFANT.

Pulpit Slang.

SPRINGERTON, Ill., Aug. 17, 1874.
Editor Christian Cynosure:

During the last week or two I have been listening to the preaching of a venerable father of the church. Many years, they say, he has been engaged in tearing down the strongholds of Satan. His head has long since "blossomed for the tomb," to which ere long he must pass; the persons and places that now know him, shall shortly know him no more forever. Many wholesome truths have been indellibly stamped on the minds of his hearers; but with those truths, interspersed ever anon, such phrases as "sap-head," "water-brained," "baboons," "up Salt river," "blab-mouth preachers," and last, but not least, "hell-scooting."

It does seem to me that men who preach the Word of God could find some more appropriate "figures of speech" with which to embellish their efforts. On some subjects this might be tolerated; on this never. Men and women of good sense cannot appreciate such words in the pulpit, and they have shown it in this. After a week's preaching he has not received a single admission to his church. We hope that men will see the injury done to the church in thus acting, and with one voice put it down. If their pastors will not be the first to try to bring about this change, let the members see to it.

This same old father is a Freemason, or claims to be one at least, and to that fact most probably his actions are to be attributed.

I have given no name in this communication, because I do not wish to be personal; yet the foregoing statements are strictly true.

Yours in the good cause, F. L.

OUR MAIL.

Mrs. S. B. Allen, Morrison, Ill., writes: "Truly your paper as well as persons are known by the company they keep. The most firm, fearless, self-sacrificing Christians are the most permanent supporters of the *Christian Cynosure*. Two such valuable subscribers we have lately lost, though our loss is their gain. Mrs. Allen S. Tripp and Mrs. Jacob Baker. . . . . Mr. and Mrs. Tripp were opposed to slavery, drunkenness, tobacco, and all secret societies. He deeply mourns the loss of his worthy and faithful companion. As Mr. and Mrs. Baker were early settlers in Whiteside county, their labors of love and Christian benevolence are well known and remembered by many. They were the undeviating friends of the oppressed, were temperate in all things, and decidedly opposed to all secret combinations. Mrs. Baker possessed great reverence for God and his holy laws. She watched with deep interest the progress of the anti-secret society cause; had taken the *Cynosure* a number of years. . . . Sister Baker will long be remembered as a steadfast and devout Christian. Blessed are the dead that die in the Lord and their works do follow them."

Jas. Reide, Simsbury, Conn., writes:

"I am in full sympathy with you in your blessed work. I believe secret societies are evil and only evil, and that continually. It is like leading a forlorn hope, but truth opens a clear passage to the fortress, and it will fall."

Franklin Pierce, West Albany, Vt., writes:

"I was in hopes something would be done for Vermont in establishing lectures, etc., at the Convention in Syracuse. I see Vermont was represented in the Convention, but I see nothing done for her."

We rejoice to see Vermont growing weary of the place she occupies in this reform. This is not the first earnest voice that we have heard from there, calling for an onward movement. Some of our readers have put forth noble, self-denying and successful efforts there already, but *few* compared with the whole numbers. Illinois obtained a State lecturer in this way: A friend said, "I will be one of ten to pay five hundred dollars for a lecturer in Illinois." Others followed, and the lecturer is now in the field. We have about one hundred subscribers in Vermont. Cannot ten of them give or collect fifty dollars each to start a State lecture fund? Perhaps you can be responsible for twenty-five, fifteen or ten dollars, if not fifty. We think one of the best ways to prepare the sentiment of Vermont for a successful warfare against the secret orders is to extend the circulation of the *Cynosure*. Let each subscriber send in an average of ten new ones before January 1st, making one thousand, and you will, we believe, have a State lecturer and a State organization before next June. Begin to canvass for subscribers now. Persevere. Do not grow discouraged if your success seems small at first. God gives the increase. A hundred fold in this present time and in the world to come life everlasting to those who seek first his kingdom and its righteousness.

Wm. Matthews, Ambrose, Pa., writes, (referring to the *Cynosure*):

"We get nothing like it since the New York *Principia* edited by Dr. Cheever."

Samuel Gill, Irwin Station, Pa., writes:

"I pray that God in his infinite goodness may bring about something that will speedily explode the whole system of iniquity. . . When your convention meets in Pittsburgh I hope the good effects may spread all over Westmoreland county, and especially in the brough of Iowa."

Harry M. Whyte, Brooklyn, N. Y., writes:

"I like the *Cynosure* in its present form very much."

Samuel McCluer, Lexington, O., writes:

"The sentiment of the people here was generally in opposition to secrecy until the grangers commenced operations. It is thought they are working for the good of community and against monopolies. Will they not monopolize when they get the ascendancy? Some good men are joining for curiosity. Others for pecuniary advantages. Bad men, for popularity and respectability. I am an anti-slavery man of '36. I have seen it (slavery) fall, and although seventy-two years of age, hope to see secret societies go the same way, never more to pollute our beloved country."

F. W. Arndt, N. Chili, N. Y., writes:

Now brethren be encouraged, for there are more for us than there can be against us. . . . As for me it is settled and fixed. I will die in the army of Jehovah."

A. S. Davis, Lone Rock, Wis., writes:

"I work and fight here alone, bound to do all I can for Christ and his cause."

To this brother and all his disciples, Christ says: "Lo! I am with you alway."

P. D. MacElroy, Mora, New Mexico, writes:

"Please continue the *Cynosure*. It is too good a thing to lose."

Philip Shook, Po, Ind., writes:

"I cannot do without the *Cynosure*. When I do not have it there is something missing."

Jacob J. Snyder, Muscatine, Iowa, writes:

"I hope that your labors for love may result in the salvation of precious souls and the salvation of our beloved country."

Jesse Calvert, Milford, Ind., writes:

"I delivered a short lecture on Masonry at the close of my sermon Sabbath evening. . . . It caused some research. I hope the good work may go on until none may be left to advocate Satan's cause."

S. B. Houton, Pittsburgh, Ind., writes:

"O that the day may soon appear when the church shall cease to be a safe retreat for crying sins; when she shall arise in the dignity and grandeur of her might; in the name of her glorious King gird on her glittering armor and go forth and battle against the giant monster, secrecy."

Jas. Donaldson, London, Ont., writes:

"I received your circular and other papers and have been using them as best I could. But my steps are watched wherever I go, and every word is repeated to my injury. The attempt has been made to cut off all means of support from me if I shall say a word on the subject of Freemasonry. This has not stopped my mouth, but renders me more earnest in the cause."

Should not a system that thus persecutes those who oppose it receive the earnest opposition of all who approve of free speech?

Dr. E. E. Burnside, Earlville, N. Y., writes:

"While in Worcester, Mass., recently, I learned that a minister living there, Rev. Mr. Converse, was a high Mason; and also that within the last year he has been reduced to the necessity of going out to saw wood by the day. "What would he do now," exclaimed my informant, "if it were not for the Masons? They help him some, but the churches do but little for him." I replied, "If he has been trusting Masonry all these years rather than the Lord, is it not just that the Lord leaves him to depend upon it in his old age?" Upon my return I happened to meet good Bro. Fisher, of Chaseville. He has been ill for two or more years, unable to preach, and really poor in this world's goods. He has quite a family, but he assures me that the Lord has taken care of them. Churches and individuals have sent liberal donations, and he says he is entirely satisfied with trusting God, and has no need of secret societies."

Forty Years Ago.

[From the Anti-masonic Review, 1829.

History of Freemasonry.

[CONTINUED FROM LAST WEEK.]

In the rude times, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for their signature, it was usual for master masons to give their apprentice a grip or sign, by which he should make himself known to any mason as a regular entered apprentice to the trade; and another when he had completed his apprenticeship and passed to the rank of a journeyman or fellow-craft; and a third when, by assiduity, experience and skill, he had become himself a master of work, took buildings to rear, hired fellow-crafts or journeymen, and received apprentices. The word, the sign and the grip, in those unlettered ages, were the certificate of the craft to its regular taught members; and in Germany were common before Freemasonry was imported from England. (See Prof. Robison's Proofs, p. 54.)

Masonic historians claim the men to be Freemasons against whom the statute was passed in the 25th of Edward 3d, and again in the reign of Henry 6th, forbidding them to assemble in lodges and chapters. (See F. M. Library, p. 25; Hardie's Monitor, p. 20; Lawrie, p. 94; Encyclopedia Brittanica, Art. Masons, Sec. 62.) Now Edward 3d dealt with Englishmen of that day as George 3d would have dealt with Americans in his day, as if they had been slaves. A plague had swept away a fearful portion of the English population, and the scarcity of laborers caused all classes of mechanics to demand an increase of wages. Edward had several castles and magnificent edifices in building, and, to make his money hold out, must compel the masons and mechanics to work at the old rates. He issued such an ordinance and enforced it by his sheriffs. Under that ordinance masons were returned from the several counties of England to work on Windsor Castle, as jurors were returned to serve in the king's courts. (See Hume's History of England, reign of Ed. 3d.) This was equally agreeable to the Lords of Parliament and to himself, and accordingly it was enacted A. D. 1350, that "as servants, not willing after the pestilence to serve without taking excessive wages, had been required to serve in their accustomed places at the rate they had received in the 20th year of Edward 3d; and as it is given the king to understand in this present Parliament, that the said servants have paid no regard to the said ordinance, but to their ease do withdraw from the service of great men and others, unless they have livery and wages to the double or treble of that they were wont to take in the said 20th year and before, to the great damage of the great men, &c. be ordained and established the things underwritten."

Chap. 1. Fixes the day and year wages of Farm servants.

Chap. 2. The price of threshing all sorts of corn by the quarter.

Chap. 3. Prescribes the wages of several sorts of artificers and laborers; among whom carpenters and masons are particularly specified.

Chap. 4. Requires artificers to make oath that they will use their *crafts*, as they did in the 20th year of the same Edward 3d. (See Ruffhead's English Statutes, Vol. 1, p. 251.)

Seventy-four years after the enactment of this statute, which plainly is applicable only to handicrafts, Henry 6th, in Parliament at Westminster, ordained that "no confederacies and congregations shall be made by Masons in their general chapters and assemblies, whereby the good course and effects of the statute of laborers, (25th Ed. 3d,) are violated and broken, in subdivision of law; and if any be, they that cause such chapters and congregations to be assembled and holden, shall be adjudged felons." Coke's 3d Ins. p. 99.

The common pretence of Freemasons, that these statutes were levelled particularly against their mystic order, by the influence of bigoted priests, because the secret was not portrayed in the office of auricular confession, is too shallow, after once reading these statutes, to cover the nakedness of the falsehood, or to conceal the evident duplicity of its first publishers. But one thing these statutes conclusively show with the aid of Masonic historians, viz. —that in the reign of Ed. 3d and Henry 6th, there were no Freemasons in England, but stone masons; who met in general chapters and assemblies, not to cultivate the knowledge of a wonderful mystery, but to impede the execution of the laws, and to violate the statutes of their country.

With this view faithful history fully concurs. That a society claiming the glories of Freemasonry should have existed for ages unnoticed by any writer, noble or contemptible, foolish or learned, is wholly incredible, and unworthy of belief. The Puritans and the Presbyterians, the Cabalists and the Rosicrusians, the gypsies and the necromancers, the alchymists and the Jesuists, are each liberally noticed in the works of various authors during the 16th and 17th centuries; but Freemasonry had not so much as a name, until the 18th century. To any historical scholar, this alone is enough. We read of the *Fraternitas lathomorum*, or company of bricklayers; but it requires not a lawyer to discern, that these are the men against whom the statute of laborers was directed in the 25th year of Edward 3d, and are not the men who have at this day in their lodges the language of Eden, and the mysteries of the antediluvian world. This is irresistible truth, and I challenge any man to turn its edge, or to break its point, or to show one particle of evidence to the contrary, except it proceed from the vainglorious boastings of the mystic order itself, which is not evidence, the witness being confessedly interested, and standing publicly convicted of shameless duplicity and of atrocious falsehood. See Illustrations of Masonry by Wm. Morgan, compared with the standard works and authorized pretentions of the order.

Of the same tenor is the fact that Papacy and Freemasonry cannot dwell together in peace; but we hear not a word of their disagreement, until the 18th century. Certainly Papacy is older than 100 years; and if Freemasonry be much above that, how did it previously escape a conflict which has never ceased since it commenced, A. D. 1730 to '40? The canons of the church require full and free confession to the priests from all good Catholics. The oaths of Freemasonry require absolute secrecy upon the transactions of the brethren from every good Mason. Now, these canons and oaths no where abide together without discord and a deprivation of church privileges, and they never could harmonize for one moment. Therefore, the time when they first fell out and contradicted each other, must have been near the beginning of one, or both of them. That time is determined by the bull of the Pope, 1738, 1739. Wring and twist the brother Mason may, but there is no escape; the date is correctly stated, seventeen hundred thirty-eight, issued by Clement 12th. (See Lawrie's Hist. Mas. p. 122; Ency. Brit. Art. Masonry, last edition.)

What has been said is proof, not only that the account which Freemasonry gives of itself, is erroneous, but grossly erroneous; not only that the order was not organized by Solomon and patronized by St. John, but that it had no existence even in the days of Edward 3d, and of Henry 6th of England. The question becomes interesting, whence did it originate? and who first promulgated its falsehoods?

[TO BE CONTINUED.]

Send on for the paper while the subject is in mind. Read the last page.

The Christian Cynosure.

Chicago, Thursday, September 3, 1874.

EDITORIAL CORRESPONDENCE.

AN EPISCOPAL SAINT—ADULTERY "BEING WORTHY," AND A BISHOP IN TROUBLE.

GALESBURG, Ill., Aug. 24, 1874.

I preached here yesterday to good audiences in two churches, the last in my old pulpit. On the cars I met an old class-mate, once a Congregational minister, now an Episcopal clergyman, and, he informed me, a Knight Templar and of Malta. He gave me much useful information; so much that his life would not be safe in some Masonic jurisdictions, if all he said to me were known. John Forgie was murdered for less Masonic offense.

I asked him why the Knight Templar's degree was considered and called the twelfth by some authorities and only the ninth by others. He said the degrees between Royal Arch and Knight Templar were unimportant. "There were three of them that I did not take." "That explains it," I replied. "Omitting those three and it is the ninth with them the twelfth."

"But," said I, "brother, I am getting to regard ministers of the Gospel who are adhering Masons with horror. When you were made a Master Mason, you swore to conceal all a Master Mason's crimes but two. And in the seventh degree you swore to conceal all a Royal Arch Mason's crimes without exception."!!! Why then am I not to regard you as a sworn confederate with Masonic felons?"

"You do not understand it," he replied. You forget the words: 'He being worthy.' If he is guilty, and I know it, he is not a 'worthy' Mason, and I am not bound by the oath to conceal his crime.

Shocked at his easy gullibility and the "deceivableness" of the lodge, I replied, "Oh brother!—that would make the Mason's oath a blasphemous nullity. You swear to conceal his crimes, and then pretend that if he has crimes to conceal your oath is not binding. This won't do. Besides Stephen A. Hulbut, M. C., raised this same question on Judge Whitney, when Whitney was Master of Belvidere Lodge; and the Grand Master of this State decided that the lodge, not the individual Mason, was to decide who is 'worthy;' and that an individual Mason cannot set up a plea of conscience in a given case, but is bound by the letter of his oath. The Grand Lodge sustained Hu lbut and turned out Whitney."

"Well," said my friend, "I have so understood it. And some nine or ten years ago, Bishop Vail, of Kansas, was at my house, and wished to take the Masonic degrees. We got a dispensation, gave him the Entered Apprentice degree in the afternoon, and the other two that night, and got through about 11 o'clock. Bishop Vail slept at my house. Next morning he said to 'Brother, I am feeling bad. My oaths last night bound me to conceal the crime of an adulterer, if given to me as a secret.' I immediately called his attention to the words, 'He being worthy;' and though a man of tender conscience, he was satisfied."

Will our subscribers in Kansas note this, and see what their Bishop Vail has been through. And note the morals of the lodge which can suppose a man a "worthy Mason" who is guilty of adultery. And let all readers of this article see that Masonry, like Jesuitism, is a complete repeal of all ordinary moral obligation.

My good Episcopal brother, who is a sincere, inoffensive person, went on to declare that he never in all his life had, to his mind, so striking an illustration of the sinner's entire dependence on Christ, as he had in the lodge where the candidate is denuded and deprived of money, raiment and everything whereby he could help a distressed brother. In short this Episcopal clergyman who has been the pastor of such men as Judge Lawrence, is a blinded and complete tool of the lodge. I wish to send this article sent, marked, to Judge Lawrence, that I may say to him that if he countenances his Episcopal clergymen in such blasphemy and folly, he deserved to be beaten by Craig, who, whatever he is, is no hypocrite, but joined the lodge and goes with it for buncombe.

It is these Episcopal and other bishops and saints who swear to conceal adulterers, "they being worthy," who keep the lodge in countenance and enable it to grind the moral natures of our young men into its devil's grist. Yours in Christ, J. B.

LODGE CONSPIRACY TO CONTROL EDUCATON IN ILLINOIS.

VILLISCA, Iowa, Aug. 25, 1874.

Hon. Newton Bateman, Superintendent of Schools in Illinois, is a member of the Presbyterian church in Springfield, Ill. He is a Freemason, and as such, must have been lodge-brother with Harmon G. Reynolds of Springfield, who was in the late printing frauds, and who has so long run the Grand Lodge of this State. Mr. Bateman has discharged the duties of his office respectably, and until I found that he was endeavoring to get young men who were teachers under him into the lodge, I was inclined to ignore his Masonry as a means used by him to get office; though the example of a State Superintendent of common schools who is in secret sworn brotherhood with the gamblers and swindlers who belong to the lodge cannot but be disastrous on every rising young man in the profession of teaching in Illinois. But Mr. Bateman is a lodge-propagandist. True, he has seldom spoken in public for the Masons, only just enough to keep his lodge-standing good. But in private, he has advised young men to join the lodge as a means of rising in the profession. The Jesuits, before they made the attempt on the governments for which they were expelled from the Christian States of Europe, first obtained control of the schools.

Judge then of my anxiety as I came through Galesburg, to learn that Newton Bateman had just been elected President of Knox College, and that Rev. Flavel Bascom voted for him, knowing that he was a lodge-propagandist. Mr. Bascom is professedly hostile to the lodge. How he answers to his conscience for that vote I know not. Other members of the College Board assure me they were ignorant of Mr. Bateman's connection with the lodge. Wm. J. Phelps, Esq., of Elmwood, I am sure, never would have voted knowingly to place Knox College in the hands of a man who is roping the young men who teach our schools into the dens of sworn and swindled secrecy.

Bramwell Powell, of Aurora, Republican candidate for Mr. Bateman's place of Superintendent of common schools, is a Knight Templar, as we have heretofore published. His nomination as Bateman's successor is a matter of course the result of lodge consultation. And as the Congregationalists of Illinois have, in their General and local associations, voted against the secret orders; this is a plain conspiracy against the Congregational churches of the State. They have wormed Rev. Henry D. Moore in as pastor of the Congregational church at Springfield. Mr. Moore is a Freemason of twenty-one degrees. With Moore at the seat of the State government, Newton Bateman in Galesburg, and Bramwell Powell as State Superintendent of common schools, and Harmon G. Reynolds to lobby for them, the school legislation and the instruction of the children of Illinois are sold to this accursed conspiracy.

Of course I do not accuse Bateman and Powell of being wicked and corrupt men. What they want is office. But, as Master Masons, they are sworn to conceal all crimes but two; and as Royal Arch Masons, all crimes without exception of their brethren.

Are the people of Galesburg and of the State going to look on, like sheep in a slaughter yard, while this scheme is completed? Are the Congregational churches of the State willing to stand still and see their congregations depleted and their pastors sent adrift, which now is being done all over the State by this silent, secret process? Will not the colleges of the State and especially that at Monmouth, awake and struggle at least before this devil's net encloses them? Nothing is left us but to join the lodge, to be silently run down by it, or to oppose it.

Yours in Christ, J. BLANCHARD.

NOTES.

—One of the two State officers to be elected in Illinois on the third of November is a State Superintendent of Public Schools. The Republicans have nominated Mr. Powell, whose lodge standing has been discussed in our columns. The Farmer's Convention put forward S. M. Etter for the position. The latter has taught many years in the State, but whatever success he may have attained is due to his connection to the Masonic lodge as well as to his ability in his profession. Our judgment, based on personal observation, rates these two forces at nearly an equality. Mr. Etter wants the office and is working for it. He has succeeded in getting the late Democratic convention (old line) to endorse his nomination, whereat the independent farmers are justly indignant, their motto being the man for the office and not the office for the man. They might do a worse thing than to change their candidate.

—In the correspondence of this number is a second letter from Mr. Tullis, of Tiskilwa. We were informed that he was chaplain of the lodge and absented himself as stated from a Masonic ball by a gentleman in whose word we had confidence. He was, it seems, mistaken, as he thinks Mr. T. correct in this particular. As for the denial of other items, it is made against the statement of responsible persons. Bro. Stratton is not a man to report manufactured stories. Nor from personal acquaintance do we think the brethren who attend the M. E. church in Tiskilwa would sign a petition for the return of a pastor known to be a Freemason in order to make it unanimous. Improbable as it appears they may have done so. If true, it is somewhat surprising and yet gratifying if the Methodist church of Tiskilwa has no member connected with the lodge. But it is a shame to a pastor to boastingly claim allegiance to an order founded in infidelity and maintained by deception, whose only graces are blasphemous mockeries of true religion, where he is an equal and willing companion of Mohammedans, Jews, pagans and vile men. It is the duty of those Christian brethren to labor for the extrication of their pastor from this devilish snare, and if his conscience is so defiled that the truth spoken in love has no effect, the Word of God is plain. Not only is he now living in open and continual violation of its precepts, but also, we believe, of the discipline of his church, in spirit if not in letter.

—The following statistics may be of interest. There were reported to the Grand Lodge of New York at its meeting in May last, 5,300 initiations, 310 less than in 1873; demits 1,777, for 1873, 1,781; expulsions 49; suspensions 25; stricken from roll for nonpayment of dues 2,840, to 2,403 the year before, increase 437; restorations 352; deaths, 945; total membership 79,849, an increase of 770 for the year, less than one per cent; the receipts from all sources $61,896.54, about $400 more than the year before. The statistics of the Grand Lodge of Connecticut are: initiations, 695; reinstated, 11; demitted, 164; stricken from roll, 257; suspended, 9; expelled, 6; died, 162; present number 14,943. The Grand Lodge of Utah reports 69 initiations, 13 demits, 306 Masons. Of Colorado, 19 lodges, 123 initiations, 52 demits, 21 stricken from roll, 1,079 Masons.

—The National Grange has discontinued its weekly bulletin of the progress of the order. The following is said to be a correct statement of the number of grangers on the first of June:

Alabama	604	Mississippi	592
Arkansas	421	Missouri	1,929
California	200	Nebraska	587
Connecticut	3	New Hampshire	31
Delaware	10	New Jersey	78
Florida	54	New York	216
Georgia	640	North Carolina	399
Illinois	1,481	Ohio	947
Indiana	1,968	Oregon	164
Iowa	1,994	Pennsylvania	284
Kansas	1,333	South Carolina	293
Kentucky	1,191	Tennessee	933
Louisiana	128	Texas	400
Maine	27	Vermont	120
Maryland	101	West Virginia	55
Massachusettts	58	Virginia	260
Michigan	460	Wisconsin	497
Minnesota	522	Total	18,960

An Irish Roman Catholic named John Scallon, one of Prince Harry Genet's supporters, fell back down a stair when trying to get his key into his door one night not long ago, in the upper part of this city. He was, it seems, a Freemason (and doubtless a good example of the purity, temperance, and so forth, enjoined by the rules of the Masonic fraternity). On account of his being a Mason, it is said that no priest would have anything to do with his funeral. The Masons offered to provide a Protestant chaplain, probably a member of the fraternity, but this the widow declined, and the deceased was buried in his own ground under protest; but whether his ground was a lot in the consecrated part of the Cemetery of the evergreens, or somewhere else, and who it was that protested, we are not informed.—*N. Y. Witness.*

Religious Intelligence.

—The National Camp-meeting Association has made arrangements for a vigorous campaign through the Southern States. They will take their mammoth tent with them, and pitch it wherever they see a good opportunity.

—It is proposed to raise among the Baptists of Pennsylvania a half million of dollars for educational purposes, $300,000 of which is to be for Lewisburg University, and $200.000 for academies in the State. An effort is to be made to raise $75,000 for Peddle Institute, at Hightstown, N. J.

—A camp-meeting was held during August in Dupage county, this State, under the direction of a county association. Such lay-workers as Whittle, Cole, De Golyer and Bundy were the principal speakers. Dr. Walker, of Wheaton, also participated. A number were believed to have been born again and the graces of many believers quickened.

—The persecution of Protestants in the Turkish Empire has drawn the missionaries of all denominations and nationalities more closely together. They have joined in an appeal to the Christian Powers of Europe and America in behalf of the missionaries and colporteurs whose work has been seriously interfered with. Some converts to Christianity have been imprisoned and otherwise illtreated, and some have been forcibly enrolled in the Turkish army for the offense of becoming Christians.

—Rev. David Todd, pastor of the Congregational church of Providence, Ill., died Aug. 10 at Granville, Ill. He had been pastor of this church for a quarter of a century, with the exception of an intermission of two or three years, while engaged in teaching in the South among the freedmen, where he contracted the disease which renewed its attack upon him, and in less than one week finished its work. He was universally beloved by his people and was a steadfast supporter of the truth against the lodge.

—The triennial General Convention of the Episcopal church is to be held in New York in October next. The Convention is composed of the House of Bishops, comprising all the diocesan and missionary bishops, and the House of Clerical and Lay deputies. The last consists of four clergymen and four laymen from each of the forty-one dioceses, and are appointed by the local conventions of the same. The House of Bishops holds its sessions for the most part in secret, except in the case of matters of a public character, when the doors are thrown open. How to check the growth of Ritualism will be one of the foremost and most difficult questions for consideration.

—The Rev. O. Green, a Presbyterian missionary to Yokohama, denies that the Government of Japan gives unlimited freedom to the Christian missionaries to teach. He says: "The law against Christianity has not been abrogated. There is no religious toleration. The people are somewhat restrained by fear of the law from resorting to missionaries to be taught. We foreigners are prevented by law from living among the natives, nor can we live anywhere save in a little corner in each of the open ports, called the 'Foreign Concession,' but we dare not go among the people to the limit of 25 miles from each of these seven cities—there is the legal boundary."

—Prof. Julius H. Seeley has been delivering a course of lectures on Foreign Missions, to the students and citizens of Andover, Mass. After taking a general outlook over the subject, he showed that civilization apart from religion is wholly inadiquate to supply the needs of the heathen. Neither art nor science nor systems of education and culture, however perfect, have anything in them competent to the task. Nothing but Christianity will prevail to put the leaven of reform into those people and their institutions. Only that form of Christianity which has implicit faith in, and is based in action upon the command: "Go preach the gospel," can ever hope to conquer the world for Christ.

—The *Christian Leader* says the work of the Moravian missionaries in Labrador that they make but little of a sensation in their mission work, but keep at what they undertake with remarkable persistency. They select the least comfortable fields of labor in the world. Their work in Greenland is well known. Now they have opened a new station in the southern part of Labrador, where the thermometer as low as sixty degrees below freezing point in January. The missionaries sometimes lose their way in snow drifts, and their Esquimaux dogs give out with weariness; but though the Esquimaux population regard Christ as but little better than one of their own sorcerers, the work is pushed on as bravely as if the encouragement were greater. When we think of the comparitive ease with which our home evangelical work is managed, the labors of these half-frozen Moravians seem the very concentration of all human self-sacrifice.

—On Wednesday evening of last week Rev. J. W. Bain was installed pastor of the United Presbyterian church of this city. Rev. J. D. Smith, of Hanover, Ill. preached the sermon, taking as his theme Christ's promises and the interest the world has in them. Rev. W. T. Moffett, of Somonauk, propounded the usual questions to the pastor elect and to the church, and gave the pastoral charge to visit the sick and preach the whole Gospel. Rev. R. W. French, of Petione, charged the congregation, that they render every possible aid to their minister, who, he believed, would maintain the principles of the church. On Thursday evening a reception was tendered Bro. Bain by the congregation at the church, corner of Monroe and Paulina streets. Prof. Bliss conducted the excellent singing, and an address from the pastor formed part of the exercises. The relation thus happily begun, all hope and pray may continue long and usefully.

News of the Week.

Country.

Gen. Custer's expedition to the Black Hills Indian country has returned safely to Fort Abraham Lincoln. The reports of gold producing and fertile country in the region traversed has already started the organization of mining companies; but Gen. Sheridan has given notice to such parties, that they will not be permitted to go unless by authority of the Secretary of the Interior or of Congress. But why did the government first permit its armed troops to become marauders and set an example to the cupidity of mining companies?——Henry Babb, a railroad engineer, has been arrested for murder in causing a fatal railroad accident near Springfield, Mass.——Ann Eliza Young who left the harem of her husband, Brigham, some time since, has brought a suit for divorce and alimony. Brigham replies in court that he has an income of only $6,000 per month and has to support a family of 69 persons.——The actual damage in some parts of the West by grasshoppers has been exaggerated. Gov. Pennington of Dakota has traversed a great portion of that State, including the devastated districts, and pronounces the impression of a general devastation utterly false. The aggregate yield of wheat will be greater than ever. Potatoes have suffered slightly, oats considerably, and but one-half of the corn crop will be harvested. Altogether, the damage done will not exceed 20 per cent. of the crops, and may be less than 10. Gov. Osborn, of Kansas, says that although some portions of that State have suffered severely, yet there will be no actual want and the State will be able to care for the sufferers without aid from without.

Southern Disturbances.

Dispatches dated Nashville, Tenn., Aug. 26, state that the negroes at Pickettsville, Gibson County, 6 miles from Humboldt, last Saturday, threatened a riot on account of some supposed wrong done to them, and manifested a strong desire to kill two or three citizens, and fire and sack the town. Yesterday sixteen of the ringleaders were arrested and taken to Trenton and placed in jail for safe-keeping. About 1 o'clock Wednesday morning, between 75 and 100 masked men entered the town, rode up to the jail and compelled the Sheriff to deliver the keys to them. The sixteen prisoners were taken from the jail and brought to the edge of the town where four were shot dead and two wounded, one mortally. The remaining ten negroes were taken to Forked Deer river bottom and shot dead. The gang of murderers were masked whites. This massacre has thoroughly aroused Western Tennessee. A large indignation meeting was held in Memphis on Friday night. Speeches were made by leading citizens all denouncing the slaughter of the negro prisoners at Trenton. The committee reported resolutions condemning the outrages, and calling for the arrest and punishment of the murderers. A copy of the resolutions was sent to Governor Brown, and asking that the power of the State be exercised in discovering and bringing to justice the assassins.——During the previous week a serious encounter occurred at Lancaster, Ky. On the morning of Aug. 22 some negroes shot a Mr. Yeakly. This exasperated the whites who took possession of the town, and firing was kept up, both parties fortifying themselves in buildings. Four companies of militia were sent from Louisville and quiet was finally restored. Several negroes were reported killed.——Last week a disturbance arose near Shreveport, La., and both whites and blacks numbering hundreds were under arms. The leaders of the latter were finally arrested. The latest reports state that on Monday as the prisoners were being taken to Shreveport, a party of Texans overtook the party and murdered the prisoners.——On last Friday a mail train on the Alabama and Chattanooga road was stopped by desperadoes and the colored mail agent was murdered.——The New *Tribune* remarks on these outrages: "There has been no riot or violence anywhere which a decent local government out not to have suppressed in half an hour. Nevertheless we do regard the situation at the South as full of peril. The danger is not from the turbulence of the negroes, but from the recklessness and folly of the whites. Every little disturbance is followed either by a mustering of regulars or a call for Federal troops. The white citizens seem to have no confidence in the officers of the law, and no disposition to strengthen their hands by the regular methods which the law itself provides for emergencies. If a negro turn highway robber, a whole county must fly to arms and the United States must restore order. And for this feverish condition of society the conservatives of the South seem to imagine only two remedies. One is to keep the negroes out of politcs; the other is to re-elect General Grant. Nothing can cure the misfortunes of the Southern States but a reform in their local governments. There is only one way to peace and prosperity, and that is by the union of all parties and both colors in setting up and sustaining honest administrations."

The Beecher Investigation.

The Committee of Investigation reported to Plymouth church on Friday evening last. The church was crowded with a vast audience, and but one sentiment seemed to prevail—intense sympathy for Mr. Beecher. The report occupied an hour in reading and the parts referring to the innocence of Mr. Beecher were received with tumultuous applause. It bears evidence of legal authorship, reviews the whole testimony, and takes the pains to step aside to drive at Tilton and Moulton. It concludes thus:

"*First:* We find from the evidence that the Rev. Henry Ward Beecher did not commit adultery with Mrs. Elizabeth R. Tilton, either at the time or times, place or places, set forth in the third and fourth subdivisions of Mr. Tilton's statement, nor at any other time or place whatever.

Second: We find from the evidence that Mr. Beecher has never committed any unchaste or improper act with Mrs. Tilton, nor made any unchaste or improper remark, proffer, or solicitation to her of any kind or description whatever.

Third: If this were a question of errors of judgment on the part of Mr. Beecher, it would be easy to criticise, especially in the light of recent events. In such criticism, even to the extent of regrets and censure, we are sure no man would join more sincerely than Mr. Beecher himself.

Fourth: We find nothing whatever in the evidence that should impair the perfect confidence of Plymouth church or the world in the Christian character and integrity of Henry Ward Beecher.

And now let the peace of God that passeth all understanding rest and abide with Plymouth church and her eminent pastor, so much and so long afflicted." It is signed by Henry W. Sage, Augustus Storrs, Henry M. Cleveland, Horace B. Claflin, John Winslow, S, V. White, the committee of investigation. At the conclusion remarks were made by Mr. Blair and Prof. Raymond. The latter took occasion to use personal and abusive remarks concerning Moulton who was in the front part of the audience. The latter arose and charged him with lying, and on attempting to leave the house was hooted, hissed, and set upon by the crowd who might have killed him but for the vigorous efforts of the police. H. C. Bowen has entered suits against two Brooklyn papers for statements growing out of the scadal.

The Home Circle.

With all Your Might.

If you've any task to do,
Let me whisper friend, to you,
Do it

If you've anything to say
True and needed, yea or nay,
Say it.

If you've anything to love
As a blessing from above,
Love it.

If you've anything to give
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold,
Next your heart, lest it grow cold,
Hold it.

If you've any gift to meet
At the loving Father's feet,
Meet it.

If you've given light to see
What a child of God should be,
See it.

Whether life be bright or drear,
There's a message sweet or clear
Whispered down to every ear:
Hear it.

—*Selected.*

The Family a Divine Ordinance.

Instead of the human species being consigned to solitary separation on the one hand, or being congregated into large promiscuous companies or herds on the other hand, we find them allotted along the surface of this wide world into little communities, living under the same roof, and connected by a thousand gentle offices which they discharge one towards another, and to which they are prompted by interesting ties of feeling and affection. The system is in admirable adaption to our state and our nature. We come into the world not like the young of some animals, able to act for ourselves, but in utter helplessness, and we find that God has provided for us kind parents who delight to minister to our infirmities, and who feel as if the infant's smile was a sufficient reward for all their toilsome days and waking nights. The heart responding to heart, the reciprocal tenderness expressed in a thousand practical ways, are fitted beyond anything that man can devise or conceive, to draw forth the feelings and to train the affections of the infant and juvenile mind. The memory guided by the heart, here comes to the aid of the judgment and renders all lengthened argument unnecessary; for, far as our memory goes it calls up scenes of unwearied watchfulness and melting love, and tells us that no nature could be so bountiful, as none could be so pleasant, as that which takes place under the dews of a mother's kindness and the shelter of a father's counsels.

Wild theorists have labored to overturn this system, but God in his providence has inscribed folly on all their mad and profane attempts to disturb his arrangements; and it has been found that, after producing not a little temporary misery, these parties have been obliged to abandon their schemes as prejudicial or impracticable. In ancient Sparta, Lycurgus substituted public education for family training, and the experiment terminated in rendering a whole nation cold-hearted and selfish. Socialism, under some of its forms, has proposed to exchange a household for a promiscuous life; but as might have been anticipated, the change when carried into effect has led to caprice and cruelty, and opened the flood-gates to every form of vice.—*Dr. McCosh on the Divine Government.*

Finding a Girl in the Bible.

An English town missionary a short time ago related a remarkable incident which may interest many readers of the *Wesleyan*. There was a lodging-house in his district, which he had long desired to enter, but was deterred from so doing by his friend, who feared that his life would be thereby endangered. He became at length so uneasy that he determined to risk all consequences and try to gain admission. So one day he gave a somewhat timid knock at the door, in response to which a coarse voice roared out, "Who's there?" and at the same moment a vicious-looking woman opened the door and ordered the man of God away. "Let him come in, and see who he is and what he wants," growls out the same voice. The missionary walked in, and bowing politely to the rough-looking man whom he had just heard speak, said, "I have been visiting most of the houses in this neighborhood to read with and talk to the people about good things. I have passed your door as long as I feel I ought, for I wish also to talk with you and your lodgers." "Are you what is called a town missionary?" "I am, sir," was the reply. "Well then," said the fierce-looking man, "sit down and hear what I am going to say. I will ask you a question out of the Bible. If you answer me right, you may call at this house, and read and pray with us or our lodgers as often as you like; if you do not answer me right, we will tear the clothes off your back and tumble you neck and heels into the street. Now what do you say to that? for I am a man of my word." The missionary was perplexed, but at length quietly said: "I will take you." "Well then," said the man, "here goes. Is the word *girl* in any part of the Bible? if so, where is it to be found, and how often? That is my question."

"Well, sir, the word *girl* is in the Bible, but only once, and may be found in the words of the prophet Joel, iii. 3. The words are, 'And sold a girl for wine, that they might drink.'"

"Well," replied the man, "I am dead beat; I durst have bet five pounds you could not have told."

"And I could not have told yesterday," said the visitor. "For several days I have been praying that the Lord would open me a way into this house, and this very morning, when reading the Scriptures in my family, I was surprised to find the word *girl*, and got the Concordance to see if it occurred again, and found it did not. And now, sir, I believe that God did know, and does know what will come to pass, and surely his hand is in this for my protection and your good."

The whole of the inmates were greatly surprised, and the incident has been overruled to the conversion of the man, his wife, and two of the lodgers. —*American Wesleyan.*

False Humility.

What we think is humility, is, after all, frequently only pride turned wrong side out.

You say, "I believe in Christ, but I am so unworthy that I do not dare to believe that I am a saved man." Unworthy? Most assuredly you are. And if you live to be the veriest saint, you will be so still. And that is the reason why God has chosen to save you by One who is worthy. It is not a question of what you deserve, but what Christ deserves. And for you to refuse to take the place which God assigns you in redemption, because of a sense of unfitness, that is not humility, but unbelief. It is putting self in the place of the cross. And that is always to set aside Christ. I care not whether it be a proud self or an humble self; a self-righteous self or a self-condemning self; the moment you put it in the place of the cross, you throw the atonement into eclipse, and Christ is made of no effect to you.

It is a fact, that we are slow to comprehend that the Gospel is designed and just fitted to meet men at the lowest point of their moral degeneracy. It names no degree of improvement that he must attain before it can help us. It prescribes no dispensation of self-preparation; it has no betterment act which must be enforced, in order to get us ready for calling on Jesus. It stipulates to take men at their worst or at their best. And it matters little which. It has to do the same work for both. It costs the government just as much to uniform a well-dressed recruit as it does a ragged one. In either case the recruit must put off his citizen's dress and put on the army blue. And so it is not worth while for a volunteer to spend his labor and pains to get a new suit to enlist in. There is likewise no necessity for a sinner's waiting to get a better moral garb, a more respectable wardrobe of frames and feelings, before he may come to Christ. For in any event he must put off the old man with his dress, and put on the Lord Jesus Christ, who of God is made unto him wisdom and righteousness and sanctification and redemption.—*Selected.*

A Strange Providence.

"Do let me take these corsets off, mamma," I heard a young girl pleading with her mother; "they make my side ache, and my heart beats so hard against them that it tires me. Please let me take them off."

"Nonsense! You ought to have pride enough to wear them. You will grow up as round-shouldered as a camel without them. Do you want people to think you are deformed?"

"But it hurts me to breathe, mamma. I can't breathe down. And I can't help trying to, I feel as if I was stifling."

"Say no more about it. Other girls breathe, and you are not made differently from them, I suppose. Look at Martha Aberly. There's a pretty figure for you. A regular dumpling. Her mother does not believe in corsets. When your figure is properly formed, it will be time enough to talk about it."

It is four years since, but the frail, lovely girl has for three years been wearing the dress which requires no lacing to make it fit. A white marble cross in the burial-place shows the grave where she rests. It is called a sad providence that thus removed an only daughter, so sweet in temper, so promising in talent. But Providence had nothing to do with it, in my opinion. I think that there are many careful, church-going mothers who will be terribly dismayed when the day of final reckoning shall come, to see the wealth of fresh, happy life that God meant to blossom out in excellence and beauty upon the earth, but which was untimely crushed and blighted by their own insane worship of fashion.

If left to themselves, young people are seldom over anxious in regard to dress. It does not give them sleepless pillows or diminished appetites. Youth does not always of its own accord, take to tight lacing. It is the mother's hand that often puts on the corsets, and it is the mother who should herself be put into a strait-jacket in all those places where insanity is the stereotyped plea for the murderer.

The *Sunday-School Times* tells of a lady who had charge of a young ladies' Bible class, who, in speaking of defective home training, said that her best pupil, eighteen years of age, had caused her the most acute anxiety. Rain or shine, she was always at her post. The girl's whole soul seemed to be absorbed in the straightening out of intricate theological problems; "and yet," said the teacher, "the girl was so pale and wan that I was afraid every Sabbath would be her last in class. One day she fainted, and in trying to restore her I loosened her dress, and what do you think I found? Corsets so tightly drawn that a full respiration was impossible. I removed them, and found that the girl's ribs actually lapped! I took her to her mother, a very prominent and useful church member, and stated the case without reserve. "Well, you see," said the parent, "Fanny never had any figure. I shouldn't be surprised if the lacings were drawn a little too tight. Her waist is naturally so large that it is impossible to make anything fit genteelly on her. How is your class prospering, Miss ———? I hope you are drawing many souls to Christ!"—*The Christian.*

Cromwell and the Shoemaker.

When Cromwell entered Glasgow, in 1650, he attended divine service in the High Church; but the Presbyterian divine who officiated, poured forth, with more zeal than prudence, the vials of his indignation upon the person, principles, and cause of the Independent general. One of Cromwell's officers rose and whispered to his commander, who seemed to give him a short and stern

answer, and the sermon was concluded without interruption. Among the crowd that were associated to gaze at the general, as he came out of the church, was a shoemaker, the son of James the Sixth's Scottish footman. This man had been born and bred in England, but after his father's death had settled in Glasgow. Cromwell eyed him among the crowd, and immediately called him by name. The man fled; but at Cromwell's command one of his retinue followed him, and brought him to the general's lodgings. A number of the inhabitants remained at the door, waiting the end of this extraordinary scene. The shoemaker soon came out in high spirits, and showing some gold, declared he was going to drink Cromwell's health. Many attended him to hear the particulars of his interview, among others, the grandfather of the narrator. The shoemaker said he had been a playfollow of Cromwell's when they were both boys, their parents residing in the same street; that he had fled when the general first called him, thinking he might owe him some ill-will on account of his father being in the service of the Royal family. He added, that Cromwell had been so very kind and familiar with him that he ventured to ask him what the officer had said to him in church. "He proposed," said Cromwell, "to pull forth the minister by the ears; and I answered, that the preacher was one fool and he another."

A Wonderful Nation.

Capt. W. C. Manning, of the U. S. army, accompanied General Crook last year in a campaign against the Apaches of Arizona and New Mexico. He gave the following particulars to a correspondent of an ancient race discovered in that unexplored region, whose towns he visited, conversing with their rulers and studying their customs. Some of the cities, probably once inhabited by this race, were discovered by Major Powell in his celebrated excursion down the Colorado. This interesting people is thus described:

The largest settlement is in New Mexico, about thirty miles south of the border line. It is a type of the rest. A strong wall surrounds it. Within are houses for about 4,000 people. The population has dwindled, however, to about 1,800. The place was mentioned by a Spanish Jesuit, who published in 1529 a description of his wanderings in America. About 1535 another Jesuit wrote a minute account of it. This account is true in nearly every detail to-day. The language resembles the Chinese. So an ardent archæologist who visited that city a year ago says. Some of the minor customs correspond to those of the Chinese. The women are of the true Celestial type—almond eyes, protuberant bodies, little feet, &c. They dress their hair and themselves in Chinese fashion.

Their religion is barbariously magnificent. Montezuma is their deity. His coming is looked for at sunrise each day. Immortality is part of their creed. The priests have heavily embroidered robes which have been used for unnumbered years. The ceremonies of worship are formal and pompous. The morality of this strange people, as far at least as foreigners are concerned, is irreproachable. It is probable that they keep a record of events by means of tying peculiar knots in long cords. This, if true, seems to establish some kinship or remote acquaintanceship between them and the Aztecs. Their government is a conservative republic. Power is vested in a council of thirteen Caciques. Six of them are selected for life. Old men are generally chosen, in order that their term of office may not be inordinately long. The remaining seven are elected from time to time. One is the Executive, another is a sort of Vice President. There is a War Chief, a Chief of Police, &c. These seven Caciques are usually young men. They serve but a few months. Suffrage is universal.

It is scarcely necessary to supplement these facts with the statement that these dwellers in towns are quite advanced in civilization. On this point one fact speaks volumes. Woman is not a beast of burden with them, as she is with all Indian tribes. She is held in high respect. Her tasks are confined to those of housekeeping. The written records which we have mentioned show that this community has maintained its traditions unbroken for at least three and a half centuries. Its history, carefully studied, may prove a clew to the problem of the aboriginal Americans. The mound builders of the North and the city builders of the South may be represented in the town dwellers of New Mexico and Arizona.

Recipe for a Happy Home.—Six things, says Hamilton, are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection and lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity every day, while over all a protecting canopy of glory, and nothing will suffice except the blessing of God.

Children's Corner.

The Camel and the Desert.

It was early in the morning that the caravan started; the twilight was growing into day.

The camels had been saddled and burdened and chained, some ten, some twenty, in a row. There were precious things on those camels' backs—silks from India, pearls,, ivory, gum, perfumed oils, myrrh, feathers, angora shawls and velvet. First among the heavily-burdened animals was an old camel-mother; she carried ice from Tartary for a pasha's cellar, a burden that would not appear very valuable to a European child. By her side trudged her little camel; it was three years old, and ran nimbly by her side.

"Mother, are the burdens very heavy?" asked the little camel, wonderingly.

"Yes, but not too heavy. Your turn will come next year, little camel; every child has to take up a heavy burden in time."

"It will be hot journey for us all and that little one," said a thin, aged camel, next in row; "but I prefer carrying perfumes to fighting the Bedouins; my cousin and I went many years ago; they ran away before us, the Bedouins, but they killed my cousin."

A cry of dismay escaped from the camels near, and then nothing more was said, for it was growing hot.

Many days did they journey, nothing but hot sand everywhere.

It was midday; the sun stood horizontal, and seemed to hang like lead over man and animal. The owners of the merchandise had wrapped themselves close in their burnos; only their black eyes were visible. The drivers crept slowly by their camels, every now and then speaking a kind work to them, or singing a song, and the faithful creatures turned and licked their hands, and hastened their pace, as if they knew that on them depended the safety of all.

"I am tired," said the little camel very often; but the mother answered, "It is good to become inured to hardships when you are very young; I have had many journeys more weary than this, and reached the end."

"Mother," continued the little camel, "some of the camels behind us won't go on; the drivers are scolding them."

"Never be unwilling to carry your burden, and you will not get scolded."

Yesterday the drivers cheered their camels with kind words and songs, but to-day not a sound was heard but sighs here and there. It was the fifth day since the camels tasted any water; the precious ice on the camel-mother's back had long been consumed. What was to be their fate?

Just then a groan was heard in the rear, the voice of a driver in anger, then a moan less loud and one more feeble, and the angry voice of the driver again. He had picked a parcel of silken shawls, cast away by a merchant to ease his animal's load, and the driver had put them on his own camel, intending to appropriate them, and the overburdened animal had sunk under the weight.

"It is a punishment for avarice," said the old camel to the little one; "he has learned his lesson too late."

The driver took the burden off the poor camel; he coaxed it, he whipped it, in vain; it did not rise. With mournful eyes it watched the caravan, that slowly moved on, sadly it stretched itself in the sand, as if it knew its fate. The avaricious driver had to sacrifice the merchandise and camel unless he would share the fate of his beast of burden.

"Mother, look at those angry-looking birds flying around us!" cried the terrified little camel.

"They are sent as a warning to keep steadily together and not to flag. We are the first, and must keep up, not give in."

"Why do we not reach any water?" asked the weary little camel again.

At that moment a glorious vision presented itself to the weary caravan. In the distance a sea showed itself, then arose walls with flowing flags, peaceful huts and sunny gardens.

"O mother, let us hasten there," cried the little camel.

"Beware, little one," said the old camel; "it is a wicked illusion, more cruel than the birds of prey that hover around us to devour us; if we were to follow it, it would lead us father into the hot desert. More dangerous are the pleasures that would lead us to destruction than the open dangers that beset our path. What you see is a mirage."

The little camel did not understand, but tried to keep up bravely by its mother's side.

The caravan was dragging wearingly along; sometimes in despair a cheering word arose from one of the drivers to the patient animals upon whose strength the fate of the whole caravan depended. Even the lion's voice would have been acceptable now, for it would have betoken the nearness of vegetation.

Listlessly the guidance was left to the camels, whose instinct was a sure guide.

Alas! the old camel-mother looked very anxiously at the hot sands stretching before them, and then at her little one. Was it instinct or mother's love that made her keep on, and not lose hope?

The sun was sinking and the shadows falling over the yellow sand when the camel-mother stretched her neck high into the air, sniffed and cried. With a wild effort, as if she would burst her bonds, she rushed forward. A cry of joy broke from the caravan, for they knew the unerring instinct of the camel that can perceive water at a few hours' distance. All eyes looked bright, all limbs were full of life. It might be a few hours, but yet they would reach it sometime, and on they pushed, forgetful of all.

At length a well-known sight offered itself to their eyes. A few palm trees arose in the distance, and between the grass bubbled the fountain. The poor tired ones drank and rested, the little one by the mother's side. The camels were unburdened, and the next morning they started again refreshed. In a few days they reached their journey's end, bearing with them costly merchandise destined for European markets.—*Children's Hour.*

Be Industrious.—You must learn to be industrious; you must always try to be helpful to your parents. We say *learn* to be industrious; for there are many lazy boys and girls who are unwilling to do anything for their parents, or any one else. Many of the wicked men and women who are in our prisons and houses of correction are there because they were lazy when they were young. They were then unwilling to work. They would not learn to be industrious; they would not learn some useful trade as they grew older so that they they could earn their living in a respectable manner; and soon we hear that they are living lives of wickedness, have learned to drink, have stolen, lost character, and are in prison.

Tobacco.

It is estimated that nearly three hundred million or about one-fourth of the entire human family, use tobacco. It is used by men of every nation, civilized and uncivilized; old and young; learned and unlearned; rich and poor; saint and sinner; Christian, Turk and heathen. No pope, prince, president or king wields a cepter over so wide an empire. It is computed that the whole number of smokers, snuffers and chewers, consume five hundred thousand tons of tobacco annually, or one billion of pounds weight. The expenditure of time, labor and money laid out one way and another for tobacco is prodigious. The aggregate of all these that enter into the rising of the weed making it into plugs, snuff and cigars; the transporting, the buying, and selling, and using, is a problem for mathematicians who know how to compute figures that rise beyond millions.

The time spent by a single individual in taking chews, and lighting and puffing pipes or cigars, would, if properly improved, in many instances, be sufficient to acquire a thorough knowledge of several sciences. Multiply this by the whole number of tobacco chewers, and it will amount to centuries of precious time consumed, not only in useless, but in degrading practices. The labor of producing tobacco and preparing it for uso is amazing. Five and a half millions of acres are cultivated in this soil-impoverishing crop through the world. In one great tobacco factory in Seville, Spain, five thousand young girls are employed in a single room. In the city of Hamburg, ten thousand persons, many of them women and children, are engaged in the manufacture of cigars. A printing-press is occupied entirely in printing labels for the boxes of cigars, and other matters connected with the immense tobacco business of that city.

A church member, known to the writer, uses seventy-five dollars' worth of tobacco yearly. A young man in a neighboring town confessed to smoking ninety-one dollars' worth of cigars in a year. In an annual report of a State Alms House there is the following item of expenditure: "Nineteen dollars for tobacco, snuff and pipes." Communities must be taxed additional in order to provide tobacco for paupers! It is estimated that the clergy cost the United States six hundred thousand dollars annually; criminals, nineteen million dollars; tobacco, forty million dollars; rum, one hundred million,—nearly seven times as much for tobacco as for preaching of the Gospel, and enough, if applied for sixty years, to wipe out the stupendous national debt.

What does tobacco cost *you?*.—*The Christian.*

Write to Geo. Trask, Fitchburg, Mass., for tracts and documents on Tobacco. By all means if you use the vile stuff write to him, read his arguments and be convinced.

—Scotland consumed nearly seven million gallons of British proof spirits last year, more than Ireland, and more in proportion, than England.

Odd-fellowship Illustrated.

[CONTINUED FROM 15TH PAGE.]

High Priest: How shall I know that you are such?

A. by Junior Warden.—By the signs, pass words and tokens of our order.

High Priest: I will thank you, Brother Junior Warden, to prove him in the pass word of the first or White Degree.

[The Junior Warden examines the candidate in the pass word.]

High Priest: To what does it allude?

A. by Junior Warden.—Faith, the first pillar in Odd-fellowship.

High Priest: Right. Without faith it is impossible to please God. I will thank you to prove him in the tokens of the second or Covenant Degree.

[The Junior Warden obtains the token from the candidate.]

High Priest: That sign should always remind us of the solemn covenant, which binds us as brethren of a worthy order. Prove him now in the principal sign of the Royal Blue Degree.

[Junior Warden obtains the sign.]

High Priest: What is the use of that sign and the words accompanying it?

A. by Junior Warden.—That I may know a brother in distress.

High Priest: You will perceive, my brother, that the order of the Royal Blue is founded upon principles of the most devoted friendship. The character of Moses was a beautiful type of the true Odd-fellow; exposed to danger and distress, he yet exhibited the most amiable qualities. How constant and devoted his friendship to his oppressed and afflicted brethren: how beautiful his meekness: how exalted his fidelity: how consumate his prudence: how fervent his zeal! What a glorious leader! No instance of moral heroism can ever eclipse his elevated character—so worthy of our imitation. By copying his exalted example, the sea of life stricken by the rod of friendship, shall open to give us passage to the enjoyment of the promised land of fraternal peace and love.

I will thank you, Junior Warden, to see that our brother has studied the Degree of Remembrance.

[Junior Warden examines him in the signs.]

High Priest: It is right and proper that we often reflect upon our duties, that we fail not in the observance of our solemn vows. You will now please prove him in the Pass Word of the Fifth Degree.

Junior Warden examines him.

High Priest to Candidate: My brother, I am satisfied with your proficiency and hail you as a brother of the Priestly order. Ever remember that Aaron was the representative of the oracle of truth, and that it behoves you to form your character, by that expressive symbol, which has been selected as the basis of the Scarlet Degree. What is it you now desire?

A. by Junior Warden.—To be admitted to the privileges and honors of the Patriarchal Degree.

High Priest: Are you willing to assume the solemn duties of the Patriarchal order?

A.—I am.

High Priest: Then kneel at the altar and repeat after me a solemn pledge of honor.

OBLIGATION, PATRIARCHAL DEGREE.

I, ———, do most solemnly promise never to reveal the secrets, signs, pass words, or grips of the Patriarchal order to any person or persons except to a legal Patriarch. I will never reveal directly or indirectly any transaction of this Encampment or of any other Encampment throughout the globe which relates to any brother or brothers or to anything else that by the regulations of the order should be kept secret. And if I know that a brother has violated this duty I will report him at the first meeting of the Encampment thereafter. To the keeping and performance of all this, I pledge my most sacred honor.

[The candidate still kneeling at the altar, the Chief Patriarch reads the following:]

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox nor his ass, nor anything that is thy neighbour's.

HIGH PRIEST'S CHARGE, PATRIARCHAL DEGREE.

[Candidate still kneels.]

In this solemn moment, while prostrate at this altar, you are forcibly reminded of that rule of duty, by which your future action is to be governed. You have toiled through the ways of doubt and error to the bosom of our Patriarchal family. You have proved yourself ardent in the pursuit of truth and we now have instructed you in the unerring law by which you are to be governed. Virtue should be the great end of your life; that virtue which gives whatever is great and good in man. Honor, probity, fidelity, sympathy, friendship, social and domestic happiness are but empty sounds in the mouth of any but a virtuous man. Virtue gives joy which vice with all her flattering promises never pretends to offer; and bestows a zest upon those joys that are common to all, which they can never have without it. Its influence spreads through life, diverges in every direction and penetrates every condition. It is the guardian of youth; the honor of manhood and the crown of age; the shield of prosperity; the prop of affliction; our guide in active life; our solace in retirement. It holds the keys of life and will finally open to us the gates of immortality.

[The candidate will now rise and be instructed in the alarm at the inside door or enter-sign, check word, pass word, check sign, sign, grip, emblems and significations.]

ENTER SIGN.—Two raps on inside door; given on entering.

CHECK WORD.—(This is changeable and is the same for all the Encampment Degrees. Given at inside door.)

PERMANENT PASS WORD.—*Adam* (pronounced *Au-dem.*)

Check Sign, Encampment Degrees. Sign Patriarchal Degree.

CHECK SIGN.—On entering an Encampment the member walks to the center of the room and salutes the "*chairs*" as follows: Facing Chief Patriarch, bring right arm with open hand across breast; fingers extending to left shoulder. Next turn to Senior Warden and salute him in same manner. Then turn to Chief Patriarch again and salute him with the

SIGN OF THE PATRIARCHAL DEGREE.—Place back of right hand in left hand, closing all but index finger of left hand over right hand. Raise index finger of left hand and both thumbs perpendicularly. Answered in same manner. This sign refers to the Three Pillars, the Emblem of the Patriarchal Degree.

GRIP.—Same as in ordinary shaking of hands, extending thumb *across* fingers, between knuckles. No shake.

High Priest to Candidate: I now invest you with this black apron and these gloves, the peculiar badges of the Patriarchal order. They will ever serve to remind you of that candor which should always distinguish the intercourse between brethren of this sublime degree. Brother Junior Warden, conduct the brother to our Worthy Chief Patriarch, to be further instructed in the mysteries of this branch of our order.

The candidate is conducted to the Chief Patriarch.

Junior Warden to Chief Patriarch: Most Worthy Chief Patriarch, I present you a worthy brother who has been admitted to our tent and now asks to be further instructed in the mysteries of the Patriarchal Degree.

Chief Patriarch: How shall I distinguish you from a brother of the inferior degree?

A. by Junior Warden.—By the Signs and Tokens of a Patriarch.

Chief Patriarch: Advance the Patriarchal sign.

Junior Warden gives the sign.

Chief Patriarch: What does it represent.

A. by Junior Warden.—The three pillars of the order, Faith, Hope and Charity.

Chief Patriarch: What else does it represent?

A. by Junior Warden.—The motto of our order: Friendship, Love and Truth.

Chief Patriarch: Have you the Pass Word?

A. by Junior Warden.—I have—*Adam.*

Chief Patriarch: My brother, I commend your skill and trust that the remembrance of these symbols and the moral virtues they imply, will never fade from your mind. Our institution is a science of symbols, conveying by striking emblems the most exalted and interesting truths. There are moments in the experience of the most virtuous life, when incentives are needed to dispel the lethargy of the soul and excite it to action. Behold the symbolic language of our order. Unrolls the canvass upon which are painted, in regular succession, the emblems of the order. With the aid of the Junior Warden I will instruct you in their secret meaning. Brother Junior Warden, how are our emblems divided?

A.—Into three divisions; the first teaching our duty to God, the second to our fellow men, the third to ourselves.

Chief Patriarch: What constitutes the first division?

A.—The All-Seeing Eye, the Bible and the Altar of Incense.

Chief Patriarch: My brother, they are thus appropriated because the All-seeing Eye, enveloped in a blaze of light and glory, reminds us that the scrutinizing eye of Omnipotence is ever upon us; that our thoughts, words and actions are open to His view. The light of the morning and the darkness of the night are alike to Him; and he trieth the reins and searcheth the hearts of the children of men. Yet it at the same time illustrates that sleepless goodness which looks down in mercy upon our families and kindly ministers to our ever returning wants.

The Bible is an exhaustless fountain of truth; the store-

house from which all our principles are derived. Guided by its instructions we may approximate that golden age when the fetters of prejudice will be broken, the shackles of mental and moral bondage fall off; and man, redeemed and disenthralled from the slavish life of passion, will assert his high birthright and own the ties which bind him, in universal consanguinity with his brother man.

The Altar of Incense, reminds us of the rude altar of the Patriarch and the simplicity of that true worship, which the Ruler of the Universe requires of His intelligent creatures. No costly oblation; no rendering of the fruit of the body for the sin of the soul, but to act justly, love mercy and walk humbly with God. Brother Junior Warden, which emblems constitute the second great division?

A.—The Heart and Hand, the Scales and Sword, the Bow and Arrows, the Bundle of Sticks and Three Links, the Skull and Cross Bones and the Tent.

Chief Patriarch: The Heart and Hand imply that when we greet our brethren, it should be with that sincerity and affection which proceeds from the heart. This emblem also reminds us of that constant and uniform desire for the welfare of our brothers which should impel us to action in the furtherance of those plans that will most promote their happiness.

The Scales and Sword are emblematic of justice, which judges with candor and rewards with impartiality. Partiality may exist in the world but among Odd-fellows both justice and mercy are administered without regard to false distinctions of society. In the lodge room the high and the low, the rich and the poor, the learned and the unlearned meet as brothers and unitedly engage in the promotion of benevolence and truth.

By the Bow and Arrows, we are reminded of the covenant between Jonathan and David and are taught to put forth every laudable effort to save a brother from the wrath of an enemy. They also remind us (being implements of warfare) that we should always be ready to do battle in the cause of truth and justice.

The Bundle of Sticks is a beautiful emblem of union, and teaches the importance of that virtue in our benevolent enterprises. Separate the sticks and the strength of a child may destroy them, but while united a giant's power might be exerted in vain to break them. Separated we should be speedily broken and destroyed by the accumulating tide of worldly selfishness, but united as brothers we bid defiance to all opposition and triumph over the greatest difficulties. The chain which confines the bundle of sticks is composed of three links. Welded in the fires of purity, Friendship, Love and Truth, thus bound with the indissoluble chain of sincere friendship, unfeigned love and simple truth we may live in bonds of peace and harmoniously pursue our labors for the melioration of our race.

The Skull and Cross Bones, allude to the desire expressed by the Patriarchs Jacob and Joseph to have their bones removed from Egypt to the land of Canaan. They most forcibly remind us that we are bound by solemn engagements to give to the mortal remains of a departed brother decent sepulture, and while we lay his body in the tomb to cherish a lively recollection of his virtues, and bury all his imperfections beneath the clod which rests upon his bosom.

The Tent reminds us of the duty of hospitality, a virtue that was highly esteemed among our ancient brothers. It also teaches the mutability of life; that we, like those who have gone before us, are traveling to the Jordan of death. Soon will these earthly tents of ours be taken down and we like them pass beyond the swelling waters. Work then while it is day, for the night of death cometh, in which no man can work.

Brother Junior Warden, what emblems constitute the third division?

A.—The Sun, the Moon and Seven Stars, the Three Pillars, the Lamb, the Dove, the Serpent, the Globe, the Ark, the Bee Hive, the Hour Glass, the Sythe and the Coffin.

Chief Patriarch: The Sun, Moon and Stars are striking emblems of harmony and regularity. As they move in their appointed orbits, so should we pursue, undeviatingly, the course of duty pointed out by the rules of our order. The Sun is symbolical of that universal love by which we are distinguished, shedding its blessed light without distinction upon all.

The Moon represents the sorrowing and the destitute, shining in the night and gloom of their misfortune, with the rays reflected by the active benevolence of Odd-fellowship. And the Seven Stars represent the seven primary virtues by which all faithful Odd-fellows are distinguished: Friendship Love, Truth, Honor, Probity, Temperance and Chastity.

The Three Pillars represent Faith, Hope and Charity. They direct to an enlightened faith in God, the Father of our spirits, the Maker and Preserver of the Universe, and to that well grounded hope, which alone can cheer the soul when the taper of life is flickering in the the socket of mortality, lighting up the countenance with joy amid the sorrows of time, and giving serenity and peace in the moment of dissolution. They emphatically declare that, although we may possess every other qualification, if we are destitute of Charity we are but as the sounding brass and tinkling cymbal. They impress upon us the necessity of always wearing the robe of charity and brotherly affection, the cherished badge of the faithful and true.

The Lamb is an emblem of innocence and purity. It teaches that innocence of motive and purity of action, by which we should be distinguished in the transactions of life.

The Dove is an emblem of that harmlessness of pursuit which, guided by love, sends forth its messages of mercy with the green leaves of healing to the sorrowful and disconsolate.

The Serpent is an emblem of wisdom, and is placed among our symbols to indicate the necessity of a wise caution, which will protect our mysteries from improper disclosure and guide us in the proper regulation of our life and conduct.

The Globe represents the extensive field of labor. It not only teaches that we are to move onward in our work, until misfortune has no want to relieve and sorrow no tear to dry, but also that from whatever nation our brethren may come, they are not to be sent empty away.

The Ark reminds us of the receptacle of the two tables of stone, upon which the ten commandments were written. And as the prosperity of the ancient Israelites depended upon the observance of that law, deposited in the ark of the covenant, so will our happiness be promoted by an observance of our good and wholesome law.

The Bee Hive is a striking emblem of industry. It admonishes us to avoid indolence, and wisely to improve our time, remembering that they who would enjoy a green old age and pass the winter of their days in comfort and cheerful abundance, must improve the summer of their being, under the guidance of economical and well directed industry.

The Hour Glass points to the rapid flight of time and the frailty of human life. Like the sands of the hour glass we are passing away—how important that we improve our fleeting hours in order that we may meet our end with peace.

The Scythe, the universal emblem of time, is to us the symbol of death. As the grass falls before the mower's scythe, so man like the flower and grass of the field, must wither beneath the touch of time, and fall before the scythe of the king of terrors.

The Coffin points to the last home of man. However great or small, high or low, all must meet on this common level, all must submit to the dominion of death. How cheerless the home of the dead unenlivened by the prospect of immortal life, but hope bends over man's last resting place a bow bright with immortality, which, based upon earth, soars away towards God. Thus closes a brief interpretation of our expressive emblems. May their lessons be indellibly impressed upon your heart.

Chief Patriarch to the Encampment: Brethren you will rise and join our Most Excellent High Priest in the duties of his office.

PRAYER.

O Thou God of the Holy Patriarchs, lift upon us the light of Thy countenance, impress upon our hearts the precepts of our order and bless us in all our efforts to improve the family of mankind, to the honor and glory of Thy holy name. Amen.

CONCLUDING CHARGE, PATRIARCHAL DEGREE.

Chief Patriarch: I now present you the Crook, it was used by the Patriarchs of old, and strikingly reminds us of the simplicity of their lives and purity of their faith. They dwelt in tents and, surrounded by their flocks and herds, spent their lives in the inculcation of the most exalted social virtues. The onward march of civilization and the advance of human society, have deprived the world of much of that simplicity and virtue which gave its richest charm to the Patriarchal life. Here is the sacred retreat. We would revive that simplicity and inculcate that purity. Here we would lay the broad foundation of that universal brotherhood which shall link, in the golden chain of an ever expanding sympathy, heart with heart; man to man, until the vices which defile and the passions and prejudices, which separate the children of a common father, shall be extirpated from the earth, and the abodes of sorrow and suffering be lighted with the benignant beams of peace and love. To effect this great moral and social revolution in our selfish world, individual action is combined with associated effort. That each should do his individual duty is essential to the integrity of the whole. Ever let that principle of generous benificence dwell in your heart which, silently and unseen like the dews of heaven, blesses and refreshes the wasted and the poor with the gentle droppings of its bounty. Cherish the beautiful teachings of our ritual, which, falling upon the heart like rays of light upon the rose, shall color every affection of our nature and dictate every act of our lives. Succor the stranger in distress; and give him food and rest when he is hungry, without inquiring his country or his creed; by whatsoever vice he may have fallen; by what destiny he may be controlled. With your brother Patriarch guard against jealousy and strife. Remember that he is your brother; if, under the influence of imperfection, the common lot of mortals, he wrongs you, go to him and, in the language of affection, tell him his fault between him and you. If he repent, forgive him. Enter no harsh judgment against him; conscious of your own frailty, remember that to err is human, to forgive, divine. These, my brother, are the principles we should not only profess, but practice. A man may enter our camp and dwell beneath our tent. Mistaken confidence may invest him with our mysteries and clothe him with the badge of our order. He may be exalted to official station among us, but all this does not make him an Odd-fellow unless he behave and act as becomes an Odd-fellow.

You will now take rank in our Encampment as a brother of the Patriarchal Degree.

INITIATION, GOLDEN RULE DEGREE.

In this degree the Patriarchs are dressed in costumes to represent different nations, with the various emblems of their government and religion, manners and customs.

The candidate is received and blindfolded in the ante-room by the Junior Warden or some one specially deputed and is then addressed as follows:

Junior Warden to Candidate: You are now to be initiated in the Degree of the Golden Rule. There is a solemn and impressive ceremony through which you must pass. You will be candid and firm, and answer truly and without hesitation, such questions as may be put to you.

[They now come to the inside door of the Encampment and the Junior Warden gives the Enter Sign—three raps.]

Sentinel: Who comes there?

(TO BE CONTINUED.)

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Farm and Garden.

Whistle and Hoe.

There's a boy just over the garden fence,
Who is whistling all through the livelong day;
And his work is not just a mere pretense,
For you see the weeds he has cut away.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

Not a word of bemoaning his task I hear,
He has scarcely time for a growl, I know,
For his whistle sounds as merry and clear,
He must find some pleasure in every row;
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

But then while you whistle, be sure that you hoe,
For if you are idle the briars will spread;
And whistle alone to the end of the row
May do for the weeds, but is bad for the bread.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

—*Rural New Yorker.*

Grass and Hay for Milch Cows.

A correspondent of the Utica *Herald* holds the following ground in relation to the feeding of milch cows on grass and hay. The important point to Western dairymen is one made in relation to cutting hay when young.

I find that grass alone, whether green or cured, answers all purposes the year round (by grass, I include clover), with this one important qualification—that it be cut green and well cured. This makes about half difference; that is, there is about as much available substance in one pound of green feed dried, as in two pounds when ripe. I know instances where cows have been kept during the winter on twenty-five pounds of ripe hay per day. They were, of course, not in good condition. But, instead, double the available nutritive substance, which an equal weight (twenty five pounds) of green-dried hay would have furnished, and you would have had double the nutritive benefit, which would have brought your cows to a high condition. Or supply the deficiency by grain, sufficient to reach this condition, and the amount would have been considerably more than is usually fed with old ripe hay, showing thus that good green hay takes the precedence over the usual ripe hay and grain, being besides much cheaper.

Grass, green or dried, if of a good quality, and fed all that is wanted, will produce a maximum, or very nearly a miximum quantity of milk, the superior quality of the milk more than making up what may be lacking in quantity, so that so far as milk alone is concerned, grass (green or dried) stands first as a feed, surpassing all other feeds, whether single or combined. And it will sustain the animal while giving milk and while in calf, and fat her when free of the drain. Grain doubtless would aid in the fattening process.

Take Care of the Grindstone.

A good grindstone is worth saving. If you leave it in the sun the top gets hard and glassy. If the lower portion is kept in a trough of water, the portion so saturated will wear fast and consequently become flat. If you have the stone hung true, and keep it under cover, it will remain as sound as it came from the quarry; that is, if it was uniform in quality then, it will remain so. If you have a water tight vessel suspended over the stone, with a faucet or other arrangement for letting the water on the stone regularly, to be graduated at pleasure, it will be found not only economical, but very much more pleasant for grinding than on the stone as usually kept.

The Happy Farmer.

That graceful writer, Sumner Ellis, says of a happy-natured tiller of the soil, "I knew a farmer who thought all weather the best weather; a barren year good as a fruitful one, as giving the earth a needed rest or sort of Sabbath, and who never quarrelled with the capacities of the soil, but took it gladly as it was, and accepted white beans with the same grace as he would wheat. Blessed is the man who can contentedly give up what he must."

Home and Health Hints.

Falling Hair.—The hair like the nails, is very much effected by the various conditions of the physical frame. One of the first indications of failing vigor is in the dryness of the hair, its falling off or turning gray. It is said that washing the hair with sage tea, will prevent its falling, others recommend water with a little ammonia in it; a diet of coarse food, of bread made of the whole grain and of the great variety of mushes is said to improve the color of the hair. Iron and sulphur which give the hair its color, iron predominating in black hair, and sulphur in red and chestnut, are found in the husk of the grain, the part rejected by those who eat only fine flour. Unventilated hats and head-gear which is heavy as well as warm, are apt to make the hair fall. Italian, Greek and Spanish women, who never wear hats, and are much in the open air, have abundant and luxuriant growth of this much prized ornament of women. But we warn our readers against all patent nostrums that pretend to restore, dye, or stimulate the growth of the hair. They contain either Spanish flies, or bismuth, or lead, which are poisons—the minerals producing paralysis and sometimes death, and the cantharides rising minute blisters or irritating the surface, and ultimately doing more harm than good.—*N. Y. Tribune.*

Hints to Housewives.

There are three things which a housewife should never forget to see that her family have plenty of—sunshine, pure air, and a wholesome and varied diet, as the health of her family depend in a great measure upon them. Sunshine and fresh air are in many localities easily obtained, but the food question is one that requires more thought and labor. Food containing much phosphorous is best for students and business men, and for all who use their brain, for "thought, even in the manual exercise of writing, exhausts the vital fluid with incredible rapidity." Graham bread, oat-meal and fish are the best food for such persons—in fact, for all persons, as they are equally good to restore the waste of the tissues, and if growing children use them daily, their teeth will be stronger and less likely to decay.

Many cooks use soda to excess, forgetting that grease and soda combined make soap. "Soda or saleratus should never be used, unless bread or pastry is sour, or unless you add to the flour, before mixing, a proportionate quantity of acid, such as cream of tartar. If you add soda alone to perfectly sweet material, it has no more effect in making it rise than so much salt. When using soda, be careful to use only enough to neutralize the acid. There are those who consider the use of soda as beneficial to health. They make a serious mistake; the free use of soda for a length of time will result in an impaired digestion." For receipts which call for a level teaspoonful of cream of tartar and a half teaspoonful of soda, I occasionally use one heaping teaspoonful of baking powder. If the baking powder is good, it will be sufficient.

Eggs and yeast are heathful and pure, and should be used to raise all kinds of bread, muffins, etc. Some will say, I cannot afford eggs for such purposes. Can you afford to lose your health and pay doctors' bills?

Bread should be queen of every kitchen. It should not be neglected for an instant after it is ready to make up, and those having charge of it should not forget that bread sweetened with soda will not have the same kind of sweetness that it had before turning sour. As bread rises *slightly* while baking, it should not be quite light enough when put into the oven. I know what I am saying, for I have had much experience in this branch of cookery. It makes me sad to happen in at a neighbor's at meal time, and see the family eat fried meat, hot soda biscuit, or bread so light that all its sweetness is lost, even if it is not absolutely sour. It is the first duty of every woman who has charge of domestic affairs, to see that good, wholesome food is regularly prepared for her family.—*Country Gentleman.*

To Dry Sweet Corn.—When the corn has become best for table use, remove all husks and silks. With a sharp knife cut just the ends of the kernal off, and with the knife scrape the milk and balance of the corn, leaving the hull on the cob. Now put the corn in pie-tins, or on plates, an inch thick, and place in the oven and just scald the milk; then place in the sun, or any warm place, to dry. When wanted for use, put in warm water and let soak some time, and cook slowly. When done, add a little sweet milk, a small piece of butter, salt and pepper to taste. This is far ahead of the old way of cooking before drying.

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

Gospel of Mark.

July	5.	i. 1-11.	Beginning of the Gospel.
"	12.	i. 16-27.	The Authority of Jesus.
"	19.	i. 45-48.	The Leper Healed.
"	26.	ii. 14-17.	The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5.	Jesus and Sabbath
"	9.	iv. 35-41.	Power over Nature.
"	16.	v. 1-15.	Power over Demons.
"	23.	v. 14-24.	Power over Disease.
"	30.	v. 22-23, 35-43.	Power over Death.
Sept.	6.	vi. 20-23.	Martyrdom of the Baptist.
"	13.	vi. 34-44.	Five Thousand Fed.
"	20.	vii. 24-30.	The Phœnician Mother.
"	27.	Review.	

LESSON XXXVII.—SEPT. 13, 1874.—THE FIVE THOUSAND FED.

SCRIPTURE LESSON.—MARK vi. 34-44.—Commit verse 34.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was far now spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He said unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

LEADING TEXT.—Thou openest thy hand, and satisfiest the desire of every living thing.—Ps. cxlv. 16.

CENTRAL THOUGHT.—Jesus filleth the hungry with good things.

BIBLE READINGS.—(1) Matt. xiv. 13-21; (2) Luke ix. 10-17; (3) John vi. 1 14; (4) Num. xi. 4-23, 31, 32; (5) 2 Kings iv. 38-44; (6) Matt. xv. 32-39; (7) Mark vi. 34-44.

Introduction.—The cruel death of the Baptist by order of Herod, caused Jesus to depart into a desert place, near Bethsaida Gaulonitis, supposed to be on the north-east side of the sea. The multitude follow him, he teaches them.

Analysis.—*I. The universal question.* How feed them? A lad has five loaves and two fishes; nothing among so many. How shall starving souls be fed? *II. The sufficient answer.* Give ye them to eat! The multitude seated in order, the loaves taken, blessed, broken, distributed, all eat, have enough, and twelve baskets full left over.

Lessons.—(1) Value of order; (2) of patience; (3) of thanks before eating. *Spiritual Lessons.*—(1) Jesus the living bread. (2) Trust God for all we want. (3) Fear not to lose earthly in search of heavenly comforts.

Topics for Study.—The circumstances—why rest sought—the place—the feeling of Jesus—the question—why put—the answer—by whom—the resources of the disciples—in whose possession—the Lord's order—why in companies—the lesson to us—his act—the lesson to us—the attendants—the number fed—the fragments—lesson to us—the peculiarities of this miracle—of the record—the questions often asked—the answer it suggests to us—the lesson it teaches us on the lower plane, and on the higher.—*American S. S. Union Lessons.*

Do not allow three or four children to do all the talking, questioning, and answering. If there is a precocious child in the class, see that he answers only his share. If there is a dull child, be sure to get something from him and enlarge upon it a little for his encouragement.—*Ralph Wells.*

REGULATIONS, CHARGES AND LECTURES

WITH THE

SIGNS, GRIPS AND PASS-WORDS

OF A—

SUBORDINATE ENCAMPMENT;

AS ADOPTED BY THE

GRAND LODGE OF THE UNITED STATES I. O. of O. F.

Session of 1851 *at Baltimore, Maryland.*

COMMITTEE OF REVISION.

Past Grand Master, James L. Ridgely, of Maryland; Past Grand, James D. McCabe, of Virginia; Past Grand Sire, J. A. Kennedy, of New York; Past Deputy Grand Sire, Wm. W. Moore, of District of Columbia.

BY-LAW OF GRAND LODGE U. S. RELATING TO ENCAMPMENTS.

All State, District or Territorial Grand Lodge Grand Encampments shall enforce upon their subordinates a strict adherance to the work of the order, according to the forms furnished by the Grand Lodge of the United States, and shall be held responsible for any irregularities that they may allow under their jurisdiction. They shall neither adopt nor use or suffer to be adopted or used in their jurisdiction any other Charges, Lectures, Degrees, Ceremonies, Forms of Installation or Regalia than those prescribed by the Grand Lodge of the United States.

OPENING CEREMONY, PATRIARCHAL DEGREE.

(*One rap by the Chief Patriarch commands order.*)

Chief Patriarch to Junior Warden: Junior Warden, see that all present are Patriarchs and that the Watches are set and the Pass Word given.

Junior Warden: Chief Patriarch, the Watches are set and the Pass Word given.

Chief Patriarch: Has the High Priest assumed his station?

Answer by Junior Warden according to the fact.

Chief Patriach to the Encampment: The Officers and Patriarchs will rise, while the Junior Warden assists me in opening the Encampment in the Patriarchal Degree.

Junior Warden: By the direction of the Chief Patriarch I proclaim this Encampment open in the Patriarchal Degree.

Chief Patriarch to Senior Warden: Senior Warden, what is your duty in the Encampment?

A.—It is my duty to perform the ceremonies entrusted to me and to support the Chief Patriarch and the High Priest in the discharge of their duties.

Chief Patriarch to Junior Warden: Junior Warden, what is your duty?

A.—To examine the Patriarchs prior to opening the Encampment, and to assist the Chief Patriarch and High Priest, according to my office, and to see that the signs are given correctly.

Chief Patriarch to Scribe: Scribe, explain your duty.

Scribe: It is my duty to record all proceedings of the Encampment and to receive all its monies and pay them to the Treasurer, taking his receipt for the same.

Chief Patriarch to Sentinel: Sentinel, explain your duty.

Sentinel: It is my duty to prove every Patriarch before he is admitted; to report his name to the Chief Patriarch and to suffer none to retire without the Pass Word of the evening or to return without that Pass Word or the Pass Word of the degree in which the Encampment is opened.

Chief Patriarch to High Priest: Most Excellent High Priest, explain the duty of your office.

High Priest: It is my duty to counsel the members of the Encampment to improve and perfect themselves in the lectures and charges as well as in the practice of their doctrines; to conform to the General Regulations and thus preserve the uniform mode of working in this Encampment, and to give such instructions to newly initiated members as the good of the Fraternity may require.

Chief Patriarch to Encampment: Patriarchs, my office gives me charge of this Encampment and requires me to see that the respective officers and brethren perform their duties in a proper manner. It is unnecessary now to recapitulate those duties or to enlarge upon the relations which we all bear to each other. Our own experience has established the value of our laws and regulations and we are pledged strenuously to support them and be ready at all times to aid in their execution. We are all not to palliate or aggravate the offenses of our brethren, but in the decision of every trespass we should judge with candor, admonish with friendship and reprehend with justice. Such is the nature of the engagements which we are bound by the most sacred ties to perform.

Officers and Patriarchs, be attentive while the Most Excellent High Priest offers up a prayer.

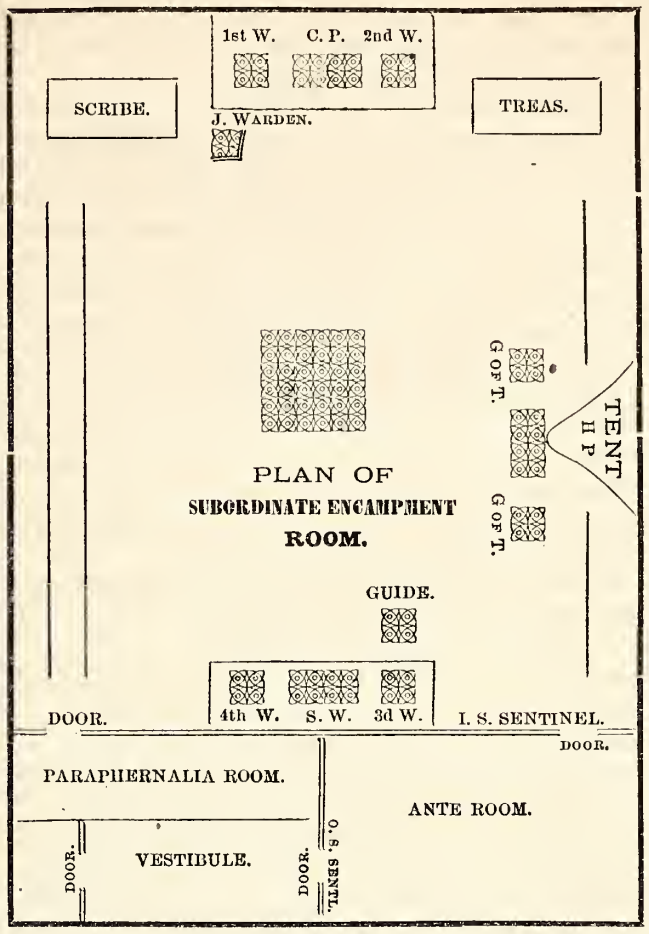
OPENING PRAYER, PATRIARCHAL DEGREE.

Heavenly Father, we pray thee look with favor upon this meeting, guide us in our efforts to improve the time before us. Let thy care and the good we receive at thy hands instruct us in our duties toward each other, and so direct all our acts that thy name may be magnified now and forever, Amen.

ORDER OF BUSINESS.

(*Two raps by the Chief Patriarch calls the Encampment to order for the transaction of business.*)

1. Scribe, you will call the roll of officers and read the proceedings of our last meeting.
2. Does any brother know of a Patriarch who is entitled to our aid or sympathy?
3. Previous proposals for membership will now be considered.
4. Admision of candidates and conferring of degrees.
5. Proposals for membership received and referred.
6. Unfinished business shown by the minutes.
7. New business.



The above diagram shows only the relative positions of the officers of the Encampment and tent of the High Priest. The Lodge and Encampment often use the same rooms in common; of course holding their meetings on different evenings.

INITIATION, PATRIARCHIAL DEGREE.

[The candidate having been received in the Ante Room by the Junior Warden, is blindfolded and led to the door of the Encampment when the Junior Warden throws open the door and enters with the candidate.]

Sentinel: The camp is assailed! (Repeated by others while the blindfold is removed.)

Chief Patriarch: Guards! Protect! Protect our camp! (The Guards rush upon him.)

Junior Warden: Hold! this is no enemy, he is a brother and a friend.

Sentinel: Do friends thus linger in the ways of error? He can not pass but as a captive.

Junior Warden: Bind him then (while this is being done the Junior Warden continues.) True friendship will sustain him in all his trials, and remember, though Prejudice impose bonds and fetters that Justice will award the greetings of a Brother. [The candidate is bound, blindfolded and again the Junior Warden takes charge of him.]

Junior Warden to Candidate: My brother, the trial to which you are subjected will serve to test your faith and sincerity, be not weary in well doing, for in due season you shall reap if you faint not. You are as one entering a pathless forest relying on patience and perseverence for his guides, but all cause for gloom and doubt will soon be dissipated, for here we approach the Patriarchs, among whom the true God is acknowledged and reverenced. Here is one of their tents let us apply for food and rest.

First Guard of Tent: Who comes there?

A. by Junior Warden.—A traveler who needs both food and rest.

High Priest: The door of a Patriarch's tent is never closed against a stranger in distress. [The Candidate is conducted into the tent and the bonds and blindfold are removed.] Stranger, rest beneath the covering of this tent, [High Priest sits down and presents bread and water.] Partake of this bread and drink of this pure water. Hospitality to the stranger is a solemn duty acknowledged and practiced among the Patriarchs. The God whom we worship is the father of all men; he sends his rain and his sunshine alike upon the evil and the good. The ties of a common humanity unite us with every creature and stamp the character of brothers upon the whole intelligent creation. But while this is our duty and should ever be our practice, it is equally imperative upon us to admit no traitor or spy into our camp, to mar our happiness or disturb our peace. It is necessary, therefore, having relieved your present wants, that you should now undergo a strict examination, to prove that you are no enemy in disguise, but a true and an honest man. Are you an Odd-fellow?

A. by Junior Warden.—I am.

[CONTINUED ON 12TH PAGE.]

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THE FALL CAMPAIGN.

The hurry of harvest is over with all its anxieties, disappointments or glad surprise. The summer vacations are ending and the sober, earnest work is resumed with the return of sober, earnest days. Mothers whose little children have drooped through the sultry days of July and August, bid the summer good bye with a sigh of relief. We turn from another season, which we looked forward to with joy, greatful to God for his tenderness and mercy. It has brought unexpected afflictions to many of our readers, the death of friends, the loss of property, disappointed expectations, yet these are only the thorns among our beautiful flowers of love, peace and prosperity. With heart and voice we can say his "mercy endureth forever."

The *Cynosure* was enlarged last April. The publishers in enlarging it, sought to make it in form and appearance all that could be desired. They did not ask, what will be the cheapest, but what will be the most convenient and acceptable shape in which to present the paper to our readers, believing that such a shape would ultimately prove to be the cheapest.

The editors and contributers also have, with self-denying vigor, endeavored to give our subscribers the greatest possible value for their money. These labors have not been bestowed in vain. Warm, whole-souled commendation of the paper has come from all parts of the country, and from Canada. This evidence that our labor has been appreciated, together with a feeling of God's approbation, has strengthened us and made us hopeful when the *Cynosure* cash receipts were much less than enough to pay the *Cynosure* expense.

Now that the summer is over, we expect that the tide will turn.

As we have said all along, we need a list of 10,000 subscribers in order to publish the paper in a satisfactory manner. Money is not, we believe, the object for which we labor, but we need it as a means for accomplishing an important end, viz., arousing this country to the evils of secret societies, and in promoting a pure Christianity.

We hope all our friends who desire to see this cause succeed and the paper patronized as it deserves to be, will commence to work for its increased circulation and persevere in that work. The subscriptions of about one-fourth of our subscribers expired this summer, many of these were three months men and we should judge that only about one-fourth of them renewed their subscriptions. We promised last June to tell you about the middle of September how the States stand in patronizing the *Cynosure* after the summer's work was over.

It is two weeks before this report will be given. Let subscribers in Illinois, and Ohio, New York, Pennsylvania and all the other States send in as many subscriptions before this report is made as possible. Our friends in Indiana have only two months more to work for the accomplishment of the task that has been given them. The task of getting one thousand *Cynosures* taken in Indiana by the fourth of November next. Do not fail in this undertaking. You will not if you each take this as a personal request and work in earnest. There is not a State in which the *Cynosure* is taken of which we do not ask a similar effort to extend its circulation.

The fall and winter are yet before us. Dr. Cook, of Indiana, writes: "We need a full force of lecturers in the field this fall and winter. We will put forth renewed efforts accompanied with persevering prayers for the accomplishment of this work.

The *Cynosure* is taken in thirty-two of our thirty-seven United States, and also in five of our ten territories. We believe that these subscribers can promote their own best interests by extending the circulation of the *Cynosure* in their localities as really as they promote the interests of the *Cynosure* in this way. Send in one subscriber for three months if you cannot do more; but there are multitudes of people in our land who do not read the *Cynosure* who would be sincerely grateful to persons who put the *Cynosure* into their hands by persuading them to subscribe for it.

ODD-FELLOWSHIP ILLUSTRATED.

All will be glad to see that we have secured the Encampment Degrees and also the Rebecca or Ladies Degree for publication which will make a complete Exposition of Odd-fellowship. We are sorry to be behind the announced time in completing the book, however, but we hope to have the first edition ready by Sept 10th.

Extra copies of the *Cynosure*, circulars and subscription papers will be sent free to persons who apply for them for canvassing purposes.

Subscription Letters from Aug. 10 to 20.

Mrs S B Allen, Martin Allen, F W Arndt, M Ambrose, A Alexander, Z F Ames, N W Allen, Geo Brokaw, Nathan Bingham, John Bowie, D B Barker, J R Boardman, John Blain, O C M Bates, Thos Barton, Prest J Blanchard, S Bedford, Rev F J Crowder, Rev J Coup, C M Colvin, D S Caldwell, David Crawford, Clark G Cole, Joseph Chapman, N Coons, W W Chapman, Edmund Coffman, E P Chambers, Robert S Cairns, N Churchill, J Croning, Wm Cash, Jesse Calvert, Thomas Dew, Mary Dennis, O N Durant, J J Davis, John B Davis, A F Dempsey, A S Davis, William Duncan, James Donaldson, D Edwards, R Farrot, T J Gordon, John Guernsey, Silas Y Gillan, Chas Gibbs, William Green, William George, Nancy A Gettel, Aaron Gunn, Samuel Gill, John Gossett, Moses Gallup, Sam'l Gorton, J S Hickman, Geo E Hathaway, S Hatch, Rev R J Hammond, J F Hollister, Stephen Higginson, A Holt, W T Holmes, C M Johnson, John H King, J T Kiggins, Rev W G Keil, Joseph Light, G D Lichty, Edmund Lamb, H Loomis, Wm Mathews, Jas Martin, Wright Mason, Rev L McCampbell, Sam'l McCluer, D McCurdy, S W Mills, P Nicklas, Alex Needles, J H Niehman, P Nicklas, S Y Orr, Mrs Peterson, A Pursell, Richard Platt, Rev J P Patterson, J W Plummer, A Rice, W A Robb, S H Randall, Wakeman Rider, Rev A H Springstein, H N Slaughenhaupt, Dennis P Stevens, Caroline Searls, J Simpson, Samuel Sweet, J G Strain, Geo W Stewart, A Showalter, Geo Swanson, J P Steddard, David Sewell, S H Skinner, Jacob Snyder, T H Tracy, Wm G Walters, Samuel White, N R Wood, D Werner, Harry M White, Silas Waldron, James Wilkison, N Wardner, Leander F Wood, J R Wells.

WANTED THREE HUNDRED AND SIXTY-FIVE RENEWALS for the *Cynosure*. Three hundred and sixty-five subscriptions expire during the month of September. We ask as a special favor that all these friends renew promptly.

An agent who travels much in the central part of our State writes that he thinks that we will have a hundred subscribers in Morgan county this fall. There is not a county in the State but what casts more than one thousand votes. Can we not have a hundred subscriptions in every county? We will then be prepared to hold a rousing State meeting at Springfield or in Chicago. Do what you can! Every effort helps.

BEHIND TIME.

On account of not receiving the copy for the Encampment Degrees as soon as expected, the Publishers have been delayed in completing the Exposition of Odd-fellowship. We hope to announce the completion of the book in our next issue.

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MARKET REPORTS

CHICAGO, Aug. 31, 1874.

The following are the latest advices:

Grain Wheat—Spring, No. 1	$ 97½	1 00
" No. 2	93	94½
" No. 3		90
" Rejected		85
Corn—No. 2	66½	67
Rejected		64¼
Oats—No. 2	39½	41
Rejected		37½
Rye—No. 2		75
Flour,—Minnesota	5 50	10 00
Winter	5 25	7 50
Spring extra	3 50	5 50
Hay—Timothy, pressed	13 50	15 50
" loose		14 00
Prairie, "	9 00	12 00
Lard		14¼
Mess pork, per bbl		22 60
Butter	22	33
Cheese	11½	13
Eggs	12	13
Potatoes, per brl, new	1 50	3 25
Broom corn	04	09
Seeds—Timothy	2 60	2 70
Clover	6 30	6 55
Flax	1 75	1 80
HIDES—Green and green cured	09	10
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	40	55
Unwashed	27	34
LIVE STOCK. Cattle, extra	6 25	6 50
Good to choice	5 25	6 10
Medium	4 50	4 90
Common	2 12½	3 75
Hogs,	5 25	8 25
Sheep	2 50	4 75

New York Market.

Flour	$ 4 50	9 00
Wheat	1 14	1 45
Corn	83	85
Oats	50	56
Rye	88	95
Lard		14¼
Mess pork		24 50
Butter	21	31
Cheese	10	13
Eggs	18	19

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ,*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, SEPTEMBER 10, 1874.

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Executive Committee Notice.—The Executive Committee of the National Christian Association will meet at the *Cynosure* office on Saturday, September 19th, at 11 o'clock A. M., for the transaction of business. A full attendance is requested. By order of the Chairman.

NOTICE.—All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the Christian Cynosure office, No. 13 Wabash Ave., from 9 to 11 o'clock, A. M. any day in the week except Sunday. C. A. BLANCHARD, *Cor. Sec'y.*

Our seventh annual meeting is to be held in Pittsburgh next May or June. Seven years previous to this date the first convention of the Nat'l Christian Association was held in that city and at one of its sessions passed the following resolution: *Resolved*, That it is the sense of this convention that we need a paper, promptly started, ably edited, and widely circulated, which shall make opposition to secret societies a speciality. The *Cynosure* was started to meet the requirements of that convention. It was "promptly started." It is "ably edited." Let us have it "widely circulated," before we return to Pittsburgh after seven years' of labor to give account of our stewardship.

Topics of the Time.

THE TWIN RELIC OF BARBARISM.—Brigham Young has replied to the charges in court of his nineteenth and lately seceded wife, that he has but one lawfully wedded wife; the others are celestial wives after the manner and belief of the Mormon church. This reluctant admission from the head of a family of sixty-nine women and children, whom he meagerly supports on an income of $6,000 per month, is strangely significant. Although a mere dodge to avoid punishment for bigamy, it reveals the disgraceful and slavish position of the Mormon women, and the utter hollowness of the Mormon pretensions. Polygamy has been the corner-stone of their system and a Biblical right was claimed for the practice. Men were driven out from Salt Lake, were persecuted, were murdered for not subscribing to the doctrine. But now that the examples of Abraham and Jacob have failed to exhonorate Brigham Young, his power must certainly wane among his miserable dupes, when the plural wives understand that they have no legal claim on their husbands nor the husbands on them, and that the ceremony of marriage was of a mere spiritual nature. What effect this new feature may have in court it is too early to anticipate.

CHURCH WORK FOR TEMPERANCE.—The late General Assembly of the United Presbyterian church, under a conviction that the existing evils of intemperance are largely due to the negligence of the churches, and may be removed by harmonious action on their part, appointed a committee to suggest action. The report proposes an early convention to organize a National Alliance, and carry into effect such measures as shall make the work of the church what it should be. In many States the temperance laws make prohibition the work of individual towns. A church alliance could only remotely assist them. But in State and national work it may find a field of action suited to its nature, where the wind-mills are giants. So long as the general government licenses the brewer, the distiller and the tobacco factory, and a State remains without a law which provides for local prohibition, there is a great work open for the church organizations which must not be neglected.

A NEW CONTROVERSY.—Prof. Tyndall, the leading English scientist, some time ago set the world agog by a challenge that revealed more ignorance than originality, viz., the "prayer test." He is anxious that the current of religious controversy shall not stagnate, and has, therefore, put forth another proposition in an address before the British Association for the Advancement of Science, of which he is President. Stated briefly, it is that matter is self-existent; that all living forms are derived from organisms less complex, that all have developed from some single original form by processes only material, and that this form sprung, in some way yet unknown, from matter itself, and, therefore, the intervention of a Creator is superfluous. He recognizes religion as a simple emotion, but useful as such in the regulation of society. This materialism is no new thing. Nearly the same ideas were held before the time of Epicurus, and Cicero held that the Latin religion was chiefly useful in the hands of government for the control of the populace. There need be no alarm over the expression of such sentiments except for their author. Those who say in their hearts "there is no God" will sometime come to be of a better mind, and the refutation of their arguments will strengthen our reasons for the hope of a better life.

ICELAND'S THOUSAND YEARS.—If antiquity were proof of virtue the sixty-six thousand dwellers in the ice-guarded island of the north Atlantic might turn missionaries to the race. For during the first week of August they were celebrating the thousandth anniversary of their settlement amid volcanoes, geysers and icebergs. Though so old, Iceland is yet a dependency of Denmark, whose King, Christian IX., attended the celebration, with other visitors from Europe and America, bearing to his subjects the present of a new constitution. The celebration began on Sunday with services in the three hundred Lutheran churches of the island and continued until Friday with dancing and festivities. Though not attended with great magnificence, the celebration was sufficiently impressive for the simple-minded islanders. It is to be hoped that the new constitution will not engender political strifes, such as the younger nations have learned to dread, among a people who have lived in a quiet and almost patriarchal style so many years. The isolation of the Icelanders has saved them from many temptations. The art of war is unknown, and the simple pleasures of the household flourish in perfection. But should the civil polity practiced by more pretending peoples obtain a foothold their millenium is at an end.

A Voice in Canada.

AN ESSAY ON SECRET SOCIETIES READ BY REV. DANIEL POMEROY, BEFORE THE BRANTFORD DISTRICT MINISTERIAL ASSOCIATION OF THE M. E. CHURCH, HELD AT SPRINGFORD, ONT., AUG. 6, 1872.

Every intelligent man must regard secret organized power as dangerous to the well being of community. The strife, bloodshed, and commotion, found in every country and age where Jesuits carry on their secret correspondencies, are evidences of the unholy, withering nature of their organization. The Ku-klux Klan is surely of no advantage to community in the United States. The Fenian organization has spread terror and alarm all over this dominion.

Many in the United States might say, "Oh! be charitable to the Ku-klux Klan. Their aims and motives are innocent. There is no cause of alarm. True, they have their secret lodges and are bound by oath to be true to their purposes, but no person knows that they are planning evil. Many, however, suspect evil, and the evil has been felt and seen in riot, plunder and blood.

Many in Canada were offended when Jesuit and Fenian organizations were denounced and proscribed as dangerous, and said, "These are controlled by holy priests, ministers of the most high God." Go and ask those families who are bereaved of their loved ones who were shot down like dogs at Ridge Way, if Jesuit and Fenian organizations are not dangerous.

Another oath-bound organized secret faction under the name of Freemasonry is in existence in our country which we have a reasonable right to suspect and proscribe. The very act of taking a secret oath which binds to secrecy in connection with system of falsehood, should awaken suspicion in every thinking mind. There is no propriety in making any society secret unless some undue or improper advantage is intended. The first great truth of society is the equality and unity of the human family; and the first great lie of society, including almost every possible wrong, is partiality of favoritism between man and man, where both have acted alike. The simple fact that men possess common human attributes makes humanity a unit. God as the father of all mankind made all men equal in their wants and interests, and with equal rights adapted to the social state in which he placed them. Some of these rights are rights of life, conscience, property and commerce, and any act that interferes with this equality of rights is impious. To deprive a fellow man of life is murder. To deprive him of this liberty of conscience is tyranny. To deprive him of property is robbery; and to deprive him of his equal and just rights of commerce is equal robbery. We repeat it. To assert favoritism in public transactions on the mere grounds of a secret confederacy is a great lie, and when reduced to practice is unjust and impiously cruel; and when sworn to is in itself a moral perjury. It swears special favoritism to confederates as just.

We are not left without proof with regard to the oaths and actions of these secret organizations. Revelations have been made upon these subjects which alarmed thousands of respectable men, and men, too, of stout heart and sound mind. All readily concede that Fenianism and Ku-kluxism are unmitigated curses in society, and the revelations that have been made on Masonry prove to it to be of the same character.

In the year 1826 Wm. Morgan, of the village of Batavia, N. Y., wrote a book exposing the secrets of Masonry. As soon as it became known, Morgan was seized, (Sept. 11th, 1826) and carried off, no person

could tell whither. Committees of vigilance were formed and an investigation was instituted which resulted in tracing the abductors and their victim to Fort Niagara; and it ultimately appeared from the confession of Valance and other evidences that he was taken out on Lake Ontario and sunk in its depths. Our venerable Bishop Richardson of the M. E. church in Canada, then a traveling minister, was lodging at the house of Mr.—— who was an actor in the crime; and he (the Bishop) was disturbed by Mr.—— rising from his bed and going away in the night. On the next morning the Bishop asked the cause of the disturbance, when Mr.—— appeared confused. Subsequently when conversing with him about the murder, the Bishop asked him, "Why did you not save that man's life?" To which he made no reply.

Prosecutions were instituted against those who were connected with the atrocious murder, which resulted in the conviction on some minor charges, and imprisonment of Loton Lawson, N. G. Cheesbro, Edward Sawyer and John Sheldon; and although no murder was judicially established, it was made evident that oaths are administered and taken by those who are admitted into some of the higher degrees of Masonry which disqualify them for serving as jurors or witnesses where a brother Mason of like degree i a party, and his antagonist is not a Mason. Judges both in Canada and the United States have given this decision. In 1828 in western New York Anti-masonic societies were formed which cast, in the year 1830, 28,000 votes for Mr. Granger for Governor. Similar societies were formed in other States numbering hundreds of thousands. Fifteen hundred lodges suspended, forty-five thousand of their number became Anti-masons. All these Anti-masonic societies were convinced that Morgan was murdered as described. That Morgan was missed is true; that Masons tried to establish that he was still alive is equally true; that they failed to produce him to save their brethren from imprisonment is also true; and whoever makes an investigation of the subject and says that he does not believe that Morgan was murdered by Masons, community is compelled to question his judgment or his veracity. Books are in the hands of the public, published by Morgan, Elder Bernard and other, professing to make true revelations of the oaths and practices of Masons. These revelations prompted thousands of the citizens of Rhode Island to petition the Legislature of that State to make inquiry into Freemasonry. The Legislature appointed a committee with power to examine Freemasons to ascertain whether the oaths taken by Freemasons were the same as published by Morgan and Bernard. The committee succeeded in bringing before them men who had taken the first ten degrees of Masonry, who were still adhering Masons. They put them on their oath under the pains and penalties of perjury; in these circumstances they owned that Morgan and Bernard had published the oaths of Masons word for word. Here under oath they dare not deny the truth because there were thousands of seceding Masons who were ready to confront them and prove their guilt.

In the year 1833, petitions were sent to the Legislature of the State of Connecticut, signed by thousands, praying for legislative enactment against taking oaths not appointed by law. The petitions were referred to a committee whose sittings were open to the public and resulted in bringing Masonic oaths to light. The committee examined Messrs. Hanks, Welsh and Hatch, all men of high reputation, and who had taken many degrees in Masonry. These men stated under oath that Masons swear to conceal the secrets of Freemasons, and in some degrees treason and murder are not excepted. They swear to deliver each other from trouble or difficulties without exception of right or wrong, even at the peril of their own lives. They swear to favor each other in political action and business transactions. They swear to retaliate and persecute until death the violation of Masonic obligations. The report of the committee was that the administration of such oaths were highly improper, and should be prohibited by law: 1st, Because they were unauthorized by law: 2d, Because they obligate the person so taking them to violate and disregard the law; 3d, Because the administration of extra-judicial oaths is blasphemous. This report agrees with the 25th article of the Articles of Religion of the Methodist Episcopal church, which reads: "As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth." The Rev. Mr. Finney, well known in the Christian world, in a late work published by him, states that he had taken the three first degrees of Masonry and that the oaths published by Morgan and Bernard are as he took them in a Masonic lodge, and as they were uniformly taken.

If there is any faith in which Christians agree, it is that we should love, obey and promote truth, and hate, repel and destroy falsehood. Truth has two meanings: 1st, The correct understanding of a thing; 2d, The correct representation of a thing to others. Falsehood is the opposite of truth, and means either the wrong understanding of a subject, or the wrong representation of a subject to others. All truth is valuable according to its trueness, all falsehood is evil in proportion to its falsity. Truth begets perfection. Falsehood begets deformity. Truth begets life. Falsehood begets death. Every truth has a value. Every falsehood is dangerous. We do not believe that doctrine, that a pleasing lie is better than an unpleasant truth. Give us the truth though it be bitter. God loves the truth and hates falsehood. To love truth is God like. To love error is perversion, depravity, devilish. Jesus says lie not at all, and if one single lie was established against him we would reject him. Paul would not have told one single lie to have converted the whole Roman Empire to Christianity. How disgraceful to Christianity, and how reproachful to its founder that a word derived from the name of Jesus, JESUITISM, signifies chicanery and lies. Jesuits teach that telling lies with good intentions is not only right but meritorious; that it is the intention that makes the character of the act; that good intention purifies lying and perjury. They regard it insulting to their church to call their false histories lying, and their false swearing when done in favor of the church, perjury. They call these things expediencies for good. But expediencies for a confederacy, and truth and right are different things. Nothing should be expedient which is either false or unjust. It is as sinful to swear falsely in favor of Romanism as in any other matter. It is as sinful to commit a moral pejury in a Freemason lodge on your knees before a minister, it may be, as to commit purjury in a court-house before a judge. It is as sinful to lie about the history of the Romish church, or about the history of Freemasons, as to lie in relation to anything else; and it is as much a crime to blaspheme in a Freemason lodge as it is to blaspheme in a bar-room. Every man who has read history and the popular works of Freemasons and who has listened to Masonic lectures knows that Freemasonry is a system of falsehood. William Preston in a treatise on Masonry, published in the year 1792, regards it as coeval with creation, and states that God is a Mason. One of our own doctors in one of his popular lectures represents it as having its origin in the building of the Tower of Babel. Others more moderate fix its origin at the building of Solomon's Temple, when as they say Hiram sent an architect to draw the design of the temple, and a band of workmen, among whom was a widow's son who formed a Freemason's lodge which met in the temple. Solomon's Temple figures prominently among Masonic symbols, and Masonic writers and orators abound in allusions to it. Every intelligent man knows that all these pretentions to antiquity are black falsehood. The Bible informs us that the design of the temple was given by God himself. From the best and most learned sources we know that operative Masonry had its origin in the seventh century, when a company of builders engaged in erecting bridges and Roman edifices obtained a Papal bull securing to them certain privileges. Subsequently for their advantage they admitted in to their number common laborers to assist in the work of building, and those Romish priests who traveled with them for the purpose of giving directions and managing the finances. Through the influence and advice of these priests, that they might have easier access to their pockets, men of wealth, who were interested in these edifices were also admitted; here began speculative Masonry. Gradually this coaliton of operative and speculative Masonry declined. In the year 1717 four lodges met at the celebrated Apple-tree Tavern, London, and organized speculative Freemasonry, using some of the old rules and adopting some new ones. All pretentions to farther antiquity is positively false.

Freemasonry professes to be benevolent. This, too, is a false pretense. Masons may pay to each other some stipulated sums as debts, as insurance companies do, but do they build asylums for the poor and destitute? The opposite is the fact. The halt, the maimed, the blind, the old—the real objects of charity are by them excluded, neither do they send the Gospel to their brother pagan Masons. Where and when have they given the first example of true benevolence?

It also professes to be Christian. What a falsehood! To come at once to the point. It is easily proved that papal Christianity is only another title for pagan idolatry. It is a system of idolatry in a Christian name, whose costume is a strange mixture of paganism, Judaism and Christianity. From the Hindoo, Romanism borrows her masses for the dead and multiplicity of intercessions of the dead for the living, from Apollo's ever-flaming shrine she gets her ever-lighted candles to illume her altars, from the Persian priests she stole her tiara, from the Jewish Rabbins she took her embroidered mantle, and her name from Christianity. Were we here to go into detail we could easily verify the identity of Romish and pagan idolatry. Masonry being the offspring of Romanism is a motley mixture of pagan Romanism and Chistian Romanism, between which there is littledifference. Captain George Smith, a Masonic writer, remarks on the origin of Masonry: "We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings of Egypt, the sages of Greece and the philosophers of Rome." The ancient Druids of Europe and the Magii of Persia were priests of the sun. In Masonry many of their ceremonies are preserved in their original state. Masonic lodges, if built for the purpose, are constructed to correspond with the apparent motion of the sun, and in the roof or ceiling the sun should be represented. In some of the ceremonies the Master asks the Apprentice the following questions and gets the following answers: Q.—How is a lodge situated? A.—East and West. Q.—Why so? A.—As the sun rises in the East and opens the day etc. Q.—Where stand your Wardens? A.—In the West. Q.—What is their business? A.—As the sun sets in the West, etc. "Egypt," says Smith, "from whence we derive many of our mysteries, has always born a distinguished rank in history. In their system their principal hero-gods, Osiris and Idis, theologically represented the Supreme Being and universal nature, and physically the two great celestial luminaries, the sun and moon, by whose influence all nature was actuated. The experienced brethren are well informed what affinity these symbols bear to Masonry and why they are used in all Masonic lodges." In speaking of the apparel of Masons he says: "The Druids were appareled in white at the time of their sacrifices and the Egyptian priests Osiris wore snow-white aprons. As Masons we imitate their apparel and assume the badge of innocence."

Again, in their lodges they do not pray in the name of Christ. And again, persecution as a distinguished feature of Masonry is surely of pagan and Roman origin. From all these and thousands of other evidences it is proven that Masonry is a summation, a concen-

tration of paganism and Romanism, modified to serve the schemes of designing men. One minute its advocate tells us that it is Christian, and the next that it is found in every land whether pagan or Christian. Well does Rev. E. Bristol remark that it is like Voltare's "Laire," a Christian in Italy, a free-thinker at Paris, and a Mussulman on the shores of the Nile, and yet it is Christian! What a falsehood? and what base hypocrisy in ministers of Christ to be one day at his altar administering the Lord's Supper and the next day worshipping in a Freemason lodge with infidels, Jews, Pagans and Mohammedans and have no more Christ in their prayers than the worshippers of Buddha or Juggernaut.

It professes to have and to reveal mysteries. This is also untrue unless it is a mystery to the subordinates what is done with their money. It professes not to persuade men to join its ranks. So Romanism professes perfect liberality in their convent schools—no cœrcion, no proselyting allowed. But they lay their plans silent and deep. They appeal to the worst passions of the human heart, ambition, vanity, luxury and excitement; with a rush of holy days, costumes, processions, emblems, images and mysteries which keeps the youthful mind in a constant whirl until it is whirled into the vortex of Romanism. In Masonry the powerful tendency of all these false pretensions to mysteries, to antiquity, to benevolence and to advantage both for time and eternity, is to excite the curious, to delude the credulous, to bribe the avaricious, to induce the ambitious and yet it does not persuade. How false! These secret societies are an offence to society. They come in between the most sacred relations of life. The Roman wife has deep confidences with her priest that she does not confide with her husband. Freemasons have confidences with others which they dare not confide in their own families. They use their money for secret purposes, and in many ways make their own families secondary considerations. Shame! The scenes at some Christian funerals are offensive. The minister of the Gospel reverently and solemnly reads a Christian burial service. He is then crowded back by a gang of swearers, drunkards, infidels and deists who commence a pagan service to which the whole aproned herd respond, "So mote it be. So mote it be."

Masonry is a system of blasphemy. It represents God as a Freemason and honors extra-judicial oaths administered by even pagans or deists. These secret, offensive, sinful, blasphemous organizations are in favor of somebody and against somebody else; they must be in favor of their members and against those who are not members. Those who are not members have given them no cause for their organization. They have attacked, wronged and insulted society for low and sordid purposes. Society has born the wrong until the forbearance is no longer a virtue and now it becomes the duty of every honest man, in the fear of God, to adopt measures to protect society from organizations whose members are sworn to be partial between man and man, between brother and brother, to conceal wrong and to persecute some classes of men until death. It becomes imperative duty to protect society from secret factions based upon falsehood, perpetuated by falsehood, and bound together by extra-judicial oaths. And while we war with the wrong we should pity the men who have stained their moral conscience, insulted injured society and brought reproach upon the cause of God. Old Sir Thomas Brown pitied the very devil as a fallen angel. Every noble nature pities a fallen one. Then with our hearts moved with natural compassion let us defend the great truth of the unity of humanity, and promote the equal rights of all men. If we give a silent assent to these secret societies and allow them to delude the unthinking and credulous to swear fidelity to their false systems, and to pour monthly into their hands their hard-earned dollars by the thousand; and allow them to work through the church, by petitions, by lawyers, by judges, by juries, and by their members for their crafts; and if we handle the subject at all, handle it tenderly, shutting our eyes to the bitter truth that they aim at supremacy in commerce, state and church, until they have their blightening hands upon our altars, upon our public education, upon our political system, upon the liberty of the press, upon the liberty of the pulpit—then we may write Ichabod upon all, and our betrayed children will wail curses upon our unfaithfulness. May God bless the right and remove the wrong.

Stand Like an Anvil.

"Stand like an anvil!" When the strokes
Of stalwart strength fall fierce and fast;
Storms but more deeply root the oaks
Whose brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide—a fiery shower;
Virtue and truth must still be marks
Where malace proves its want of power.

"Stand like an anvil," when the bar
Lies red and glowing on its breast;
Duty shall be life's leading star;
And conscious innocence its rest.

"Stand like an anvil," when the sound
Of pond'rous hammers pains the ear;
Thine but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil;" noise and heat
Are born of earth and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

—*Selected.*

How not to Do It.

BY H. H. HINMAN.

One of the most amusing representations of Dickens was his Circumlocution Society, the object of which was to teach "How not to do it."

It would seem as though a similar society had been gotten up for the benefit of the Christian ministry to aid them in evading questions of Christian reform. Take for instance the Congregational ministry of Wisconsin and Illinois. They as a body stand strongly committed against Masonry and kindred societies. As individuals they are almost unanimously opposed to them. And yet in view of the fact that a large and increasing percentage of the membership of our churches, especially in the cities, are already Masons, and that Masonry rules these churches with absolute despotism (so far at least as relates to that institution) they do nothing but oppose their passive influence to every effort to break the spell that has come over the churches and save them from the abomination that maketh desolate,

When we who are in earnest in this work present ourselves and our cause before them, they tell us—but with many expressions of grave doubt and questioning fear—"that they are opposed to Masonry as much as we; but they do not approve of our methods of action." In reply we ask for their methods and express a willingness to adopt any method which is legitimate and gives prospect of success, and it comes out that they have no method; no, they are to busy in their works to devise plans for carrying on this reform. We suggest different ways, but none suits them. If we pipe unto them, they will not dance. If we mourn they will not lament. They admit the justice of the cause, but simply take no stock in it.

The grand result of all the circumlocution of Antimasonic resolutions in both State and local associations is to teach these good brethren "How not to do it."

Well, it used to be so in the anti-slavery reform. Some whom God had appointed as watch men on the walls, did see the sword coming and did not warn the people, and yet he saved the nation, but the watchmen are yet to be judged. So it will be to-day. God may know how to save a guilty nation even though her watch-men shall fail to warn the people of their danger, and even confederate with her enemies.

Farm Ridge, Ill., Aug. 8th, 1874.

Two Examples.

That sharp discipline is a good thing is evidenced by its need in the family, the army, the school, the counting-house, and the church. Rebellious and unrepentant characters, who have repeatedly shown that they are beyond the influence of persuasion and love, need to have a bit put into their mouths.

The last few months have brought to light two modes of treatment of church offenders. Both cases belong to Brooklyn; both occurring in the largest congregations in that city of churches. It is profitable, we think, to look at the different management and the results. The crimes were the same, each offender originating and circulating wicked accusations against the brethren. In the one church, where liberty is misunderstood, the name of the offender was allowed to be quietly dropped from the roll and church connection, although the church authorities knew well that the offender had broken the divine commandments and was reveling in sin. Here was pre-eminent consideration for the feelings of the unworthy member. Love and charity,—a spurious kind which is found outside of the Bible,—was supposed to be equal to the emergency. The present condition of affairs in that unhappy church proves how inadequate this new human treatment is to the work of individual amendment and church harmony.

In the other church, the offender, who had forgotten St. Paul's description of the tongue and what a mighty fire it kindles, was cited promptly before the church courts to answer for his conduct. He skulked the investigation, although many opportunities were afforded him of explanation and defense. Whereupon, in the presence of a congregation numbering five thousand people, the offender was declared to be no longer worthy of connection with the church. That church has peace now.

We think it must be apparent to all which is the wiser and more Scriptural procedure of the two, and which course is the correct one for churches to follow when tormented with offending members. Christianity does not emasculate from its system the attributes of justice and severity. They are the reserve force to be brought into operation when the gentler overtures of mercy and brotherhood are persistently disregarded. The only consideration which should be allowed to enter into the case is the requirements of the Bible and the welfare and peace of the church. If offenders are to be allowed to escape punishment the number will increase on our hands. The churches will presently be full of trouble and confusion. After kindness has failed to procure apology and repentance from church offenders, we recommend the exercise of excommunication and the harsher things of the law. The spectacle in Brooklyn where the contrary course has been pursued for years in a truly sorrowful one.—*N. Y. Witness.*

Truth Will Live.—Philosophy has sometimes forgotten God; a great people never did. The scepticism of the last century could not uproot Christianity, because it lived in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at this moment. The forms under which it is professed may decay, for they, like all that is the work of man's hands, are subject to the changes and chances of mortal being; but the spirit of truth is incorruptible; it may be developed, illustrated and applied; it never can die; it never can decline. No truth can perish. No truth can pass away. The flame is undying, though generations disappear. Wherever moral truth has started into being, humanity claims and guards the bequest. Each generation gathers together the imperishable children of the past, and increases them by new sons of light alike radiant with immortality.—*Bancroft.*

For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things. Phil. iii. 18, 19.

Notices.

The National Chistian Association.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements,in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

Life membership. $10.00; annual do, 25 cts. Orders for memberships and general correspondence of the Association should be sent to the Corresponding Secretary. All donations or bequests, to the Treasurer.

Address of Anti-masonic Lecturers.

Genera1 Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. Caldwell, Carey, O.
State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.
I. A. Hart, Wheaton, Ill.
C. A. Blanchard, Wheaton, Ill.
P. Elzea, Wheaton, Ill.
W. A. Wallace, Senecaville, O.
J. B. Nessell, Ellington, N. Y.
John Levington, Detroit, Mich.
D. P. Rathbun, Lisbon Center, N. Y.
S. Smith, Ionia, Iowa.
R. B. Taylor, Summerfield, O.
L. N. Stratton, Syracuse, N. Y.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
Linus Chittenden, Crystal Lake, Ill.
P. Hurless, Polo, Ill.
J. R. Baird, Greenville, Pa.
T. B. McCormick, Princeton, Ind.
C. Wiggins, Angola, Ind.
E. Johnson, Bourbon, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.

Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa.

The Indiana State meeting, we learn, will probably not be held until near the last of October. Meanwhile let every worker in the State do everything possible for the success of the meeting. Correspondence and suggestions should be sent to the State Agent, J. T. Kiggins, Ligonier, Ind.

TO BRO. J. T. KIGGINS, INDIANA STATE LECTURER: —A note in the *Cynosure* of the 20th ult. states that you have entered a homestead claim in western Kansas. As I reside in western Kansas and am interested in the interest of reform as advocated by the *Christian Cynosure*, and as you are a lecturer on those principles, I wish to form your acquaintance. Please communicate in the *Cynosure* where the place of your future home is. This will give others an opportunity of forming your acquaintance, and uniting in pushing on this battle. We do not intend if you come to Kansas to allow you to entirely retire from the conflict. Lecturers are much needed in this western country. Yours respectfully,

H. T. BESSE.

Peace, Rice Co. Kas.

TO THE FRIENDS OF THE CHRISTIAN REFORM IN FREEDOM AND PRAIRIE CENTER, LA SALLE COUNTY, Ill.:—I intend (D. V.) to lecture on the subject of Freemasonry and kindred societies at Freedom on Tuesday and Wednesday evenings, Sept. 22d and 23d; on Thursday evening, the 24th, at Freedom Center, and on Friday and Saturday evenings, Sept. 25th and 26th, at Prairie Center. H. H. HINMAN.

Reform News.

—Bro. Stoddard spoke at the Wesleyan Conference, Fairmount, Ind., on Monday evening and Tuesday afternoon; also on Saturday last. He expects to visit Hamilton county this week, stopping at Marion on Saturday. Next week on Wednesday, the 16th, he has an appointment at Silver Lake, Kosciusko county.

—Elder D. P. Rathbun was announced to speak at Senecaville, Ohio, on Friday, Saturday and Sunday last. For particulars of the latest attempt on his life see editorial.

—J. F. Phillips, of Coatsville, Ind., has been preparing to commence work as a local lecturer at the earnest request of Bro. Kiggins. His idea of the necessity of neighborhood lectures are good. Men are needed in every county in the United States to make a stand against the lodge

—A letter to the *Wesleyan* tells of an address in the court-house in the city of Elmira, N. Y., on the evening of July 23d by Rev. John Levington. The various lodges, of which that has an abunant supply, worked hard to snuff out the meeting.

—The General Agent writes that there are some six counties in Indiana which have organized politically and have a ticket in the field. The work will be pushed vigorously in these localities until the State election which occurs October 13th.

—For interesting news from Missouri and South-western Iowa read the editorial correspondence on the eighth page.

The Ohio State Convention—Letter from Dr. Wishart, President of the State Association.

Editor Christian Cynosure:

Some account of the Ohio State Convention has already appeared in the *Cynosure*. As it was my privilege to be there, I feel like adding a word or two to what has already been said. There were many things noteworthy at this convention and I do not propose to notice everything of this kind. But among the things deserving notice, I would mention the cordial and kind reception extended to us by the genial pastor of Darby Chapel, and the abundant entertainment given by the good people of his charge. These things indicated that both the pastor and the people were in cordial sympathy with the cause that had called us together. There was quite a large attendance during the cessions of the Convention; especially in the evening of each day the church was crowded to its utmost capacity. The Convention was characterized by a spirit of earnest devotion; many most fervent and importunate prayers went up to that God who is light and in whom is no darkness at all, and who has commanded his people to have no fellowship with the unfruitful works of darkness.

The first evening of the Convention was spent in hearing an address from Rev. J. P. Stoddard, in which he showed "How a Man is Made a Mason;" how it interferes with his liberty, changes his relation to his family, etc. This address was most clear and forcible in style, was delivered in a most impressive manner, and will, I think, not soon be forgotten by those who heard it, not even by the Masons themselves who were present on that occasion. On the following morning some friends from Logan county came to me to inquire whether they could get brother Stoddard to lecture a while. They wished to have this same address and some others like it delivered in various parts of their own county. They were accordingly introduced to brother S. and I suppose entered into an arrangement by which they could obtain their request.

The second day of the Convention was spent in devotional exercises, in business matters, and in hearing addresses from various delegates. After one of these addresses in the forenoon, an opportunity was given for the presentation of objections, when a gentleman arose in the audience, and with a pretentious shake of the head and a countenance threatening great things, expressed his approbation of Masonry and announced himself as willing and ready to maintain the affirmative of the proposition that a man may be a Mason and a Christian at the same time. I thought with myself, so he may, but if he is a genuine Mason he will only be a nominal Christian, and if he is a genuine Christian, he will only be a nominal Mason. For that the principles of Masonry are in conflict with the principles of Christianity is a proposition susceptible of the clearest demonstration. And to suppose that a man can intelligently and honestly maintain and carry out each of these principles at the same time, is to suppose that he could be an honest hypocrite. This gentleman with the threatening countenance, I was afterwards informed is a member of the Masonic fraternity and at the same time professes to be a minister of the Gospel of Christ. Can he or any other Masonic minister say with the great Apostle "That he has renounced the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully, but by manifestation of the truth commending himself to every man's conscience in the sight of God." It is strange that there should be such ministers, but I remember that during the days of slavery, there were not only advocates of the "peculiar institution," but actual slave-holders, who professed to preach the Gospel of the merciful and compassionate Saviour.

But to return. I may farther state, that Rev. Wm. Dillon, of Dayton, proposed to meet our Masonic friend in debate at any time, upon a fair statement of the point at issue. But whether this mystic brother will ever consent to meet him upon such a statement—a statement that will guard against prevarication and evasion and lead to an honest discussion of facts,—is to me very doubtful. If I mistake not there is more boast than debate in this gentleman.

In the evening of this day the audience was very large and most of the time was spent in hearing an address from Rev. William Dillon of Dayton. This address was clear and logical and was listened to with marked attention.

On the following morning after attending to the election of officers and some other matters of business, the audience was again addressed by brother Stoddard. In this address, the subject of which had been announced the day before, he maintained the affirmative of the following proposition: "Resolved, that no man can be a true Christian, and at the same time carry out the principles of Masonry. We are sure that we only express the sentiment of all or nearly all who heard this address, when we say that it was characterized not only by clear and logical reasoning, but in some parts by the most persuasive and stirring eloquence; the audience was not only interested and impressed, but sometimes deeply moved; and we only assert what the audience declared by their vote at the close of this address, when we say that our good brother S. completely demonstrated his position.

At this point it became necessary for us to leave the convention and return home, though we did so with reluctance. But before leaving we were much pleased to find that brother Stoddard had come to the conclusion that he would come up to our place on Saturday, spend the Sabbath with us, and rest a few days. He came, but our people did not permit him to rest very long. They made an appointment for him to lecture on Tuesday afternoon, and though there was not much time to circulate the word and some of the farmers were yet busy in harvesting their oats, yet there was quite a good attendance. This lecture was followed by another one that evening, when the audience was quite large, and this again by another the following afternoon, when the audience was not so large, but still quite respectable. I only speak the mind of this community, when I say that these lectures were all excellent, eminently calculated to instruct and confirm the friends of our cause and to convince and silence gainsayers. They were in my judgment a good specimen of the *leniter in verbis et fortiter in rebis*, soft words and hard arguments. The friends here have made arrangements to have brother S. spend one month lecturing in this county the coming fall. Thus the work goes on—the truth is mighty and shall prevail.

WM. WISHART.

Anti-secrecy in Kansas.

WINCHESTER, Kas., Aug. 24, 1874.

DEAR CYNOSURE:—Opposition to secret orders is making itself felt in various parts of this State. Bro. Kiggins in his recent visit to these western prairies has done good service to the cause in various localities. He spent several days in this vacinity in the first week of this month. He delivered a course of four lectures in this village, on four several evenings, which were listened to by large and appreciative audiences. He showed up in vigorous and lively style the unchristian and unrepublican character and evil in-

fluences of secret orders in general and of Freemasonry and Odd-fellowship in particular. Very few of the members of secret fraternities attended. An opportunity was given for defending these orders but no defense was offered. Since the debate here last winter, the friends of secrecy appear to be strongly inclined to carry out, practically, the Masonic virtues of "secrecy and silence." In these lies their strength.

On the 4th inst. our County Anti-secret Association held its annual meeting at Round Grove, about seven miles south from this village. An anti-secret meeting was rather a novelty in that community. Curiosity brought out a large assembly. The grangers were out in force, with a sprinkling of the membership of other secret fraternities. In the forenoon Bro. Kiggins gave us a somewhat lengthy, able and eloquent address in which he showed up in a telling manner the tomfooleries, evils and dangerous influences of the grange. In the afternoon, after the election of officers for the ensuing year, a preamble and resolutions were presented, upon which a lively discussion arose. The grangers have not yet become so eminent in the virtues of secrecy and silence as their senior Masonic brethren, and consequently they stood up in their own defense. Though their speakers claimed to be only plain farmers, untrained and unpracticed in public speaking, yet they did the best they could. And we must say they made about as good a defense as their cause admits. Speakers were lustily cheered by their friends on either side, but good order prevailed throughout the entire day. One principle appears to be established here, and we presume elsewhere, and that is, secret orders may be discussed.

The following preamble and resolutions were adopted:—

Whereas, Secret societies, of every name and grade, which require their members to pledge or obligate themselves to keep certain secrets, which at the time the pledge is taken are unknown to the individual, are in conflict with sound morality and good government; and,

Whereas, We regard Freemasonry as a deep-laid conspiracy against the Christian religion and human rights, to which all the "minor orders" are tributary and auxiliary; therefore,

Resolved, 1st, That it becomes all patriotic citizens to oppose the progress of these orders by assisting and co-operating with each other, in disseminating a true knowledge of the character and principles of these societies.

2d. That we will not support by our influence, means, or votes any minister who worships at the Christ-rejecting altars of the lodges; or any man for an office of honor or trust who is bound by secret oaths or pledges, believing that the first requisite to be a servant of a free people is that the man himself be free.

3d. That the grange movement is a deceptive and swindling child of the thing called Masonry, carrying with it no advantages that may not be secured by open organization, and with immensely less expense; adapted to the use of scheming demagogues and dishonest, knavish persons. And we will raise our voices in prayers and protest against it. J. Dodds, *Sec'y.*

Correspondence.

From Vermont.

Bentonville, Vt., Aug. 28, 1874.

Editor Christian Cynosure:

When I came to Vermont it was with the intention of entering the field as a lecturer. I spoke a number of times with apparent success; but my health has failed, and so for the present I have ceased that work. I have traveled over a large territory and have distributed and sold many books, have obtained some subscribers, and found many true-hearted men and women who are opposed to the lodge. Many remember the days of Morgan; how Major Flint of Randolph and others went through the State and lectured, and how Elder Adams of Windsor appointed a meeting in the east part of Brookfield, and told the people that he could initiate a man if they would bring him forward. A young man was found who consented to go through the ceremony, and many remember the circumstances. Others tell of men who were sent for and great crowds that came together to hear the revelations of Freemasonry. But a few years since the order was stigmatized but now it shows its head in most of the large towns.

But a few years ago the Free-Will Baptist denomination would not receive a Freemason into its membership; neither would they ordain such a man to preach the glorious gospel of Jesus Christ; neither would they organize a church without examining all its members concerning Masonry. But now a preacher comes here from New Hampshire and leads the young preachers and others into the lodge. One preacher one in of our first churches went forward and took one degree, and the church was so aroused against his action, that he promised to go no farther. But he met with the lodge slily, and went to another State where he took other degrees.

But most of the members of our churches and the ministers are opposed to this system of darkness, but dare not show their colors. Some have brothers, some sons, some husbands, in the lodge. One preacher whom I talked with said he was an Anti-mason and the first time he voted it was against the lodge, but now his son had become a Mason, and he would not consent to examine the subject.

What we want here is an able lecturer, and a State convention, held somewhere near the center of the State. I would suggest Randolph Center, which was noted in years past for its opposition to the lodge, and there are a goodly number of the *Cynosure* taken in the place. Will the brethren of our cause express their mind concerning this plan and report so that we can have a meeting this fall.

I lately saw a man from the town of Warren. He told me that his father was a Mason when Morgan was murdered, and he never renounced, yet does not now go with the Masons. He also had an uncle who lived in Hartland and belonged to Windsor lodge. They met to choose a man to go to Batavia, N. Y., to help dispose of Morgan. This uncle was then young and belonged to the Royal Arch Chapter. He was chosen to go. He was gone three weeks and returned. In a short time, he took poison and destroyed himself. The man who gave me this information is surrounded with the white aprons; but he is one of the right stamp, and Vermont is alive with such men; but there are few who have heard of our reform. Elder Isaac Jackson.

From Minnesota.

Mantorville, Minn.

Editor Christian Cynosure:

I am in full sympathy with the anti-secret movement and have taken the *Cynosure* from the very first issue and am always ready and glad to stand and to act in defense of its principles. I cannot remember when I was not opposed to the principles of secrecy, because I have always believed it is of the devil. I am especially grieved by the course intelligent Christians and ministers take in regard to sworn secret organizations. They seem to be so loth to even talk of, discuss, or even to examine the subject; and it really seems to me for no other reason, (if the truth was known,) than that their own conscience and better judgment would force them to give their influence against them. I know of no person actively engaged in opposition to sworn secrecy in all these parts except myself and I often feel condemned for being so half-hearted in the matter. I think it is very doubtful if another copy of the *Cynosure* is taken in this county (Dodge, Minn.)

I firmly believe the secret orders are doing more to retard true Christianity than most if not all other means which the devil now has employed. Time and space would fail me to speak of the multitudinous ways by which this destroyer of men's souls operates and no one, not a reader and thinker on the subject could believe. At various covenant and business meetings of the Baptist, I never have heard a single inquiry made other than by myself in relation to whether candidates to be received into the church or dismissed from the church, or ministers ordained for the sacred ministry, whether they were sworn subjects of another order. But I have many times known a great solicitude manifested by ministers and others to have a letter granted if there was any danger of the person uniting with any other order of Christians; and in case this was apparent, refuse to grant such letter.

This of course is the dark side. I hope, however, in the mind of others and in other parts the case is different. I know that Paul said on a certain occasion as he stood up for truth, he was forsaken of all, but he prayed that it might not be laid to their charge. I am glad that in other places the cause of truth is gaining ground. I hope and pray it may grow and increase until the principle of sworn secrecy is driven back to the evil one from whence it came.

Yours for the truth spoken openly,
S. Hillman.

The Slave Power and the Lodge.

Salem, Ohio.

Editor Christian Cynosure:

In 1843 the leading religious influences and nearly all the popular preachers in the country were on the side of slavery, and prophesied falsely in proclaiming peace to the wicked, and denouncing the abolitionists for demanding that the slave had a right to himself, to his wife and his children. And however high to ecclesiastical authority, whoever failed in demand the liberation of the slave, as the duty of the master and the right of the slave, was verily guilty concerning his brother.

Alas! that a similar state of facts should exist to-day touching another institution existing all over this land. How many church officers are allied to the secret oath-bound institutions of the country, and swear oaths that common sinners would stagger at; oaths which if heard in the streets, would make the swearer liable to be arrested for blasphemy; oaths not known in formula to the laws of the land! And these ministers bind themselves in wicked covenant with the deadliest and most insiduous enemies of Christ and his religion to do things utterly opposed to Christianity and even good citizenship. For they swear to make a criminal's secrets their own, "murder and treason not excepted," and this deep, dark and damning work they call "The hand-maid of religion," and falsely pretend that its origin is most ancient and most honorable, a religion thus allied cannot prosper; and we should dispair were it not for our faith in that same hand of God that overthrew, that haughty, insolent slave power and rebuked the false teachers who preached peace to the oppressers when destruction was at hand. So that when they saw that God "was still mighty to save", then they said to their congregations, "we want you to understand that we are abolitionists. God grant to hasten the day when these same men shall say to the people, "These secret combinations are the 'hand-maid of the devil' and we are Anti-masons."

J. Heaton.

The Evil Leaven.

Gilford Village, N. H.

There are many true men in New England, but they are isolated. They have no means of communicating with each other and are situated about as abolitionists were in the South before the war, save only the fear of actual violence. I need not tell you the secret and subtle devices employed against every man who dares openly to oppose this gigantic and deep-rooted scheme of iniquity. The very acts you record as of constant occurrence in the West are also frequent here. But the most of the people are asleep as to the cause. They see unworthy men elected to office, condemned convicts pardoned, the worst criminals suffered to escape untried or acquitted by a disagreeing jury, the laws powerless against a certain class of men; and yet they know not the cause. The same shameful clannishness crops out even in our ecclesiastical assemblies. It pervades the whole social atmosphere like a pes-

tilence. It has corrupted our republican system of government; it has infused its subtle poison even into the Christian churches; it clogs the wheel of justice; it creates a satanic schism in the Christian brotherhood; it tends to subvert morality and to extinguish vital Christianity among men. God bless the *Cynosure* and the noble men of the West who are doing signal service for the church and the world.

S. C. KIMBALL.

A Comparison.

Editor Christian Cynosure:

I was presented a copy of Odd-fellow's Manual by one of the order to see "how I liked it." The gentleman who handed me the book is a member of the M. E. church, but tells me he expects to reach heaven by attending to the duties envolved in the manual. This book is about the size of our common ten-cent Testament, and sells to secret-hunters at the (*im*) moderate price of one dollar and fifty cents. Of course since I had accepted the Christian Scriptures as the rule of faith and practice, I felt called upon to examine the relative claims of the two little books; which resulted thus:

The author of the manual is one James T. Ridgely, G. S. G. L. United States. I soon began to suspect that perhaps its high sounding titles as well as its teachings had originated "when folly and superstition every hope have blighted" and not one ray of light-divine appears. It abounds with vain, vague and foolish humanisms, secret signs, tokens and emblems which they claim must first be learned before we can fully understand the sacred Scriptures. Hail mysterious science! Lo, hither come, for we are most worshipful, not meek and lowly, ah! none of that. Come and be saved in the Grand Lodge above. Our only condition of salvation is obedience to the things written in this manual.

But I must notice this little ten-cent volume. Its author is "Jesus Christ the Son of God." The Father with his voice from heaven says, "This is my beloved Son, hear him." This book treats of the divinity of Christ who left us this word, "All power in heaven and earth is given into my hands;" no power left for other hands as regards the plan of human redemption. "Go ye therefore and preach the Gospel"—not tell idle tales about pictures and signs. "No sign shall be given you." "None other name given under heaven nor among men whereby you can be saved;" secret orders to the contrary not excepted. "By me if any man enter in he shall be saved." Hail Saviour of sinners, King of kings and Lord of lords! "Speak Lord, thy servant heareth." "He that climbeth up some other way the same is a thief and a robber."

There it is, gentlemen. You will have to excuse us. We don't wish to climb to three nor thirty-three degrees. You may do all the climbing, we hope to enter by Christ the Door. You speak well of yourselves and your other ways; but never a word for Christ. You speak of God ignorantly—on page 109 you have it, 'Sarah, the wife of God!" What reckless, vile insolence! Odd-fellow human independance. "Why do the heathen rage, and the people imagine a vain thing?' Your language is that of Ashdod and not the language of Canaan. Will you not cease to pervert the right ways of the Lord? Jesus is our Captain. "The good time coming" will surely come. Ever reign, Jesus King of heaven! Put down all rule and authority. Devils may transform themselves into angels of light, but our Christ forever eclipses the "Great Lights" of secret mongers, so much so that they are very darkness,—"How great is that darkness? I had rather be a doorkeeper in the house of the Lord, than to be worshipful master ("call no man master") in the tents of the wicked (lodges). I have no reason for joining you. You will never be troubled to "vouch for me." I regard that you "deny the very Lord that bought you;" and ask me to accept your teaching, based on no better authority than heathenish folly. "You make void the commandments of God by your traditions." You "teach for doctrines the commandments of men." This is Bible language and aptly applies to all who teach humanisms, either in church or in secret cliques, leagues, lodges or other combinations. "If any man love not the Lord Jesus Christ let him be accursed when he cometh."

Yours truly,

JAMES SPRINGER.

Experiences.

EAGLE HARBOR, Mich.

Editor Christian Cynosure:

I hear much said at the present day about the benevolence and brotherly love of the order of Freemasons. With your permission I will give a short chapter that has come under my observation. An acquaintance, a Mason, who in an early day came from England to Albany, on entering the lodge found he had taken more degrees than any other man there. As it was his intention to travel through the then wilderness to western New York to locate on a new farm, he thought it would be safe to deposit his surplus money in said lodge for safe-keeping. He did so. After finding a home he went to work, being very careful to send in his monthly dues by letter, to receive acknowledgment of it from the proper authorities of the lodge. After a year or two he crippled himself with an axe, and lay on expense until he became in want. He made his request to the lodge for help; no answer now. After several applications he wrote for his money deposited in the lodge. He could get no reply. Suffice it to say that man has ever since been a strong Anti-mason.

Now another case of the much applauded institution. In 1823 I became acquainted with a family in which were several boys and girls. The three eldest boys as fast as they became of age joined the Masons. The sisters being beautiful singers used to attend on St. John's day and all the public festivities to sing for them. As time wore away the eldest brother became somewhat noted in the lodge for lecturing ability. The second moved to Michigan in an early day; became one of the associate judges; died young, leaving a widow and a family of helpless little children in want. Not the first cent of lodge money helped that family. The third brother toiled hard to bring up a large family of children always keeping up his lodge dues. His wife fell sick with inflamatory rheumatism. The husband after lifting and toiling over her some seven or eight years day and night, wore out and died; yet in good standing in the lodge. This poor woman was left to suffer on some two years more, and finally was gobbled up and carried to the poorhouse. After lodging there one night kind friends found her, took her home with them and cared for her tenderly through life. The eldest brother became entangled by signing bank paper for friends; lost his farm; became dependent on friends and is now an old man fourscore and not a penny's help from the lodge.

AARON PHIPPS.

Birds of a Feather Flock Together.

Editor Christian Cynosure:

I have before me a pamphlet of which the following is the title page:

THE OCCULT SCIENCES.—Catalogue of a singularly curious collection of above 700 works on Alchemy, Astrology, Magic, Necromancy, Sorcery, and Witchcraft, Appartions, Ghosts, and Second Sight, Geomancy, Chiromancy, and Metoposcopy, Fortune-telling and Juggling, The Cabbala, The Rosicrucian Doctrine, Freemasonry and Mystics, Animal Magnetism and Mesmerism, Dreams, Popular Superstitions, &c. &c, on sale by George Bumstead, 205 High Holborn, London.

The date of this catalogue is the year of our Lord 1846. Among the books given in this catalogue is one which is thus announced:

Ahiman Reson (The), containing a view of the History and Polity of Freemasonry, together with the Rules and Regulations of the Grand Lodge, and of the Grand Holy Royal Arch Craft of Pennsylvania, 8 vo, calf, 6s. Philadelphia, 1825.

By the above announcement we see that the Grand Royal Arch Chapter of Pennsylvania is considered "Holy," or was so considered in 1825; and doubtless "the ancient land-marks of the order has been preserved." The question occurs to us that if other "ancient and honorable" institutions come to thrive among us as Masonry has done, whether, by the year 1925, the word "holy" may not be aplied to alchemy, astrology, magic, fortune-telling, jugglery, witchcraft, *et id omne genus.*

A. READER.

OUR MAIL.

Rev. M. Matthieson, Socorro, New Mexico, writes:

"I could not get you any subscribers as the people here all are Mexican and cannot read English. I never did and never shall belong to any secret order. I love the M. E. church and shall preach the Gospel in it, likely, as long as the Lord giveth me health. We have to work hard here and wish the prayers of Christians. The Romanists are hard on our track. But the Lord helping, we will prosper."

Rev. J. S. Yockey, Fayettville, Ohio, sends thirteen new subscriptions and five renewals as the result of four days' hard work. (Are there not other friends who can devote some time to hard work for the *Cynosure* subscription list?) He writes:

"I have succeeded in getting some renewals and some new subscribers for your excellent paper, by three or four days of hard work. Some that are getting the paper for three months and will stop this month if not renewed, did not renew for various excuses; but I believe not one objected to the *Cynosure*. The Knights of Pythias are pretty strong in this place; also the Good Templars, a few Freemasons and Odd-fellows. The hall where the Knights of Pythias and Good Templars meet is right opposite our church, (U. B.) and I think we shall open siege against them this coming winter by getting a lecturer to lecture in our church."

M. L. Cavanaugh, Seattle, Washington Territory, writes:

"I read your paper and send it out to my neighbors. I tell them to read it and give it to their neighbors. As soon as I can learn the names of some Iowa people that have settled about twenty-five miles east of me I want to have two or three copies taken out there."

In company with another friend, he sends twelve three months' subscribers, and says:

"I hope you will hear from me again soon."

The *Cynosure* needs the efforts of many such earnest workers. The publishers and the editors are doing all they can to make the paper valuable. The people also need the paper just as greatly as the publishers need the money to pay the bills for paper, ink, press work, type-setting, etc.

E. Harrow, Yuba City, Cal., writes:

"They (Masons) are trying to breeze me out. Can you have a lecturer on this coast?"

We hope so, before long.

Joseph McKelvey, Solomon Rapids, Kan., writes:

"I wish we had an able lecturer in this section for a few months, but am not able to bear expenses. Some able man is very much needed, one who is thoroughly master of the subject and acquainted with all the forms of interruption that are sometimes made in the course of a lecture by the opposition. Could some one be sent in this section? I would pledge myself to pay ten dollars towards expenses. What more could be had I would not say. . . We are not very well off out here on the prairie, but wish to be instructed as well as strengthened and will pay what we can."

If any one who reads the above can go and answer Mr. McKelvey's requirements we ask him to communicate the terms to the Corresponding Secretary, at 18 Wabash Ave., Chicago.

Allan Wright, Joliet, Ill., sends $7.25 and writes:

"Quite hard times. The dry weather was very bad for us. Money scarce. Wish I could do more."

A gentleman suggested to us yesterday that the cause of the general drouth migbt be found in the general profanity of the people. "By reason of swearing the land mourneth."

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11.	Beginning of the Gospel.
"	12.	i. 16-27.	The Authority of Jesus.
"	19.	i. 45-48.	The Leper Healed.
"	26.	ii. 14-17.	The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5.	Jesus and Sabbath
"	9.	iv. 35-41.	Power over Nature.
"	16.	v. 1-15.	Power over Demons.
"	23.	v. 14-24.	Power over Disease.
"	30.	v. 22-23, 35-43.	Power over Death.
Sept.	6.	vi. 20-23.	Martyrdom of the Baptist.
"	13.	vi. 34-44.	Five Thousand Fed.
"	20.	vii. 24-30.	The Phœnician Mother.
"	27.	Review.	

LESSON XXXVIII.—SEPT. 20, 1874.—THE SYROPHŒNICAN MOTHER.

SCRIPTURE LESSON.—MARK vii. 24-30.—Commit verses 28, 29.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a *certain* woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought

him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil has gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

LEADING TEXT.—Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.—Matt. xv. 28.

CENTRAL THOUGHT.—All things are possible to the believer.

BIBLE READING.—(1) Matt. xv. 21-31; (2) Acts xvi. 16-34; (3) Ps. ii. 1-12; (4) Isa. xlii. 1-16; (5) Luke xiv. 15-33; (6) Acts x. 9-45; (7) Mark vii. 24-30.

INTRODUCTION.—The Evangelists, guided by the Holy Ghost, select events and truths that fall in with their particular aim. Matthew writing for the Jews gives this miracle, because it has a message for them. Mark writing for Gentile converts, finds in this a fitting lesson for them also.

ANALYSIS.—*I. The woman*, by *race* a Syrophœnician, by *religion* a Greek, by *residence* of the borders of Tyre and Sidon, her name not known. *II. Her affliction*, a suffering child, possessed of a devil, in great misery, the case hopeless for human help. *III. Her request of Jesus*, inquiring him out, for "he would have no man know, &c.," ask the cure of her daughter. *IV. Her graces*, though seemingly turned aside, she presses her request, willing to be counted as, "heathen," "dogs," and to take the crumbs as dogs do. *V. Her reward*—healing for her child, and commendation for her faith.

LESSONS.—(1) The lowly may come to Jesus. (2) The sufferings of the afflicted may be God's means of bringing them to the Saviour. (3) The timid are encouraged to seek Jesus. (4) The prayerful may learn to persevere in prayer though the answer is delayed.

TOPICS FOR STUDY.—The treatment Jesus received—its effect—whither he retired—why—the locality—the people—this applicant—race—religion—affliction—her appeal—its reception by the Master—by the disciples—her renewed plea—our Lord's direct commission—her acceptance of the lowest place—meaning of her words—the Lord's assurance—the deliverance—its probable results—and the lessons to various classes—the lowly—the afflicted—the timid—the prayerful.—*American Sunday-School Union Lessons.*

A correspondent makes out that it was Bishop Asbury, of the Methodist church, who first introduced the Sunday-school into this country, or at least into Virginia where he established them in 1786, five years after Robert Raikes started his schools in Gloucester. The Friends took up the idea soon after in Philadelphia, and in 1791, the good Bishop White, of the Episcopal church, became president of a school in that city. The next year it seems they were introduced in to the far West at Campus Martius, a stockaded fort at Mariette, Ohio, by Mrs. Lake, a Christian woman, who couldn't bear to see the children of the garrison spending Sunday after Sunday in frivolous amusements. She accordingly gathered as many as she could—about twenty in all—and taught them the Westminister Catechism and lessons from the Bible. The accommodations for the school were of a primary sort, consisting of only a few low benches, such a thing as a chair being unknown in the garrison. The top of a meal chest was the nearest approach to a cushioned seat in the good woman's room. This school, our correspondent states, was the first Sunday-school started in the West. These facts are interesting in view of the immense number of schools that have grown out of these small beginnings. Robert Raikes and Asbury, and Mrs. Lake, and all the other Sunday-school pioneers need no memorial. They have a monument in every class that meets on Sunday the world over.—*Christian Union.*

Forty Years Ago.

[From the Anti-masonic Review, 1829.]

History of Freemasonry.

[CONCLUDED.]

The Rosicrusian mania sprung up in Germany, A. D. 1610, nearly and overspread Christendom. This puff of indefinable extravagance originated from the writings of John Valentine Andrea, a celebrated theologian of Wirtemberg; (see *London Mag.* 1824, Vol. 9, p. 143,)—who amused himself with tales of spiritual wonder and mystical glory. as a literary hoax, in the style of Munchausen's wonderful adventures in his memoirs. The visionary minds of that day took his work in earnest. They claimed, in general, for the rosy cross philosophy, whatever is now particularly claimed for Freemasonry, a heavenly origin, a magic influence, a wonderful secret, and unbounded excellence. The universal medicine and the philosopher's stone, were gravely professed for the glory of its mystical laboratory; and to so great a pitch of extravagance did its vain professors run, that modern Freemasons are sober men in the comparison. This folly was greatly admired in England by some men of a strange fancy, and of great learning; and by others publicly professing the black art. Among the former, the name of Elias Ashmole, the Antiquary, stands conspicuous; and among the latter, Wm. Lilly, the Astrologer; and somewhere between them, is Robert Fludd.

This Ashmole is greatly accounted of as a brother by Masonic historians, and is the first accepted Freemason claimed by Professor Robinson. Ashmole says he was "elected" in Mason's Hall, Basing Hall street, A. D. 1646. (See Biog. Brit.) This is the hall of the London company of stone masons, chartered 1677, thirty-one years after Ashmole's admission into its livery, and remaining to this day, as it ever has been, in the possession of the stone masons; a society from, and independent of the modern Freemasons. And it is evident that Ashmole was only free of the mason's company as his friend Lilly was made free of the salter's company, and as the Lord Mayor is usually made free of some one of the twelve principal companies of tradesmen or mechanics in the city of London; and that Ashmole was not initiated, passed, and raised to the sublime degree of Master Mason, and in a modern lodge of Freemasons. Therefore we think the record must be wrong, which makes Ashmole a Freemason of modern type.

It is an undeniable fact that the conceited mystery of the Rosicrucians, and their vainglorious pretenses to everything good and great and magical, or holy, are united with the emblems and working tools of a handicraft mason, the compasses and level and square and leather apron, to form that lying wonder of the nineteenth century which is commonly called Freemasonry. This union did not take place in one day; nor until the false philosophy of the Rosicrucians fell into merited disgrace, and the sect ran out. Ashmole died A. D. 1692, and with him the last of the rosy cross philosophers; but the spirit of this order, after lingering a few years among men of less note, passed, by a species of metempsychosis, into a new body, the company of masons, with whom it first appears in the early part of the eighteenth century.

When Ashmole died, 1692, Sir Christopher Wren was at the head of the English architects, holding the office of Deputy Surveyor of the king's buildings: in 1698 he was made by William III. Suveyor General of public works; and in 1714 to 1718, for political considerations, he was removed from office by George I. All Masonic historians call Sir Christopher Wren Deputy Grand Master at the time when he was Deputy Surveyor, and Grand Master of Freemasons at the time when he was Surveyor General to the throne. But in doing this they make a very short rope to hang themselves; for by their own showing the first Grand Lodge was formed in 1717;* then, how could Sir Christopher Wren be Grand Master in 1698, nineteen years before there was a Grand Lodge?

During this period the Rosicrusian pretensions were seeking, like a troubled spirit, for some resting place. The age is one of the most extravagant speculation: and moved with a strange desire of fame and money and conviviality, four companies of stone masons, who were left of those that had been associated in building the proud edifices of London after the fire of 1616, met, the lodge that had worked on St. Paul's Church being at the head, and formed the Grand Lodge of London, in February, and elected their officers June 24th, A. D. 1717. With a view to fill up their ranks, and to increase their consequence, they voted to accept men of other trades and professions, as members of the society. (Vide Preston, Smith, Lawrie, Hardie, Tannehill, et alias particularly the Ahiman Rezon of Lawrence Dermott, quoted in the fourth number of the A. M. *Review* and *Magazine.*) Three years they struggled, accommodating the Rosicrucian pretensions to the emblems of a handicraft mason; and then, in 1720, burnt their papers for the benefit of the mystery. (See all the above writers.) They gave out that this bonfire was made "by some too scrupulous brethren," who feared that the secrets of Masonry would be exposed in the Book of Constitutions about to be published; but the smoke of that fire was not thick enough to envelope the origin of their mystic order in impenetrable obscurity. No doubt they hoped by burning their pretended parchments, to destroy all evidence disproving their claim to immemorial customs and imprescriptible rights, which claim was in a course of preparation for the public in the dreaded Book of Constitutions. After three years more, the volume came forth from the hands of Anderson and Desaguilliers, or Desaguliers, and blowed the first strain of Masonic vainglory and unearthly mystery, which is heard from any book or printed treatise!

Anderson and Desaguilliers, a Scotchman and a Frenchman, in London, were the men who first published to the world, the high pretensions of Freemasonry; men of low character, and of a base spirit, whose Book of Constitutions of Masonry, was ushered from the press, A. D. 1723, and is hardly older than our grandfathers! (See Robinson's Proofs of a Conspiracy, p. 19, and page 60; Lawrie, p. 92.) This volume of mock constitutions is the basis of all Masonic history, and its delusive statements have been servilely copied and greatly magnified, until the mystic wonder has grown beyond the size and power of the fabled monsters of antiquity.

Now the false spirit of the rosy cross philosophy was fairly embodied with the emblems of a mechanics' society; and was brought forth by the Book of Constitutions in the form of Freemasonry. From the time of its birth the lying wonder began to run to and fro in the earth, wherever British commerce could convey it; and charters for holding Masonic lodges were everywhere sold at a cash price, and an annual stipend, by the Grand Lodge of London. To that Grand Lodge the inhabitants of most parts of continental Europe, of the East and West Indies, of Africa and of America, paid an annual tribute for the right to confer the three degrees of Morgan's Freemasonry! The date and Grand Master who issued the warrant, are carefully recorded, in Preston, Smith, Tannehill, and others, for holding lodges in all quarters of the earth. A. D. 1729, Freemasonry was first introduced into the East Indies; 1730 the Grand Lodge of Ireland was formed; 1731 a patent was sent from England to erect a lodge at the Hague; 1733 Freemasonry established itself in North America at Boston; 1736 at Cape Coast in Africa, and at Geneva in Europe; in Scotland the same year the first Grand Master was elected: and so the triple-headed monster, Entered Apprentice, Fellow Craft, and Master, went deceitfully round the earth while it was yet in its teens.

This is the nucleus of the history of Freemasonry. Around it we shall gather distinct dissertations upon the Rosicrucians, upon the Scotch masons upon the York Masons, and upon the Ancient and Modern Masons. We shall hereafter, if life is spared, trace upon it the rise of the degrees of Knighthood, the chapters, the councils, and the sublime sovereignties of sublime Freemasonry, even to that lying "under the celestial canopy of the zenith, 32 deg., 45 sec., north latitude." We will unravel the labyrinth of this boasted mystery; we will expose the falsehood of its appearances, and put the light of truth in the place of its misty darkness; that all the world may know how utterly worthless in its history is this modern Bethaven, this house of vanity; and how despicably false it is in its divine importance and assumed antiquity.

*See any Masonic history of that year: *Preston, Dermott, Lawrie, et alias.*

The Christian Cynosure.

Chicago, Thursday, September 10, 1874.

"The National Congregational Council" meets in New Haven, Conn , the 30th of this month (30th.) Mr. Hinman, our lecturer for Illinois, thinks the forming of this Council at Oberlin under the hand of a Masonic chaplain (Quint) the heaviest blow our cause has received yet. We shall see what Bacon, Quint and Dexter will do to fluid the churches to the great question.

EDITORIAL CORRESPONDENCE.

SOUTH-WESTERN IOWA —ADDRESSES—THE DENOMINATIONS, METHODIST EPISCOPAL, COVENANTER, BAPTIST, ETC —THEIR MISSION—THE UNITED CHURCHES OF CHRIST.

Clarinda, Page Co., Iowa, Aug. 28, 1874.

To the Readers of the Cynosure:

I am amongst an interesting people. Covenanters, Congregationalists, Presbyterians, Baptists, Methodists, United Brethren, are the denominational names here. But the people are those whom enterprise has drawn, and perhaps in some instances misfortune has driven, from the older settlements, to start human society amid these rolling prairies and bluffs. For the earth seems here to have been in a state of fusion, and when you approach the Rocky Mountains, it has settled into ridge and hardened into bluffs.

I have spoken to large audiences, in College Springs once, here, at Clarinda, twice. (This is the county seat). To-night I speak in the Covenanter church (Rev. Mr. McKee's). To-morrow night in the Congregational church at College Springs, and on Sabbath, in the United Presbyterian church at the same place. The leaven of opposition to the devil-worships has pervaded all the denominations here. Even the Episcopal Methodists are not excepted. I spoke in their church at Clarinda, and several important members of that great denomination here are setting themselves strongly toward Christ and against the human substitutes for his atonement, in the shape of secret rituals and mock-solemn rites. But it must in truth be said that the Methodist Episcopal preachers in Iowa, so far as I learn, are almost all Masons and Odd-fellows. Indeed they could scarcely be otherwise. Many of them are half-reclaimed rowdies, caught at camp-meeting and set to preaching, with little knowledge in their understandings, and one article in their creed, viz , belief in the M. E. church as an expedient to get to heaven by. Some of them seem to be converted to Christ; and these are seeking holiness; lean toward the Inskip national movement, and begin to understand and hate the lodge. Others have no religion but emotions, nothing to teach. These join the lodges, and, by the acquired cunning of peddlars and traveling agents they become the worst members of the community. They are apostles of the world, the flesh and the devil in the shape of the lodge. They light on every religious excitement, and by tact, by grips, and tokens of secret recognition, draw together a group of hearers on class papers, and form, in the community, a sort of religious pigeon-net by which the lodge catches and controls its victims. But the Methodist people proper begin to penetrate this craft, and tire of this sort of amphibious preachers, who, like the "frogs" of the apocalypse are at home alike in both elements, church and lodge; and who, like the mongrel Samaritans of old, "fear the Lord and serve their own gods."

I more and more admire the Scotch Presbyterians, especially the Covenanters. They are a sharp, clear-cut sect who have aimed to present the Christian religion, pure and simple, to the eyes and understandings of mankind, as the theory of their denominational practice. Their fathers knelt down by a tomb-stone table in Grey Friar's church-yard, and signed a "solemn league and covenant" to stand "for Christ's crown rights," against king, priest and pope. They stood square against the crushing power of the British crown, and when crushed, hid in wild moors and worshipped in caves and glens. Had they understood Cromwell they would have accepted him. But the Bible said "king," and Cromwell was not one. They were slaughtered by Charles II. because they despised and rejected, his "Tulkan," or fifth calf-bishops. They would not own "William and Mary" at the Revolution, because they claimed Christ's headship in the church. They were willing the king should rule in the things Cæsar, but not in the things of God, conscience, worship, and faith. And when they got to this country, they stood, and still stand aloof from the United States constitution, because it recognizes no God but the people, and puts the religion of the Bible on a level with a Hottentot's worship of a monkey, or a Chinaman's worship of a cock, or a devil supposed to be represented by one. When urged that this fault of the constitution does not vitiate it, they reply: Defects do not vitiate and destroy a family or government, but fundamental defects. As if a railroad corporation should put its funds into a woolen factory, it would forfeit its charter. So they hold that our government charter is forfeit by ignoring God, and running the government in the apparent human interests of the hour. And to me, there is something sublime in a set of farmers, out in these prairies, refusing to vote or hold office under the United States constitution, till it shall acknowledge its power to rule men to be derived from God. For this end they are laboring in the cause of national reform. God grant them speedy success. Their pastor , Rev. David McKee, is a clear, thinking man, beloved by his own people, and respected by the entire community.

The Baptists, too, are here an excellent people like those in north-eastern Pennsylvania; and, with the United Presbyterians, who are are a sort of voting Covenanters, and the Congregationalists, under a calm and determined pastor, with some little discount in their membership, are all opposed to the lodge as an opposition government and a rival religion. The General Assembly Presbyterians here, have, in some prominent instances, been roped into the lodge.

Deacon R. E. Adams, who left Wheaton and settled here a few years since, has acted as a general agent and missionary for Christ against the "unfruitful works of darkness" here, and God has greatly owned and blessed his exertions. In "the battle day of God" approaching, when these limbs of popery and priestcraft shall fall into one party against Christ and popular government, the children of these bluffs and prairie uplands, reared to see that Christ is the only way to God and to reject the pitiful falsehoods and swindles of the Freemasons, Odd-fellows and the grange, will form a legion of light against the "rulers of the darkness of this world." The Lord hasten it!

I muse on these various denominations. What is their relation to goodness and to God? I half incline to think God has chosen each for its specific mission and end; and thus,

> "Builds, on wants, and on defects of mind
> The glory, peace and virtue of mankind."

But, when I see how the devil dodges between them and hides his dark worships under the name of Christ and the wings of his churches, had not history proved its folly, I should be almost tempted to form, for the hundrdeth time, a sect whose creed is that there shall be no sects. As it is, I still hope that Bro. Crooks' suggestion that there be an organization of "The United churches of Christ" which shall exclude the worshipers of the devil, will yet be realized.

Yours in Christ, J. Blanchard.

THE MISSOURI STATE CONVENTION—A FORTUNATE MISTAKE —THE MEETINGS AT ALBANY, AND IN PAGE COUNTY, IOWA— THE TRIP TO MISSOURI.

On Board the C., B. & Q. R. R. Train,
Friday, September 4, 1874.

On Monday last a company of four of us left College Springs, Iowa, for Albany, Gentry county, Missouri, under the mistaken impression that the Missouri State Convention was to meet there. The mistake resulted admirably for the good of the cause. The State Convention was held at Brashear, Adair county. About seventy-five members participated; a State Association auxiliary to our National Association was organized; between three and four hundred dollars pledged for a State lecturer; three Odd-fellows present seeded, and declared their ritual revealed as they received it; one Freemason, who, within three years, had been Master of a local lodge in Missouri, did the same for the Masonic order which the Odd-fellows had done for theirs; and this effective meeting was held, and a great success achieved with no help from abroad. Even Rev. D. P. Rathbun, who was confidently expected, failed to appear. The Conference of the United Brethren, Bishop Glosbrenner presiding, held its annual session in Brashear at the time, and such of its members as were zealous against the secret orders, aided the cause and good speaking was had.

Meantime, instead of reaching that meeting, we went to Albany, Gentry county, the home of G. W. Needles, Esq., and the place of publication of his paper, *The American Freeman.* I spoke to a fair congregation called out by posters, in the M. E. church on Tuesday night. Wednesday forenoon we had a pray-meeting in the same place, and at night, I addressed a large crowd in an Advent tent which was courteously offered us by the preachers. Meantime, Rev. Mr. Barker, pastor of the Congregational church of College Springs, Iowa, addressed an audience in a school-house some ten miles out. I heard Mr. Barker's address warmly commended by some of those who attended it.

Thus three meetings were held in Missouri instead of one, by reason of our mistake. And to crown all, Mr. Needles himself came home from the State Convention at Brashear on Wednesday, in time to furnish his interesting report for the great meeting in the tent, which gave it the character and effect of a ratification meeting, called by the Providence of God. Friends in Albany, taken by surprise by our unexpected coming, sent our Iowa party to the two hotels, paid for our handsome entertainment, and Mr. Needles also insisted on making a private collection to meet our expenses on the journey there.

In Missouri, the ballot-box stands close behind the Bible; and the friends in Albany express the opinion that, if they put a county ticket in nomination there, the Republicans, who are in a dead minority, would favor it, and they would draw Anti-masons enough from the Democrats to run them hard if not defeat them. "To this complexion it must come at last."

I wish I could describe my visit at the College Springs so that our readers might enjoy it as I have done. I spoke seven times in six days in Page county. At Clarinda, the county seat, the audiences were fair as to size, respectable and attentive. The other meetings were crowded in-doors, and, in some cases, many stood outside at the windows. I have not seen so many horses and vehicles together on the Sabbath, for years, as at College Springs. An extensive revival last winter had prepared the public mind to receive the truth; and the crowded audiences at the ordinary meetings at the churches there contrast strikingly with meetings in other places where the ministry shuns questions of reform.

Our route to Albany, Missouri, sixty miles, lay through high rolling prairies streaked with wooded ravines, bluffs and headlands. Cabins and stables of decayed logs, shingled with rived clapboards and guarded by troops of dogs still linger as land-marks of the old era of slavery. We stopped over night in one village which Nasby only could properly describe. There was neither church, nor Sabbath-school, nor public worship of any kind. But there are a post-office, three grog-shops, and a cluster of dwellings, whose misery was enlivened by a wedding and a "chevairee" the night we stopped there. The land-lord of the forlorn hotel was either absent or drunk, and his two bright but profane boys were at the "chevairee." We slept in the reception room in two beds, and were warned not to be discomposed when the boys should return to sleep in the same room on the floor. A couple of travelers came in after we had retired, and as I had my clothes on I officiated as hostler and piloted them to the crazy apology for a stable. A little

sorrowful Virginia woman keeps the house; and, strange to say, keeps it well. Her cooking was respectable; her words few; her demeanor wary and respectable; and she glided around among the male specimens of humanity who infest, rather than inhabit, the place, as I have seen a shrivelled and rueful hen guiding, sheltering, and feeding a litter of half-feathered, hard-drinking ducks.

But slavery has left Missouri and the rail-road has come there: and the finger-marks of enterprise, reform, and rising energy and vigor are seen all along the road.

We passed one quarter-section, surrounded by a beautiful half-grown hedge in the open prairie. Flocks of sheep, and herds of improved cattle were ruminating over the near prospect of change, when they must take the cars and follow their fellows to Chicago. And although knots of lazy, idle men, not over cleanly clad, still cling to the shop-doors and "shady-sides" in the villages, I have seldom seen better looking, more intelligent and attentive audiences than I addressed in Missouri.

The pastor of the Methodist church South said he was a Freemason; but he was more frank and gentlemanly than the same sort of a person manufactured out of a Yankee; and his colleague in the North church at Albany was neither a Mason nor Odd-fellow; and his wife, who came with him to our prayer-meeting, said she was preparing an essay against the secret temperance orders.

In short, if Gentry county is to be taken as a specimen, Missouri bids fair to be redeemed from the blight and curse of the lodge, before Massachusetts. I conversed with some of their lawyers in the court-house, and found their leading men at heart opposed to the meanness and secrecy of the dark orders; and if Mr. Needles, with *The Freeman*, is sustained, as I hope and trust he may be, the politics of Missouri will soon feel the weight of his hand. Are there not among the subscribers to the *Cynosure*, and, among their acquaintance, some who can spare one dollar and fifty cents a year to take his paper a few years till it conquors a large local subscription list?

Yours in Christ, J. B.

THE BLOOD-THIRSTY LODGE.

Rev. A. Crooks writing to the *American Wesleyan* from the Central Ohio Conference tells of a third and monstrous attempt on the life of Rev. D. P. Rathbun, well known as a seceding Mason and lecturer against the lodge. The account is given briefly as follows:

"As indicated above, brother Rathbun was in attendance from New York; but it was at the expense of fearful peril. Taking the boat at Ogdensburgh, New York, for Cleveland, Ohio, Thursday the 13th inst. (Aug,) he anticipated an enjoyable trip. But these hopes were doomed to sad reverses. After earnest and repeated debate with Masons on the subject of Masonry, a member of this most charitable fraternity presented him with an apple, which was received with thanks and eaten without suspicion. In a few minutes, agonized and delirious with intensest pain, our brother fell helpless to the floor. The apple had been impregnated with a virulent poison. A young German physician nobly came to the rescue, gave him powerful emetics, causing violent vomiting and the expulsion of the deadly deposit from his stomach, and giving almost instant relief. But this was not all. The mere attempt to take life was not enough to appease Masonic vengence. In addition, reputation must be pierced through the heart. When confronted by brother Rathbun and accused of putting poison into the apple and thus attempting murder, the vile wretch denied, and stoutly denounced his victim for being beastly intoxicated, and was ready to bet fifty dollars that there was a whisky-flask in his satchel. "I am not a betting character," said brother Rathbun unsuspectingly, "and neither am I a drinking man. There is no flask there." The satchel was produced and opened, and to the utter surprise of its owner, sure enough, there was a flask! Through forgetfulness the key was left at home and the satchel not locked, and the double conspirator against life and reputation had stealthily made this deposit, and hence his confident readiness to bet. Warned of an arrest so soon as the boat touched at Cleveland, and a man called "Buffalo Bill," declaring that he had seen the would-be murderer "below fixing an apple," the boat was run to the Canada side, and the monster who gave the apple, "Buffalo Bill," and every member of the crew but two, deserted; these two having to mann the boat as best they could and bring her to Cleveland.

Those familiar with the brief history of our reform will recollect the brutal assault on Mr. Rathbun in the summer of 1870 while preaching in Beuna Vista, N. Y. Several ruffians waylaid him near his home and, preventing his outcries, dragged him through a mud hole, kicking and stamping him into the mud, only leaving him when alarmed by the cries of his wife. In the winter of 1872, while riding home from an Anti-masonic meeting with Rev. J. L. Audrus, a Baptist minister, he was fired upon from a roadside thicket several times, one shot wounding him in the wrist. These murderous assaults were with great clearness traced to the Masonic order, but no effort was made to bring the perpetrators to justice. This is now the third and most villainous attempt at assassination. We adore with gratitude the God who keeps the steps of this good man, and suffers no device formed against him to prosper. But we are reminded that unless this fearful business is stopped some valuable life may yet be sacrificed to the demon of the lodge. And besides, the public will be persuaded by the ever busy tongue of the lodge that Freemasonry is slandered unless some of these deeds are brought home to its doors and proved in court. But once establish a case, and the nation will arise to crush the blood-thirsty jesuitry of the lodge. It will be an unanswerable argument for the abolition of secret orders which every paper will publish and every American read and ponder. As a matter of self-defense every active man in this reform has an interest in having the culprit convicted no less than for the interest of the cause he has espoused, and, if the present one will not, at the first attack where the proof will warrant, we should unite to strike a deadly blow at the hidous devil of Freemasonry.

MASONIC POLITICS.

On this day, Sept. 10th, a Congregressional Convention meets at Rockford to re-nominate, if the symptoms do not deceive us, General Hurlbut for Congress.

When Judge Whitney was swearing in a Univer salist preacher to make him a Master Mason, the preacher stopped at the prayer to conceal all a Master Mason's crimes but two. Whitney, to induce him to go forward, repeated the assurance that his oath was not intended to biud him to do anything against his duty as a citizen or a Christian, and added, "of which you are to be the judge." The preacher then went through with the oath.

After he was led out to put on his clothes, Hurlbut arose and asked Whitney, who was Master of the lodge, whether he meant to say that a Mason could judge for himself and refuse any act which he thought inconsistent with his duty as a Christian or a citizen? Whitney replied, Yes. Hurlbut dissented and insisted that the lodge was to judge, and the individual had no discretion, but was bound by the judgment of the lodge. This happened in Belvidere Lodge, No. 60, Boone county, Ill. After long controversy the lodge sustained Hurlbut and denied the right of private judgment, holding Masons bound to conceal the crimes of Masons unless otherwise decided by the lodge.

When afterwards Ellen Slade was murdered in Belvidere this same Hurlbut took the ground that Masons were bound to screen her murderer because he was a Mason. Whitney took the other side, and held that Masons were not bound to conceal known crime, because against their duty as citizens. The Grand Lodge of Illinois sustained Hurlbut and expelled Whitney.

In case Hurlbut is nominated at Rockford will not some of his constituents see that these facts circulate through his district. No sworn slave of the lodge is fit to represent a free people.

NOTES.

—A letter has been received from Tiskilwa, Ill., replying to the statements of the M. E. minister of that place; but as it has no signature but "Observer" we cannot publish it. The real name of the author should always accompany an article for publication. It need not be published if so desired.

—Bro. J. M. Rownd corrects a statement made in connection with a extract from a letter to the *Methodist Free Press*, published in these columns two weeks ago. He is not a minister of the Free Methodist church of Summerfield, O., as the statement would imply, but is a class leader in that body.

—The *Anti-masonic Christian Herald* has removed from Senecaville, Ohio, to Connersville, Indiana, where it has hope of better support. It has doubled in size and improved greatly in appearance, and is now to be furnished weekly at $1.00 per year. W. A. Wallace is still the editor and publisher. He has earnestly struggled with poverty and opposition in his enterprise, and for these causes he has been compelled to suspend publication for two months, but has now hope of good support and hearty sympathy from friends in the locality of Connersville, in which we trust he may not be disappointed.

—The Detroit conference of the Methodist Epicopal church has wisely concluded that it does not exercise the legal function of sitting as jury on the mental soundness of its members. Last week on Friday it restored Rev. John Levington to his privileges as a Christian minister and appointed him to a charge. Two years ago it presumed to set him aside as insane on the subject of Masonry; the words of the resolution being that his mind "has so long and intimately dwelt on exciting themes as to seriously impair his nervous system." Now after two whole years, while his mind has been wholly given to the investigation and discussion of these same "exciting themes," namely, the idolatrous and blasphemous nature of the lodge and the hypocrisy of Masonic ministers, and therefore his insane condition becoming more alarmingly dangerous—behold! the conference gives him an appointment to a church. Nothing is said about the shockingly impaired nervous system; so far as the conference vote is concerned Mr. Levington is yey in as sad and commiserable condition as ever, and by inmplication much worse, but he is placed over a church. Alas! for a body of religious leaders who could so wrong one of their ablest members, and dare not confess their sin though their action acknowledges it. God overruled their base action to give more liberty to the effort against the lodge, which liberty has been used, as all our readers know. Although his efforts in this reform will be somewhat limited, if Bro. Levington accepts the situation, yet they will not be less decisive and vigorous.

—The *Western Rural* of this city may be excellent in suggestions for the farm, but when it prints items like the following, it prepares its way to withdraw from every Christian family. The August 22d number says:

"If there is a poor-paying investment in the world a little less profitable than all others, it is the investment of mind, body and means in foreign missionary labor."

Prof. Max Muller, the distinguished Oriental scholar, in a lecture delivered some time since in England on missionary and non-missionary religions, showed conclusively the error of such opinions as the above, which are seldom held by any minds not embittered towards the Gospel. He said:

"What, it may be asked, is the use of missionaries? Why should we spend millions on foreign missions, when there are children in our cities who are allowed to grow up in ignorance? Why should we deprive ourselves of some of the noblest, boldest, most ardent, and devoted spirits, and send them into the wilderness, while so many laborers are wanted in the vineyard at home?

"It is right to ask these questions; and we ought not to blame those political economists who tell us that every convert costs us $1,000, and that at the present rate of progress it would take more than two hundred thousand years to evangelize the world. These is nothing at all startling in these figures. Every child born in Europe is as much a heathen as the child of a Melanesian cannibal; and it costs us more than one thousand dollars to turu a child into a Christian man. The other calculation is totally erroneous; for an intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed that will bring forth a hundred and a thousand fold."

The Sanitarian.—The September number of this excellent health journal abounds in good things, among which must be named the article on school Diseases, Physiology of Intemperance, Sanitary Notes, Unwholesome Meat and How to Prevent It, and the Position of Woman with Reference to Education. Published at 234 Broadway, New York.

The Home Circle.

Brought Home.

Sun of my soul! Thou Saviour dear,
It is not night if Thou be near.

Twilight was fast throwing her sombre shadows over London. Even the din of the great city seemed for a time to have lost its accustomed clamor, and to have sympathized with the surrounding calm of an autumn day. From his study window, the curate of St. Matthew's Highgate, gazed out on the scene, with many conflicting thoughts. Tired and weary with his arduous labors, from which he had just returned, he needed the tranquilizing hour to soothe the soul, which distress and "man's inhumanity to man" had harrowed, in his daily round of parochial duties. Many were the thoughts which agitated his mind, and made him for the time the prey of the giant self.

His once happy home came up in contrast to his present surroundings, the loneliness of his heart, the forsaking all that to the worldling makes life dear and bright; all, all had been given up for a life of poverty and self-denial. In vision the scene changed, the cross-lifted Saviour with marred form drew near, and the words which echoed comfort and peace to the tempest-tossed disciples, came to his thoughts in sweeter than æolian strains, "Be not afraid, it is I." Can you fathom the peace which brought strength to his weary nature and caused him to consecrate himself afresh to the Crucified's service?

A rap was heard at the study door, and it being opened, his housekeeper appeared.

"Please, sir, there is a man desires to speak with you."

"What is his errand, Martha?"

"He did not say, sir, but he seems to be in great distress."

"Well!" with a sigh of weariness he said, "tell him to come in."

A few moments elapsed before there appeared at the door the face of middle age, on whose brow the signet of care and dire poverty had left their marks. He spoke in a hurried and incoherent manner, as if for want of time. It was the oft told tale of want and sickness. Fever had entered his home, and the grim spectre of death was on the threshold, ready to snatch from his grasp the mother and eldest child. His wife had so pleaded for the consolations of her church that the desire to please her and to put an end to her importuning had led the father to do, what at any other period he would have spurned as a woman's idle fear, which was to be done away with by ridicule.

The clergyman arose and followed the man out of the door and into the street, and by rapid walking managed to keep up with his silent guide, from whom he could only elicit an occasional yes or no, in reply to questions in which he endeavored to obtain information in regard to his early history. It was not difficult to see from his conversation that he was a man of good intellect, but his mind had been severely shaken by the inroads of infidelity.

They soon arrived at the court, and entering a sunken doorway, ascended the stairs and entered the attic which was honored by the name of home.

The scene was beyond description. On the bed were the forms of mother and daughter. The little sufferer tossed and swayed about by paroxysms of pain, ever and anon clasped the cold form by her side and plaintively pleaded "Mamma." There was no response, for the arms which were wont to clasp her darling, were now motionless, the eye which once beamed with the look of a mother's love had the unnatural glare of death. "Gone! Gone! *Gone!!!*" he groaned, and with folded arms and stoic look, the husband gazed on the face which even death could not rob of its peaceful smile. Willie, the youngest child, stood with mute surprise and gazed on the scene which his infantile mind could not understand, and the holy calm of the chamber was only broken by the moaning of pain which came from the parched lips of the little sufferer.

With a sigh as if the paroxysm of pain had ceased, the child opened her eyes, which, for a moment, sent a bewildered gaze around the cheerless room, and rested with a tender look of love on the face of the father.

"Papa," she exclaimed, "I am so cold. O papa, dear, do you wish me to believe what you have taught me, or shall I believe like mamma, on Jesus, and love him as she did?"

What a test of his creed! There he stood with folded arms and with glaring eye, unconscious of the presence of a stranger. It was but a moment, and then the strong man became like a woman, tears coursed down his furrowed cheeks, the compressed lips were loosened, and he exclaimed in broken utterance,

"Nellie, O darling, believe what your mother has taught you.'

There was a sigh of relief, and the eyes lost their look of love and became glazed with the stare of death; a murmur, which in the stillness of the room, was heard,

"Jesus, mamma's Je———"

And the tired spirit winged its flight to the bosom of the Saviour.

Long he looked at the little form, until the voice of the curate was heard repeating the comforting words, "I know that my Redeemer liveth."

The outbursts of grief which seemed to be comfortless subsided into a moan as of a weary child. Seating himself by the corpse, he buried his face in his hands in earnest thought.

The little boy sought to solace his grief in the arms of the curate, who, with winning voice tried to bring within the grasp of the infantile mind the great truth of the resurrection. He told the child that his mother and sister had only fallen asleep, to be awakened in their graves at the judgment, and that their souls were enjoying perfect bliss in the paradise above, waiting and watching for him and his father to come to them. Thinking that the child might arouse the father from social grief, he drew the little one closer, and whispering asked:

"Did your mother leave no message for your father, my child?"

The eyes were turned upward in earnest look, and then brightened as he replied:

"Oh! I forget; shall I tell him now?"

"Yes, you may."

The child left the knee of the curate, and approaching the father, he drew away the hard hand moistened with the tears and said:

"Papa, papa,—Mamma told me to tell you to meet her in heaven."

The words of the child seemed to recall the man to the realities of the situation, for he awakened as if from a long sleep, glanced at the little pleader with a yearning, fatherly look, and drew him to his breast with the exclamation:

"God helping me, I will."

The curate left the room, as it was a joy in which a "stranger does not intermingle," feeling as he never felt before, that another prodigal was

"BROUGHT HOME,"

and that there was more joy in heaven over one sinner that repenteth, than over the ninety and nine that need no repentance.—*Our Church Work.*

Affliction.

Affliction acts as a dyke against the overflow of evil; it incessantly restrains and thrusts it back. Imagine a rising ocean tide with no ebb, incessantly advancing, and covering first the rocks along the shore, then the valleys, then the plains, then the mountains, engulfing fields and towns, urging on its way without a pause, inflexibly pursuing its devastating course till all life had disappeared. This is the picture of what evil would be if left to itself, without suffering to restrain it. Imagine all lusts, all passions, all evil desires, meeting with no obstacle, gradually accumulating hour by hour, and tell me what would become of the moral world. Man would attain to the infinite in evil. But the infinite of evil is destruction and annihilation, and at the foot of the slope of sin is the bottomless pit!

But every day this formidable flood of iniquity is held back by an irresistible power; sin finds its limit in suffering; passion strikes against a fatal bourne, where it perishes; lust is quenched in disgust; however insatiable the thirst for pleasure, the cup of delight always contains bitter and terrible dregs which compel the most eager lips to turn from it; and death is there, to say to the raging waves of our dissolute passions, thus far shall ye go, and no farther! Thus far, namely, to that gravestone, against which evil always dashes itself at last! In short, it is a fact that if anything prevents our world from being destroyed by its own corruption, if there is a healthful substance, a purifying salt to stay this putrefaction, it is suffering and death. Yes, however startling the paradox may appear, pain is a preserving power in this sinful world.—*Pressense.*

Borrowing Trouble.

This is one of the "little foxes" that spoil so many grapes for us. Not content with the ills we have, we are continually flying to others that we know not of, taking anxious thought for the morrow, anticipating a thousand evils in the future, and losing the peace and happiness the present might yield. While thus forecasting trouble, opportunities leading to success pass unnoticed, as also the beginning of real disasters, both which we might attend to, improving the first and checking the last, if our thoughts were in the present, as they should be.

It is perfectly right, and indeed wise, to have a plan of life running through the years, and then to work up to it as we may, day by day, and hour by hour. Is it not true that those most given to borrowing trouble are uncertain and aimless as to the work of their lives; that they drift with the current instead of setting their brows against wind and tide toward a certain definite haven? But how if one cannot have a plan; if one's movements are so hampered by circumstances that he cannot feel certain of attaining the far distant results of well-considered purposes? To such may come with power the reflection that man proposes and God disposes, that the best laid plans are often overtaken with ruin, and the most any of us can do with certainty of being in the right path is to devote ourselves and without hesitation to the duty of the hour, turning everything that happens, whether prosperous or adverse, to the furtherance, as far as we may, of our designs.

How many of us in childhood in passing over a winding country road, have not thought, as he looked ahead that it was certainly coming to an end, and then what? But as we went on, a turning in the road gave us to see a way out of our fancied entanglement. Just so in life, a little way ahead we fear that everything is coming to a dead-lock, but time takes us through and often when we anticipate passing into straits and shoals we find ourselves in waters wide and deep.

We have real troubles enough most of us without borrowing any from the future or the past, and why not borrow joy? The skies will always be blue though clouds may overcast them at intervals; the spring will never fail to come with its wealth of glowing green, and we have the promise that while the earth remaineth seed-time and harvest shall not cease. So will there ever be reasons for thanksgiving, causes for satisfaction, sources of joy in even the coldest, dreariest life, if so be the eyes are open to see them and the heart to feel. To illustrate: not long ago we rode through a charming section of country with an intelligent and cultivated lady, whose conversation was not about the picturesque landscape we were passing over, the bewitching melody of birds that sang from every bough, the vernal airs that played about us, the wealth of blossoms that reminded us of the Garden of Eden, but of petty housekeeping cares and small domestic troubles—the little foxes that spoil so many women's lives. She was borrowing trouble from the past instead of opening wide her heart to all the beauty and fragrance and melody that sought an interpreter there. Was that wisdom?

Philosophy and religion, either one, certainly both together, will give any rational soul peace. Where are the frets that robbed our grandmothers of the joys they deserved to have? Just where ours will be fifty years hence. Were not those of them who preserved unwrinkled brows and placid tones, in spite of all that adverse fate could bring, the truly wise and blessed? If we believe that God is our father, that he exercises not only a general but a special providence over the children of men, where does the propriety of borrowing trouble have reasonable place? Let us rather borrow joy, and thus disarm the future of all evils but its own. —*N. Y. Tribune.*

Wealth of the British Aristocracy.

The enormous wealth of the very few may be judged by certain examples and facts, which are here given on creditable testimony. There are thirty thousand great English land-owners, who together derive a land revenue of some sixty millions of pounds sterling. There are considerably more than a million peasants, who have hitherto been totally dependent for bare existence on the lords of the soil. One quarter of Scotland is owned by eight noblemen, of whom the chief are the Dukes of Hamilton, Buccleuch, and Sutherland, the Marquis of Bute, and the Earl of Breadalbane. The English county of East Sussex, embracing more than eight hundred square miles, is almost exclusively the property of the Duke of Richmond and the Baron of Leconfield. So extensive is the property of the young Marquis of Bute, whose income is fully three hundred thousand pounds a year, that not long ago his agent spent nearly two millions in repairing his magnificent manor and estate of Crichton Mount Stuart, the marquis' residence near Cardiff. Mr. Bright once instanced the case of a nobleman with an income of one hundred and twenty thousand pounds, who annually spent forty thousand, and laid down the remaining eighty thousand in "rounding" his property, by buying up every parcel of ground contiguous to his estate which he could induce the owners to sell. This was one example of the pregnant fact that the land has long been in process of concentration in the hands of fewer and fewer possessors, thus ever widening the gap between rich and poor. The tendency has been encouraged and protected by the still enforced laws of primogeniture and entail. To be sure, the law of primogeniture, as it now stands, only operates in the case of a proprietor dying intestate; and but very few land-owners do die intestate. Nine out of ten, however, do as a fact leave the bulk of their real estate by will to the eldest son, to maintain the dignity and prestige of the family. The law of entail is far more serious in its results, as tying up land and perpetuating vast and ancient estates beyond peradventure. Simply stated, the present English law of entail enables the owner of a landed property to devise it for the term of a life in living, and for twenty-one years after; and this entail can only be cut off by the concurrent consent of two parties—the existing occupant and the heir. If, therefore, Lord Hardhunter has a son two years old, and that son lives to be eighty, Lord Hardhunter may, by an entail, easily cut the estate absolutely off from the market for a hundred years. In various ways this often works other injustice than that of restricting land in so small and overcrowded a country. The present Duke of Newcastle having run through his fortune and a greater part of that of his duchess, went into bankruptcy loaded down with debts, one alone of which amounted to eighty thousand pounds. But the creditors could not touch his entailed estate, and so this noble bankrupt still finds himself in possession of one of the most enviable properties in the kingdom.

Among other immense properties of the few rich may be mentioned that of the Duke of Westminister, who owns besides Belgrave and Eaton squares, and a large part of the fashionable quarter of Westminister, the magnificent manor of Eaton Hall, near Chester, Halkin House, in Flintshire, and Motcombe House, in Dorsetshire, each surrounded by thousands of arable but, to some extent at least, uncultivated acres. The Earl of Derby may be said to own almost square miles of blocks in Liverpool, and Knowsley, his ancestral country-seat, is larger than most New England townships. The Duke of Sutherland is said to be able to ride by rail from sunrise to sundown on his Scottish estates, and has five noble castles. The Duke of Devonshire is the lord of no less than eight castles, all of which are rural palaces fit for royalty, among them peerless Chatworth and the only less superb Hardwicke Hall. In London he has a residence on Piccadilly, where land can be worth scarcely less than ten pounds a square foot, which is surrounded by gardens, and occupies a broad square. The Duke of Buccleuch has ten castles, in each of which a liberal domestic establishment is kept up all the year round. The income, probably, of every nobleman who has been named exceeds fifty thousand pounds; a majority of them would show revenues of one hundred thousand, and at least three of them, the Dukes of Westminister and Sutherland and the Marquis of Bute, receive annual incoms of more than three hundred thousand. Nor are the titled and hereditary aristocracy any longer the only great land-owners. In comparatively recent years the successful merchants, manufacturers, and bankers have been eager to secure what is called in England "a stake in the country." Again and again which have estates belonged to noble families for centuries, and whose entails have become exhausted, have been bought in by these *parvenus*, who in their turn have become lords of the manor and masters of peasant communities. Still a third class of landed proprietaries has been those of the church endowments. Thus we have three very powerful sources of social and influential power arrayed together to maintain the present condition of things, to keep the peasant where he is, and to defend the laws of primogeniture and entail from attack—the hereditary nobility, the manufacturing and banking princes, and the clergy.—*Harper's Magazine.*

Children's Corner.

Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little graces meekly worn,
Little slights with patience borne;
These are treasures that shall rise
Far beyond the smiling skies.

"Do Your Best."

"When I was a little boy," said a gentleman, "I paid a visit one evening to my grandfather, a venerable old man, whose black velvet cap and tassel, blue breeches and huge siver knee-buckles filled me with awe. When I went to bid him good-bye, he drew me between his knees, and, placing his hand upon my head, said, 'Grandchild, I have one thing to say to you; will you remember it?' I looked into his face and nodded, for I was afraid to promise aloud. 'Well,' he continued, 'whatever you do, do the best you can.'

"This, in fact, was my grandfather's legacy to me; and it has proved better than gold. I never forgot his words; and I believe I have tried to act upon them. After reaching home, my uncle gave Robert and me some weeding to do in the garden. It was Wednesday afternoon and we had laid our plans for something else. Robert, vexed and ill-humored at his disappointment, did not more than half do his work; and I began pretty much like him, until grandfather's advice came into my mind, and I determined to follow it. In a word, I did my best. And when my uncle came out, I shall never forget his look of approbation as his eyes glanced over my beds, or the fourpence he slipped into my hands afterward, as he said my work was well done. Ah! I was a glad and thankful boy; while poor Robert was left to drudge over his weeds all the afternoon.

"At fifteen I was sent to an academy, where I had partly to earn the money to pay for being taught. The lessons seemed hard at first, for I was not fond of study; but grandfather's advice was my motto, and I tried to do my best. As a consequence of this, though I was small of my age, and not very strong, my mother had three offers of a situation for me before the year was out. When I joined the church, I tried to do the Lord's work as well as I could; and often when I have been tempted to leave the Sabbath-school, or let a hindrance keep me from a prayer-meeting, or get discouraged in any good thing, my grandfather's last words, 'Do the best you can,' have given me fresh courage, and I would try again."

Let every boy and girl take this for their motto. Acted upon, it will do wonders. It will bring out powers which will delight yourselves and friends. "Do your best," or as the Bible says, "Whatsoever thy hand findeth to do, do it with thy might."—*Early Days.*

A Mother's Recompense.

How many days of care and nights of watchfulness, my little man, has mother bestowed on you? It's only fair that now you should do a little for her, as she is weak and ill. It's not a great deal in itself, to be sure; you have brought her a cup of tea, and now you are reading to her. But in her eyes it is a great deal; it more than compensates for all she has done for you. It helps to lull her pain and sooth her weariness, and she thanks God for her boy, precious to her beyond all cost of pain or labor and anxiety. Ah, boys, girls, see to it that you are thus a comfort to your parents. They will love you, but above that, let them *rejoice* in you.—*Christian Weekly.*

Useful Advice to Boys.—To throw stones. Fold each one carefully in a feather bed, and give good notice to all in the neighborhood when you are going to pitch.

To carry gunpowder in the pocket. Soak it well in cold water, then wrap it up in a cover of oiled silk.

To slide down the banisters. Let a surgeon sit upon the lowest stair. Also carry a pailful of poultice in each of your hands, as you may need it.

To cure creaky boots. Wear them always in going to the cake pantry.

To be polite to sisters. Get their big brother to introduce you to them. —*Hearth and Home.*

Switched Off.

"Yes, mother, I know; but then you see my good feelings only last a moment."

So said my boy to me last evening, in answer to my appeal.

"I know it, Henry," said I; "but how long does it take to switch off a locomotive on the wrong track? Once started on the wrong track, no matter how smoothly and swiftly it may run, it is running to destruction. On the other hand, a moment only, and the switch-tender will have put the locomotive on the right track, and the cars will go on safely.

"So with the heart. It takes only a moment to pray sincerely, 'Lord, save me.' It takes only a moment to say from the heart, 'Lord, give me thy Holy Spirit; make me thy child; do not leave me; let me not leave thee.'"

"On the other hand, it takes but a moment to say, 'Pshaw! what's the use? I don't care!' It takes only a moment to say, 'I'm not going to be laughed at for being a Christian, I know.' It takes but a moment to drive the Spirit of God away, by simply diverting the mind, which may be done in many ways.

"And so the soul may be switched on to the right track or on the wrong track in a moment of time, and either run safely to the end of life, by God's grace, or run swiftly and surely to destruction."

A thought worth remembering from Dr. Johnson:

"Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself."

Religious Intelligence.

—At a single session of the Chautauqua Lake Assembly 178 clergymen of different denominations were present, together with 125 superintendents and nearly 2,000 teachers, besides as many more scholars and lookers on.

—The most marked features of the mission work among the Kaffirs at the present time is the progress made in the higher schools. Toward the foundation of a high school the heathen tribe of Fingoe have recently contributed nearly $7,500.

—Monastir is a city in European Turkey, whence a resident missionary writes that he recently noticed in one of the warehouses, a number of barrels of rum, from Boston. He says that America sends to foreign ports considerably more liquor than gospel.

—The annual conference of the English Methodist church met in July in West Cornwall. Rev. Mr. Punshon presided and six hundred ministers were present. The denomination contributed in England about $100,000 per month last year for the erection of chapels, school-houses and parsonages.

—Bishop Miles, Senior bishop of the colored Methodist church of America and generally considered its ablest representative, preached lately in Mr. Settle's church, Louisville. This is the first instance in that city where a colored man has preached in a white man's church to a white congregation.

—Henry Martyn once said: "Truly, if I ever see a Hindu a real believer in Jesus I shall see something more nearly approaching to the resurection of a body than anything I have yet seen." Now there are more than 200 persons laboring in native congregations in India, and a considerable number of them are converted Brahmins.

—An English missionary in Japan writes encouragingly of the work of Christianizing that interesting country. He says: "I am glad to say there is now in Japan a living—I think thriveing—native church, which fairly represents all classes, and not least those whose education will enable them to form acalm and unbiased opinion as to the claims of religion."

—The Young Men's Christian Association of Illinois chose, at its late meeting, an evangelizing committee of eight, who are engaged in a ninety days' campaign of three days meetings to commence Sep. 21. Thirty places have been visited to secure the necessary co-operation and arrange for meetings. Everywhere the plan is meeting the most hopeful encouragement.

—It is illustrative of the degrading powers of Romanism that in Spain, where there are 16,000,000 of population, 12,000,000 are unable to read or write. This fact also furnishes a poor ground of hope for the prosperity of a republic in that unhappy land. It however calls loudly for the most earnest endeavors of Protestant Christianity for the evangelization of the people.

—The Central Ohio Wesleyan Conference, held in August at East Orange, Delaware county, was a strong and harmonious meeting. An increase of some 200 members was reported for the year, and every charge but one is supplied with a pastor. Rev. A. Crooks, the agent of the denomination was present, also D. P. Rathbun, the well known anti-lodge lecturer. Bro. R. spoke to a crowded audience on the evening of the 22d ult.

—The Presbyterians have about 100 churches among the freedmen at the South. A writer says of them: "Better organized, more orderly, and more interesting churches I have seldom seen. The eldership are prompt in their duties, and the deacons take entire charge of the temporalities. Usually they have Sabbath-schools, embracing old and young, as all set their hearts on learning to read the Bible. They observe regular church prayer-meetings and other weekly gatherings.

—Pres. Wallace, of Monmouth College, has written a letter to college students in the last *United Presbyterian* full of sterling advice, reminding of the excellent works of John Todd, and Dr. Samuel Miller. He says: "Be a consistent Christian, an earnest Christstian, an active Christian. Take your place in the Sabbath-school at once. If you are not needed as a teacher, enter a Bible class, and make all you can out of it. You will find many earnest Christian men at college. Become intimate with them. You may get much good from them. In all respects, study to grow in grace, and in the knowledge of Christ.

—Burmah is chiefly indebted to the American Baptist church for its present advanced stage of evangelization, and the missionaries recently held a five days convention. The proceedings were conducted in Burman, Karen and English. There was an attendance of 137 delegates. Among the reports, it was stated that missionaries, in their travels among the Gaychos, found a chapel in nearly every village, built in the expectation of the appearance of a supernatural prince. The people heard the Gosqel gladly, and changed their chapels from temples for superstitious uses to places for Christian worship. The Baptists now have in Burmah 375 churches, 19,307 members, and 476 teachers.

News of the Week.

The City.

The Inter-State Industrial Exposition opened yesterday evening with better prospects than last year, successful as it was then. Besides the enlargement of the main buildings the Art hall has been greatly enlarged and will contain a large and costly display. The facilities for exhibiting machinery and agricultural implements are also increased greatly. Most of the railroads entering Chicago sell excursion tickets during the Exposition.——Two police officers were practicing with their revolvers in the north-western part of the city last week when a bullet fired by one of them struck an old lady standing in the door of a saloon 600 yards away. She died in fifteen minutes. ——The grand jury of Cook County has been investigating the alleged corruption in the county Commissioners in this city. Their conclusion is that there has been undoubted corruption, but there has been so much false swearing all around that they are unable to find a bill. This business is odorous of the lodge and plainly shows the need of a purging of our civil and judicial offices.

Country.

The vote on the Ohio Constitution was very light, being but 361,480; while 526,426 votes were polled at the last Presidential election. The constitution was defeated by the overwhelming majority of 147,285, the majority against the anti-license clause being 7,286. Ohio may be set down as a temperance State.——A test case being brought up in Harrisburg, Pa., last week by the Sunday Leagues, it was decided by Judge Pierson that the transgressors of Sunday laws can be fined for each and every sale of cigars or merchandise on Sunday.——Last Thursday a locomotive and car ran from Clinton, Iowa, on the Chicago and North-western road to Chicago, a distance of 138 miles, in 153 minutes, or 142 minutes allowing for stoppages. ——The Steamship City of Peking, built at Chester, Pa. for the Pacific Mail Company has been visiting the Atlantic seaboard cities on a trial trip with almost an ovation. She is one of the largest vessels afloat and is a credit to American builders; but the effort to get a subsidy from Congress by her owners last winter was anything but creditable.

The South.

The fearful tradegy at Coushatta, near Shreveport, La., has stirred the whole country. The particulars are as follows:

On Saturday, August 29, H. K. Twitchell, Deputy Postmaster; W. F. Howell, U. S. Commissioner at Coushatta, La.; Robert A. Dewees, State Supervisor of Registration of Desota Parish; Frank Edgerton, Sheriff; N. C. Willis, Justice of the Peace, and Clark Holland, Supervisor of Registration of the Red River Parish, were visited by regularly organized and armed White Leaguers from surrounding parishes at Coushatta, the capital of Red River Parish, who demanded that they should resign their offices. They refused. Shortly after the White Leaguers returned, reinforced and demanded their surrender. They surrendered in order to save their women and children from the horrors of a bloody fight, but this was not done until they had been assured by the White Leaguers that they would be protected from further personal violence, and that the women and children would not be molested. They were then made prisoners, together with seven colored men, and placed in the parish jail, where they were guarded by the White Leaguers. On Sunday, the 30th, they were sent under a guard of their own chosing to Shreveport, but were overtaken and murdered on the way. Four were Northern men. Gov. Kellogg has offered a reward for the arrest of the murderers and the authorities at Washington have been informed of the affair. Other numerous outrages in Alabama and elsewhere are also having the attention of the Attorney General.

Foreign.

Charles Perkins, formerly United States consul at Lisbon, has been arrested in Paris on a charge of obtaining money under false pretenses.——The French government has suspended a prominent Parisian journal for two months for an article against President Serrano of Spain.——Jules Simon, in a speech on Monday urged the dissolution of the French National Assembly. His declaration that there were but two parties in France, Republican and Bonapartists, is probably a challenge to the Monarchists to show their force.——The steamer Faraday is now crossing the ocean with another cable—the direct line between Ireland and America.——It is reported that the Arabian ports on the Red Sea are infected with the plague.

To all Seceding Masons.

By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Sec'y. with their endorsement of Bernard's Light on Masonry, post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. Kellogg,
Recording Secretary.
11 Washbash ave.

"Age without cheerfulness, is a Lapland winter without a sun.—*Colton.*

Home and Health Hints.

A Simple Ornament.

A very pretty mantle-piece ornament may be obtained by suspending an acorn, by a piece of thread tied around it, within half an inch of the surface of some water contained in a vase, tumbler, or saucer, and allowing it to remain undisturbed for several weeks. It will soon burst open, and small roots will seek the water; a straight and tapering stem, with beautiful glossy green leaves, will shoot upward and present a very pleasing appearance. Chestnut trees may be grown in this manner; but their leaves are not as beautiful as those of the oak. The water should be changed once a month, taking care to supply water of the same warmth; bits of charcoal added to it will prevent the water from souring. If the little leaves turn yellow add one drop of ammonia into the utensil which holds the water, and they will renew their luxuriance.

Patterns.—A stamp inclosed to any pattern-selling house in New York city will secure in return an illustrated catalogue containing every description of garment worn by women and children, also shirts, drawers, and dressing-gowns for men. From this one can select the patterns she wishes, the prices and numbers of which are given in the catalogue. The chief dealers in patterns in New York are Butterick & Co. *Harper's Bazar*, Madame Demorest, Domestic Sewing Machine Company, and Burdette Smith. Public favor seems about equally divided between them. There is no need now of puzzling over a dress or any other garment to make it fit. The directions on each pattern, if followed by a person of taste and judgement, insure fair and often delightful success. *N. Y. Tribune.*

Why Ears Should Not be Boxed.—In Physiology for Practical Use (D. Appleton & Co.) we find the following: "There are several things very commonly done which are extremely injurious to the ear, and ought to be avoided. . . . . And first, children's ears ought never to be boxed. We have seen that the passage of the ear is closed by a thin membrane, especially that adapted to be influenced by every impulse of the air, and with nothing but the air to support it internally. What, then, can be more likely to injure the membrane than a sudden and forcible compression of the air in front of it? If any one designed to break or overstretch the membrane, he could scarcely devise a more efficient means than to bring the hand suddenly and forcibly down upon the passage of the ear, thus driving the air violently before it, with no possibility for its escape but by the membrane giving way. Many children are made deaf by boxes on the ear in this way."

—A correspondent in the *Journal of Pharmacy* says: "Having noticed mice in our seed barrels, I bethought me how I might trap the little intruders. I thought of saturating a piece of cotton with chloroform and throwing

it in, then closing the lid. On raising it again in a few minutes, I would find that life had almost if not quite departed. Having on one occasion left the barrel, on again returning I found three mice with their heads in close contact with it and dead. In the evening I saturated another piece and placed it in the barrel, and, on opening it the next morning, to my surprise I found nine dead mice."

To Make Wall Paper Stick.—Make a paste of flour same as you do for starch—do not let it boil. When cold apply to the paper with a brush, not having it so thick but that it will spread evenly over the surface, or so thin as to wet the paper through. Cheap paper is not so cheap at least as a little better paper.

—The whole science of hygiene may be included in the one word Cleanliness. The removal of refuse of all kinds, solid, liquid, and gaseous, is embraced within it, and pure air and water becomes a necessary result of the operation. It is a trite saying, "Nature abhors a vacuum," or, more correctly, it may be said, Nature always supplies superfluous dust, we admit air and generally far purer air, and water, to take their places.—*Sanitarian for September.*

Wet the spots of iron-rust on muslin or white dress-goods thoroughly with lemon juice, then lay in the hot sun to dry. Repeat the same if the color is not removed by one application. When dry, rinse in clear, cold water. Lemon juice cannot be used on colored goods, as it will take out printed colors as well as stains. It will remove all kinds of stains from white goods.

To Keep Butter.

Mix two large spoonfuls of salt, two of saltpeter, and two of pulverized white sugar into twelve pounds of butter; put the butter in a large stone jar with a stone cover; fill the jar two-thirds full of butter, then put a piece of cloth on the top and fill up the jar with salt. It should not be opened until winter.

Another method is to take one pound of white powdered sugar, two ounces of saltpeter, one pound of salt, and six quarts of water; scald and skim the mixture. When very cold, pour it on the butter.

Farm and Garden.

To Cure a Runaway Horse.—A correspondent of the *Prairie Farmer* tells "how he cured a runaway horse," on which all previous prescriptions had been tried in vain. At last he observed the fiery, untamed steed never gave him any trouble at night, particularly if it was quite dark. On this hint he acted. He made a hood of leather and attached it to the head-stall in such a way that by pulling a cord the hood came down and completely cut off his view. Adjusting this appliance, he drove to a favorite place and let him have his will. In a few moments he was under full sail, then the cord was pulled and the hood fell. Mr. Horse could see nothing, began to slacken of his own accord, and finally stopped stock-still. The hood was lifted, he began his pranks again, and again the blinder covered his eyes. He was guided against a cart standing in the road, which hurt him some. In a little while she could not be whipped into a run, and was completely cured of this bad habit.

Why Potatoes Run Out.—A New York farmer asks why it is that potatoes so soon run out. There are two grand reasons. There are but few potatoes in a hill that are fit for seed. Some are overgrown, coarse, rank, and will not transmit the original quality. Others are undergrown, and not full developed seed. A potatoe of medium size, perfect in all its parts, with change of ground, will produce its like *ad infinitum.* One other reason—cutting potatoes between stem and seed end continually is wrong. It requires the stem and seed end to make to make perfect seed. If cut, cut lengthwise. Single eyes will run out any patato. There is no other seed that will bear mutulation like the potatoe; the only wonder is, that it does not ran out completely.

If an edge tool is so hard as to crumble, grind it on a dry stone until edge turns blue. It will then cease to break, and the temper will generally prove to be about right. Scythes and axes are sometimes too hard at the edge, but if treated in this way will give no further trouble.

Feeding Meal to Cows in the Fall.—One of the best farmers in the town of Canterbury has a habit of commencing to feed his cows with corn meal as soon as grass begins to get short in the fall. He gives them at the beginning about two quarts each a day, and increase it to three as the food in the fields grows less.

Facts and Figures.

—Little Switzerland prints 230 papers: 43 of them daily. For 120 pounds per annum you may subscribe for the entire Swiss periodical press.

John Quincy Adams held a position under the government during every admistration from that of Washington to that of Polk—during which he died. He had been minister to England, member of both houses of Congress. Secretary of State, and President of the United States. He died while a member of the House of Representatives.

"For Sale.—The presentation to the church-living of——. The incumbent is over 80, and very feeble. Apply to," etc.

Such are the ingenuous advertisements of the dealers in English church-livings. There are 13,000 of these, and 7,900 are said to be in the market. The trade in them is open and unblushing, and is partly conducted by clergymen. As England has abolished the custom of selling military offices for ready money, it is urged that her next step should be to stop the scandalous sale of ecclesiastical offices. To do this, congregations must be given the right to choose their own ministers. But this would be only a preliminary to the disestablishment of the church.

—A German statistician gives the following dates as the periods in which certain usages were adopted in the Roman Catholic church: Holy water was introduced in A. D. 120, and penances instituted in 157. In 348 monks came into fashion, followed in 391 by the Latin mass, and in 550 by extreme unction. Purgatory was introduced in 593, and in 715 came the invocation of the Virgin Mary and the saints. Kissing the Pope's toe was instituted in 809, and 993 saints were first canonized. Bells were rung in 1000, and ten years later priestly celibacy was ordained. Four years afterward indulgences were proposed and dispensations granted in 1200, the elevation of the host dating from the same year. The Inquisition was established in 1204, and confessions in 1215. Then came the Immaculate Conception in 1860, and that of Infallibility in 1870.

According to a correspondent of the Cincinnati *Enquirer*, who fully investigated the subject, the average receipts of the New York dailies for advertising amount annually to $8,908-000. Of this sum the *Herald* receives upward of $2,000,000, or about $6,-000 a day, the *Staats Zeitung* $1,825-000, the *Times* $1,460,000 and so on down to some of the more obscure sheets, none of which receive less than $100,000. The weekly papers take nearly half a million annually as their share of the advertising patronage, and perhaps fully $5,000,000 is spent in posters, circulars, steamboat and street-car advertising, etc. The writer also shows whence this immense revenue comes, and quotes the following figures from the ledgers of some of the leading business firms: A. T. Stewart, for instance, is said to spend $500,000 a year for printers' ink; Lord & Taylor, $225,000: Arnold & Constable, $175,000: Robert Bonner, $200,000: Babbitt, the soap man, $225,000; while Barnum pays out every year about $400,000, and all have made their fortunes largely through this instrumentality.

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GOLDEN RULE DEGREE CONTINUED.

A. by Junior Warden.—A brother Patriarch who wishes to be instructed in the Golden Rule.

Sentinel: Is his mind open to the reception of truth, and is he prepared to receive and practice the high duties of this sublime degree?

A.—He has hitherto proved himself a faithful and true man, and I have no doubt he is worthy of further confidence.

Sentinel: Then let him enter.

[The candidate is then led into the room which is dimly lighted and the bandage is removed from his eyes.]

Junior Warden to Candidate: You see around you representatives of the different nations of the earth, with all their conflicting interests, feelings and prejudices. Here is the European, in whose land civilization and the arts have longest flourished and Christianity is universally recognized. And there the Asiatic, representing the ancient country of Adam and Noah and Abraham, now overrun by semi-barbarous nations, with people as diverse in faith as manners and complexion. In yon dark Nubian you behold the representative of those who dwell upon the burning sands of the Equator, and dance to the music of a reed beneath the spreading palm, while near him is the rude Laplander, who, far at the frigid North, drives over drifting snows with his reindeer and sledge. Here is the enlightened and polished man dressed in costly raiment who moves in the midst of all the blandishments of art and science. And there is the unlettered child of the forest who roams the wilderness, chases the fleet deer and hunts the panther and the bear with his quiver and bow. In that ancient relic you behold an emblem of Judaism. Here is the cross, the symbol of the Christian, and there the crescent, the badge of the followers of Mahomet. And these have been and many of them still are ready to immolate the man of another nation or creed upon the altar of their own peculiar faith.

Amid such a group, have you the fortitude to speak out truly and avow what you are?

A.—I have.

Junior Warden: Then, of what nation are you?

A.—[French, German, Spanish, or whatever nation he may belong to].

Junior Warden: And of what faith?

A.—[Jew, Christian, or Mohamedan, as the fact may be].

[An uproar ensues with the exclamations of: Heretic! Seize him! Bind him! Cast him into prison! Give him to the sword! Traitor! etc., during which the candidate is seized and bound.]

Chief Patriarch: (Giving three loud raps) silence! What means this uproar?

A. by Junior Warden.—A stranger has found his way hither who confesses that he is a (Frenchman, if he is) and a (Christian, if he is) and they have seized and bound him.

Chief Patriarch: Have the Patriarchs forgotten that Golden Rule which teaches that "All things whatsoever ye would that men should do unto you, do ye even so unto them?" Quickly bring hither the stranger.

[The candidate is presented to the "*chair*" bound in chains.]

Chief Patriarch: Remove those chains which have been imposed by the intolerance of man and let our brother feel that a code obtains here which tramples on human prejudices and asserts the high birthright of humanity.

Chief Patriarch to Candidate: My friend, be always just and fear not. You have not hesitated when occasion demanded, though surrounded with danger, to avow your principles. This is the solemn duty of every honest man. The authority of conscience should at all times be respected, and as it determines, so should we act in all the relations of life. But here more especially we endeavor to inculcate a just observance of those high moral affections and duties for the enforcement of which society can enact no code. Here no artificial distinctions of nations, sect or tribe are recognized. All stand upon one common level and are alike entitled to that consideration and regard which each claims for himself. The rule by which we walk is founded upon the immutable truth that all men are brethren. From one common source the existence of all is derived, and we are bound to each other by common ties. A nerve of the same life runs through all the race, and gives to each an interest in the welfare of all that live. Recognizing as we do this bond of union, the evils that afflict our brother man become in a measure our own. His misfortunes are our misfortunes and his sufferings do but increase the pains that shoot through our systems and render life so feverish and fitful. If we smite him we smite a member of our own body. And if we strike for his blood our flesh shall feel the wound. From all this vast brotherhood we claim sympathy in distress, truth in intercourse and full and free toleration. As we claim these for ourselves, and yield them up at the mandates of none, so are we bound freely and fully to accord them to others. Friend, do you acknowledge the truths of the great principles we have recited, and are you willing to enter into solemn obligations with us to make them the rule of your life?

A.—I am.

Chief Patriarch: Go then to the chair of our Most Excellent High Priest; listen attentively to his instructions and receive the solemn obligations of this degree.

[The candidate is conducted to the High Priest who reads the following:]

PARABLE AGAINST PERSECUTION.

Aram was sitting at the door of his tent, under the shade of his fig-tree, when it came to pass that a man, stricken with years, bearing a staff in his hand, journeyed that way. And it was noon-day. And Aram said unto the stranger, "Pass not by, I pray thee, but come in, and wash thy feet and tarry here until the evening; for thou art stricken with years, and the heat overcometh thee."

And the stranger left his staff at the door, and entered into the tent of Aram. And he rested himself. And Aram set before him bread and cakes of fine meal, baked upon the hearth. And Aram blessed the bread, calling upon the name of the Lord. But the stranger did eat, and refused to pray unto the Most High, saying, "Thy Lord is not the God of my fathers, why, therefore, should I present my vows unto him?" And Aram's wrath was kindled, and he called his servants, and they beat the stranger, and drove him into the wilderness.

Now in the evening Aram lifted up his voice unto the Lord, and prayed unto him. And the Lord said, "Aram, where is the stranger that sojourned this day with thee?" And Aram answered and said, "Behold, O Lord, he ate of thy bread, and would not offer unto thee his prayers and thanksgivings. Therefore did I chastise him and drive him from before me into the wilderness."

And the Lord said unto Aram, "Who hath made thee a judge between me and him? Have not I not borne with thine iniquities, and winked at thy backsliding; and shalt thou be severe with thy brother, to mark his errors and to punish his perverseness? Arise, and follow the stranger, and carry with thee oil and wine, and anoint his bruises, and speak kindly unto him. For I, the Lord thy God, am a jealous God, and judgment belongeth unto me. Vain is thine oblation of thanksgiving without a lowly heart. As a bulrush thou mayest bow down thy head, and lift up thy voice like a trumpet; but thou obeyest not the ordinance of thy God if thy worship be for strife and debate. Behold the sacrifice that I have chosen. Is it not to undo the heavy burdens, to let the oppressed go free, and to break every yoke? to deal thy bread to the hungry, and to bring the poor that are cast out to thy house?"

And Aram trembled before the presence of God. And he arose, and put on sackcloth and ashes, and went out into the wilderness to do as the Lord had commanded him.

Brother, you will now place yourself in the attitude in which you were initiated into this order and repeat after me the following:

OBLIGATION, GOLDEN RULE DEGREE.

I, ————, do sincerely and solemnly promise that I will never reveal the secrets of the Degree of the Golden Rule, to any one not legally athorized to receive them. And I do further promise, on my sacred honor, that I will truly endeavor to practice the principles of this degree.

[The Patriarchs being seated, the candidate is now instructed in the Enter Sign, Pass Word and Explanation, Check Sign, Sign ,Grip, Emblems and Significations.]

ENTER SIGN.—Three raps on inside door.

Sign Golden Rule Degree.

CHECK WORD.—Same as Patriarchal Degree Given at the door.

PASS WORD.—A. M.

EXPLANATION.—Gold a metal.

TOKEN.—Pure Gold.

CHECK SIGN.—Same as Patriarchal Degree.

SIGN.—*First Position.*—Close all but index finger of right hand and extend thumb along *this* finger. Bring forearm and hand straight forward and raise to an angle of forty-five degrees, finger pointing upward.

Second Position.—Bring hand and arm down to an angle of forty-five degrees, index finger pointing downward.

GRIP, FIRST POSITION.—Bring right hands together, palms down, and lock little fingers.

GRIP SECOND POSITION.—Bring back of hands together and lock index fingers.

GRIP, THIRD POSITION.—Unlock little fingers, each placing ball of thumb on nail of the other's index finger, keeping index fingers locked.

The Emblems of the Golden Rule Degree are the Tablets of Stone and the Cross and Crescent.

High Priest: Junior Warden, you will proceed in the duties of your office.

[The candidate is again blindfolded and conducted slowly around the room, during which the Patriarchs lay aside their disguise and the room is brilliantly lighted, when the candidate is conducted to the chair of the Chief Patriarch.]

Junior Warden: Worthy Chief Patriarch, I present our brother to you for further instruction.

Chief Patriarch: You will please first restore him to light. (Blindfold is taken off.)

Chief Patriarch to Candidate: Brother, look around you, behold the change a few moments have wrought! Emblematic of that change which shall occur when the golden rule shall have asserted its power and obtained its dominion over the world. The high and impassible barriers that separated man from his fellow man are broken down. All have thrown their badges aside and sit together as brothers, in harmony and love. The decendents of Abraham and the followers of the Crescent, are commingled with those of the Cross, as one happy family knowing no diversity of faith or creed and a calm repose has come upon the elements of strife. The spear of the warrior is broken and the sword of the conqueror lies rusting in its scabbard, and discord and contention shall be known no more.

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Flour,—Minnesota	5 50	10 00
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Spring	3 50	5 50
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" loose		14 00
Prairie, "	9 00	11 00
Lard		15
Mess pork, per bbl		22 75
Butter	22	33
Cheese	11½	13
Eggs	13	15
Potatoes, per brl, new	2 00	3 00
Broom corn	04	09
Seeds—Timothy	2 30	2 80
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Full cured add ¼ per cent.		
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Topics of the Time.

ARE WE AMERICANS?—In a late meeting of the Chicago Council two architects were elected to supervise the construction of the city officers in connection with the county Court-house. A German and an Irishman were elected. Neither of them had the best reputation as architects, nor qualification for the office save that one was an Irishman and another from the land of lager. The Council that elected them was chosen in the same manner. The party opposed to the American Sabbath and American temperance laws got together and nominated a ticket half German and half Irish. There seems to be throughout the whole country an endeavor on the part of Germans to turn this country into an outlying province of the German empire. Unless the Americans will allow them to drink their beer and carouse on the Sabbath they will turn Hessians, and, after the manner of their illustrious ancestors, whip the Yankees at Trenton. This may be done; the American institutions which have cost so much of labor and blood may be overturned by the ignorant and debased part of our population which now increases at so fearful a pace. One thing is sure, however, if our country is converted from Puritan principles it will be converted from Puritan practices. When these public-spirited men have transformed us into a nation of beer-guzzlers, we will have a standing army into which they can be drafted. The men will earn two or three dollars a week as they do in Germany and England, and we shall settle down into the same national course that obtains in Europe, where the people, free from tyrannical Sabbath laws, are permitted to choose between being shot down to please their kings or emigrating to Puritanical America.

NATIONAL HONOR.—Some weeks since we alluded in these columns to the injustice and wickedness of Custer's expedition to the Black Hills. We have another example now at hand. A parcel of Indians were hunting on their own lands near the Kansas border. They were invited across the line by Kansas men, and when they complied with the invitation five of them were shot down like dogs. No white man was punished or will be for the murder, but Gov. Osborne sent to the Secretary of War asking for two thousand guns and cartridges enough to kill some more Indians. So in San Francisco and the western coast, generally, when a lot of debased men choose to stone a Chinaman to death, the authorities look on and no one is punished. What do these things show? They certainly ought not to make us proud. They seem to indicate that the only principles which the United States respect are rifled guns and fixed ammunition. All this comes of our neglect to recognize and abide by the law of God. Were we only just we should have no difficulties with Indians, and Chinamen would have no difficulties with us. But Indians and Chinamen are weak, and as we are heathens instead of Christians, we oppress and defraud instead of protecting them. Then come national taxes for the people and contracts for the ring. The Chicago *Tribune* seems greatly exercised over Mr. Podsnap, and the *Advance* had lately an article on the same gentleman connected with the unsearchable judgments of God. These individuals protest against any interpretation of present providences. They want no connecting inferences drawn between Indian speculators and grasshoppers, or Southern outrages and floods. Had they been in Egypt during the olden time they would have stood by while God was sweeping the land bare, and at every proposition to let Israel go would have cried out with these modern friends of Mr. Podsnap, "God's ways are past finding out, so we can't know whether he has anything to do with this matter or not. To your brick-kilns, O Hebrews." We believe that the heathen Pharoah had better sense and a fuller comprehension of the case than these gentlemen. God has declared that the nation or kingdom that will not serve him shall perish. Or, to put this in other words, the nation that has no honor shall be wiped out. We as a government have little, if any, and the sooner we endeavor to get upon solid ground the better. We are not safe as we are.

SABBATH LAWS.—A mass meeting was held in the Military Park, Newark, on Sabbath, September 6th, to protest against the Sabbath laws. Four thousand people were present. The chairman greeted the audience as composed of those who were struggling for freedom and against despotism. He said that the Germans had come to this country assured by the Constitution that perfect religious liberty was guaranteed to all. He declared that in the State and municipal laws they found impediments to the free exercise of their religious views; that these regulations were the result of a fanatical and obsolete spirit, and that what they wanted was the repeal of those laws which infringed personal liberty and the establishment of Sunday as a people's day. There are only two answers possible to the demand which these gentlemen make. One is: Our Constitution is right, our laws are wrong. You may drive the reaper, run the train, get drunk, swear, and exercise your personal liberty as you like. The other is: Our Constitution is wrong and our laws are right. We are a Christian nation. If you come here you must submit to our laws, and if you don't like our laws you may stay away. We favor this last answer. We would write it in flaming letters that a world might read, and gladly say farewell to every man, woman and child who would leave our land for such a cause. The jails would be comparatively empty. The Ortweins would no longer murder the Hamnets, and we would not soon have another Probst. If now some fool go and say we have called all Germans murderers and jail birds, we cannot help that. An intelligent boy ten years old knows perfectly well that the men who are opposed to our Christian laws are, four-fifths of them, frequenters of rum shops and gin mills, and that nine-tenths of our murderers and thieves are found in such places. There are citizens of foreign birth who pay taxes, obey laws, and add to the moral and intellectual wealth of the country. There are others who come here to enjoy privileges which our fathers bought for blood. They strive to break down our public schools, and our national religious customs. They do this only that they may more closely resemble the swine that trample on pearls to eat swill (drink beer). Their homes are comfortless; their wives toil like oxen before the plow, and their children know the biting shame that covers the drunkard's little ones. The question is this: Shall we be heathen to please this sort of people, or Christians to please the others, and protect ourselves?

A Candid Review of Masonic Principles.

BY A THEOLOGICAL STUDENT.

DEAR BROTHER:—What you urged most when we talked upon the subject was that I ought not to judge of Masonry from the representations of its enemies. Well, a little about this and then a little about Masonry. The friends of Masonry approve of it as a system, and, therefore, say nothing against it. Asking me not to listen to its enemies is asking me to hear only one side. When those who are the friends become the enemies of Masonry I would rather suspect, if they be true and Christian men, that they have some good reason for thus changing than turn away with my fingers in my ears and say, they are its enemies and therefore ought not to be heard. Its enemies are no more likely to be prejudiced or one-sided than its friends. If true and good, there can be more said for than against Masonry, and its friends have the vantage ground; and the more its enemies say against it the more clearly can they be proved to be wrong, and its beauties and excellencies be made to shine forth. In view of the above considerations I maintain that I have taken the only rational and safe course in hearing both sides and forming an opinion based upon the decision of my own judgment. In every other matter you would do likewise. Upon second thought you will not condemn me in this.

Now for Masonry. It was first thrust upon my notice in a neighborhood where I resided. I learned something of it from its friends, and, starting with this, my Bible, reason and sense of manhood, as my stock in trade, I set up in a private way as an Anti-mason. These were the only "enemies of Masonry" that I consulted. I suppose you fear none of these. Then, first, look at the thing itself. It requires of its members an oath to perpetual secrecy as to what it is. It requires a preference for Masons over all who are not Masons. It claims to be at least very religious, and has prayers that are offered by Christian, Jew, Mohammedan, pagan and deist, alike.

Now let us apply the Bible as a test to it. God has never required, nor authorized man to require us to bind ourselves to anything the nature of which we are not to be first fully acquainted with. Nor does he sanction our committal to anything which, in its consequences, is to be concealed from us until we are committed. This method is founded in reason. Whatever is true is best proven by scrutiny. All good is best recommended by being shown. Hence, "He that doeth truth cometh to the light." Masonry, like Satan, takes the opposite method and relies for success upon the darkness of concealment. It requires an oath of its candidates upon the assurance that no wrong is meant, all is right. He accepts its assurance in lieu of his own judgment, and, after he is pledged, discovers to what he is pledged. He commits himself to that which thousands, such as Finney, have examined and renounced as evil, and then learns that he is committed in a measure for life—right or wrong, *for life*. God has nowhere countenanced the principle that underlies such an act. (Lev. v. 4, 5.)

God requires us to renounce that which we see to be an evil. Renunciation implies the duty of exposure. Masonry requires that in no circumstances shall a candidate reveal, but ever conceal, under penalty of death, every "part or parts, art or arts," &c., of the secret good that it professes to be. He may consci-

entiously and intelligently believe, after a long acquaintance with it, that it is an evil in itself, and dangerous alike to church and state, and that his duty to truth and morality, to his country and his God, require its exposure; but Masonry requires him to observe perpetual silence or share the persecutions of a Rathbun or Finney, if not the grave of a Morgan. In short, it says, "You sware, under penalty of death, that if, after examination, you conclude Masonry to be an evil, you will let it alone." So it forbids what God requires. This device, more than any thing else, has saved the institution from dissolution. Had the thousands now living who have left the order but done their duty to their country and their God, instead of feeling bound by a sense of obligation to Masonic assumptions to stultify their conscience, it would ere this have found its grave, nor have left the world so much of a memorial as an epitaph. Even in our own seminary I found a Master Mason who has quickly and forever left the order. The Masonic oath and the fear of Masonic power have so effectually gagged him that I alone of all his fellow students know the fact. Said he to me, "Were I in the world I might be a Mason. But while I am a Christian I cannot." I have good evidence that there are thousands such. When a few bolder spirits dare to break loose from the restraints that Masonry would assume to impose, they are called its enemies, prejudiced, unworthy of being trusted, men who are laughed at by the order, &c. The mass keep silent in deference to Masonry. The few speak in deference to God. So Masonry lives and men are deceived by the multitude of its boasting and the pomp of its professions.

The basis of Masonic preference differs from the Christian. God requires us to do good, "especially unto them who are of the household of faith." All the provisions of Masonry are for Masons *as such*, and they, as such, are to be preferred to all others. This preference extends to social acts, moral obligation and religious duty, as may be seen more especially in the oaths of the Master Mason degree. When occasions for preference arise and you are under the necessity of choosing between the Mason who is not a Christian and the Christian who is not a Mason, what are you going to do? Will you prefer each before the other? Or will you disregard Masonry and obey God, or wink at God and obey Masonry? You cannot *then* serve God and Masonry.

God requires us to return good for evil and to restore a fallen brother in meekness. (Gal. vi. 1.) Contrast the death-penalties, the bloody phraseology, and the actual persecutions of Masonry, that are such a terror to thousands of seceders. In this it is the opposite of Christianity. If the teachings of the latter have blessed the world by developing the nobler elements in man, those of the former being opposite, curse the world by developing the baser elements of his nature.

Masonry claims to be religious. It has its sacerdotal titles and dress; it quotes Scripture and reads prayers. Whose are its priests? Not those of the Christian's God; for they may be Jews who reject the one only Priest of the Christian. Not of God as Jehovah; for they may, as the high Masonic authorities inform us, be either pagans or deists. They are priests to that Masonic myth, the "Supreme Architect of the Universe." Scripture is quoted in the lodge. But it is so carefully culled that Voltaire could endure it and be charmed with Masonry. As for its prayers, they are offered by Jew and Christian, Mohammedan and deist in a mutual fellowship of devotion to the same --myth! It may not occur to you that such acts of worship if not rightly performed are wrongly. If not offered to the true God they are to a false one, or else are a mere aping of worship. If not so as to inspire reverence, they blunt the religious sensibilities. I cannot think of the majority of the men who officiate in the lodges of this State without a shudder of horror. It is a profane burlesquing of all religion. Where, in the whole volume of God's Word can the first word be found that will sanction such things? Now, brother, don't evade this to your conscience by saying that this is an abuse of a good thing. The act itself is impious. There is a religious meeting. A deist prays. A Jew prays. A Mahommedan prays. A pagan prays. And you, my Christian brother, pray. All pray. They have one language, one prayer—one God. Nay, *are* they praying or mimicing prayer?

After the Bible test I have placed Masonry in the balance of reason and found it wanting. I would not sign a note without reading it. Why the Masonic compact? I would not surrender my own judgment in choosing a wife. Why follow the judgment of others in being wedded to Masonry? I would not invest in patent-rights upon the mere assurance that there was a grand chance of making money. Why in Masonry? I would not sell my right of free speech upon the subject of theaters. Nor for all that Uncle Sam could give me wear a gag of silence upon the subject of rum-selling. Nor upon any terms consent to silence about Freemasonry. But in becoming a Mason a man consents to sell the precious birthright of free-speech and to wear a gag of silence forever upon the subject of Masonic secrets. Why thus consent to make Masonry an exception, to be free upon every subject but this? For my part I can be neither hood-winked nor cable-towed out of the privileges of my citizenship in such a way. I might be told of Masonic influence, of its power for favoritism, of all the nice preferences it can secure one in traveling or in difficulty; but my manhood recoils, and I fling the villainous bribe in its face, satisfied to be a man amongst men rather than be treated as a pet in society by Masonic exclusives. I want nothing but what I can earn by real honest worth; nor can I conceive why others may not do the same unless they feel a lack of worth. *You* might gain all your rights in society *without* Masonic help, unless prevented by it. You ought not to want more *with* it.

If Masonry were merely a business society of some kind, its favors as *such* would be unobjectionable. But it discriminates in favor of its own in all those things which concern us as citizens and in which we have equal rights. This you *know* if you have gone to the trouble of examining into its principles or of watching its workings. Many of the favors that it holds forth to tempt, or lavishes to please, are such as I have a right to outside the order. But in many things my rights as a citizen are curtailed because I am not of the order. Thus the rights of the citizen are made a sacrifice to Masonic law. This, you are aware, is a violation of the principles of our government and one of the greatest dangers that can threaten us. In conclusion, Masonry offers facilities for forming monopolies. In the Master Mason's degree favoritism extends further than in that of the Entered Apprentice. The Royal Arch includes and goes beyond the Master Mason's, and is favorable for a more select circle with stronger ties and still more exclusive advantages. And so up to the Knight Templar degrees, each successive step narrowing the numerical circle and widening the range of facilities for taking advantage of society to promote their own exclusive interests. With such machinery, so worked behind a curtain of secrecy, that cannot be lifted but in the presence of a death-penalty, and with such facilities for taking advantage of others, secure against exposure, no body of men can be safely entrusted. It would not be safe to entrust the church with such power, to be used with such secrecy, for its exclusive benefit. Is the order made of more trusty stuff?

The foregoing are some of the considerations that have led me to oppose Masonry. They are such as a reflecting mind is led to do with only a slight knowledge of Masonry. A further acquaintance with its teachings and workings convinces me that its influence in society is pernicious and the dangers it threatens alarming.

T. NIELD.

Chicago Theological Seminary.

The Law of the Romish Church on Secret Societies.

[From the Pilot, June 6.]

The following memorandum on secret societies, which we take from the *Catholic Review*, will indicate briefly the direction of the thought of the church in condemning such societies:—

The secret societies condemned by the church are those only which adopt and enter into a close, hidden secret organization in order that by means of such secrecy they may the more securely plot against God or the people, that is, against the well-being of legitimate ecclesiastical or civil authority. Thus the decree of the Sacred Congregation (15th August, 1846), referred to by the Prefect of the Sacred Congregation of the Faith (13th of July, 1865), defines that "the secret societies condemned by the church embrace all those which have for objects anything hostile to the church or state, whether they exact or not an oath of secrecy from the members." See Decreta Concil, Baltmore, 1866—paragraphs 511, 518.

The societies thus far authoritatively designated as comdemned are: *First*, "The Freemasons," by Clement XII., 1830; Benedict XIV., 1751; Pius VII., 1811; Leo XII., 1816; Pius IX., 1865, and on several occasions. *Second*, The Carbonari of Italy and France by Pius VII. and Leo XII., as above; the Fenians in Ireland—as appears on good authority—1870. Fenians condemned at least in the British Dominions. Besides the aforesaid, the Sacred Congregation (21st of August, 1850) declares that the Odd-fellows and the Sons of Temperance are included in the Pontifical Bulls (see Concil. Balt., as above paragraph 514). With respect, then, to the societies thus named, there can be no controversy among Catholics in the countries at least where they are condemned by name.

Since doubts frequently arise whether or not certain societies, instituted among laboring classes, and having the appearance of secret organizations, come under the ban of the church, to decide on the point with a close approximation to certainty, we must have before our eyes "the chief reasons why secret societies are condemned," as given and defined by Benedict XIV., in his Apostolic constitution "*Providas*," 1751 (for which see Busenbaum, vol. II. appendix; also Concil. Balt., paragraph 510).

Among the chief reasons, writes the Pontiff, are:

First, In societies of this nature, men of every sect and religion are associated together on equal common footing (*invicem consociantur*), from which circumstance grievous detriment can accrue to the purity of Catholic religion.

N. B.—Societies of this nature, formed, as they claim to be, on a basis of a "common religion," or a system common to all—which is mere natural philanthrophy—and for this end expressly excluding all dogmatic religion from their assemblies, pratically ignor all difference in religion and thus endorse indifferentism—than which nothing surely can be more hostile to Faith—hence to the Catholic church.

Second, their strict and impervious secrecy excluding all revelation of what occurs in their meetings, and

Third, the oath, binding members to such secrecy, that under plea of such oath, they are not to disclose or tell even when interrogated by legitimate authority, anything done in their meetings against religion, the common weal or the laws.

N. B.—Those two conditions render such societies eminently dangerous to civil society. For, as the well-being of civil society rests on the proper administration of justice, where such administration is rendered impossible society is imperiled. Now, justice cannot be administered without full knowledge of the cause in question, and where such secrecy as is maintained by oath-bound organizations is to be met with, knowledge of the cause is impossible, hence the administration of justice is impossible, and hence such oath-bound organizations, though they profess not to plot against church or state—against religion or civi society—are equally dangerous to both. The oath in such a case is moreover contrary to piety, hence hostile to religion.

Futhermore, the same Council of Batimore (1866, paragraph 319) declares, as not to be tolerated, those societies whose members from the beginning—that is

to say, beforehand—bind themselves to obey or carry out whatsoever command they may get from their superiors, and in the same paragraph those societies are declared as entirely illicit, which are associated together for mutual defence by a league of such a nature as may imperil the peace of the community by riot or bloodshed.

N. B.—It is evident, indeed, that any organized body of men whatsoever, whose members blindly bind themselves to obey and carry out the behests or commands of their superiors, irrespective of human or divine law, is absolutely condemnable and eminently dangerous to society, while it is equally evident that a society leagued by a bond of mutual defence, to be made in any case, irrespective of right or wrong, and independent of the law which binds and protects the community and independent of the officers of the law, is of its nature entirely illicit, calculated to produce disorder, riot and bloodshed, and hence adverse to the common weal.

Albert Pike on the Scottish Rite.

[The following is from an "Allocution" lately delivered by the Sovereign Grand Commander before the Supreme Council, Southern Jurisdiction, at Washington, D. C. The present state and vast assumptions of this branch of Freemasonry are too plainly stated to need comment.]

The Ancient and accepted Scottish Rite is necessary to the well-being of the world. Its mission is that of a reformer, and it will be true to it and do its work well some day. It is the apostle of truth, justice, right and toleration; and it is the only apostle of all these in the world. And it alone knows the real origin and true interpretation of the ancient symbols of Blue Masonry, and the profound philosophical and religious truths that they conceal; so that its adepts alone know the true meaning and whole value of the first three degrees and the Word of a Master, by which one is enabled to travel into foreign countries and earn Master's wages—the Holy Doctrine of the Ancient Sages. . . . . .

Looking only upon the surface, and judging only by the increase or decrease of initiates and bodies, one would without hesitation pronounce the condition of the Rite unprosperous in this jurisdiction, and if profoundly interested in it, be disheartened. The number of initiates has only here and there increased, and nowhere largely; few new bodies have been formed and many have become dormant or died, and our revenues have been far less than in some former years.

I suppose that of the 33ds in our jurisdiction there is not one in every ten, if there is one in every twenty, who really knows anything about the Rite. Generally they confess it. I am quite sure that not one in twenty has even once read or heard the readings that follow the 32d degree; and four-fifths of our Honorary 32ds are equally unlearned in the Rite, and in knowledge mere apprentices. As it is almost the general rule that when one is rapidly advanced to be a 32d, he shall at once lose all interest in the Rite, and if bodies exists where he lives, never attend them, I am sorry to say it but it is certainly true that in parts of our jurisdiction the Princes of the Royal Secret are the most utterly useless of all the brethren of the Rite. And we have made more than one or two Honorary 33ds who have never been of the least use afterwards, notwithstanding their solemn vows and promises.

These multiplied evils of the old, miserable and unfair system, caused me to resolve that I, at least, would no longer be responsible for its continuance, or a party any longer to the system by which one who was only an Entered Apprentice a few weeks ago, now writes 32d after his name. Degrees should be the reward of merit, knowledge, and faithful service. Thirty-seconds are being made in the United States at such a rate that we shall soon have more—indeed, I think we have more now—than there are in all the world besides. Already there are in single States ten times as many as there are in all the British Isles. For the most part the recipient gets nothing by the degree but the title and the figures. He neither knows more, nor is better, nor any more entitled to respect. The same process of cheapening the 32d is in the full tide of successful experiment; and I am constrained to say that when lavished on so many, no matter where, whether in Brazil or nearer home, it will soon become as little valued, as it is in fact when so squandered as little worth, as the thirty-third degree of the Rite of Memphis are, or the title LL.D. conferred by a country academy.

In the State of Oregon, our illustrious brother Ainsworth wisely began by establishing at first lodges of Perfection only, and Chapters only after a long interval. He has not yet, I think, established any Council of Kadosh. The consequence is that the Rite is in a more truly prosperous and sound condition there than anywhere else in the jurisdiction, except in the District of Columbia; while in Washington Territory, where the degrees were so lavishly given and the higher bodies so injudiciously established by our Special Deputy, the bodies began to languish almost before he turned his back on the Territory, and have been in a most feeble and sickly condition ever since, the brethren and bodies so impoverished by the heavy expenditures required, that I felt constrained to authorize them to delay paying dues to the Supreme Council until it should convene, promising to recommend their remission, which I now do.

The Rite is not yet planted in North Carolina and Florida. It languishes in Louisiana, owing to political troubles, the decay of business, and the impovishment of the people. In Virginia, the Grand Consistory has no subordinates outside of Lynchburg. In Georgia some progress has been made, but not such as we had hoped for. In South Carolina no bodies exist outside of Charleston. In Mississippi, none except at Vicksburg, and they have fallen asleep. From Texas I have heard nothing for two years; from Missouri, nothing for a year and a half; from Kansas nothing for two years. In West Virginia, the Rite is not planted. In Tennessee one body only exists, a Lodge of Perfection at Memphis, though we have four 33ds and a large number of 32ds in that city, most of whom have never displayed the least interest in the Rite. In Kentucky there are no bodies outside of Louisville; In Maryland none outside of Baltimore. In Nebraska, our Deputy, Ill.·. Bro.·. Furnas, was elected Governor of the State, before he had done anything under his commission, and I have lately commissioned Ill.·. Bro.·. William R. Bowen, thirty-second degree, in his stead, whose views in regard to the proper mode of establishing the Rite coincide with mine, and under whose administration I hope for good results. . . . . .

A Rite that desires to live must be for something more than show and ornament. This is a busy and practical age, if men are tickled with sonorous titles that have nothing behind them; with deep and flashy decorations that are no proof of desert and service; with parade and show and pomp and circumstance, and general much ado about nothing. If an order would have a real life, and be something more than a sham and fraud, its degrees must be worth having by a man of intelligence and scholarship, and it must do something to prove its rights to live at all. If its members will neither labor nor organize for labor, nor read, nor study, nor undertake any good work, but only care to write certain cabalistic figures after their names, wear a jewel, and possess a sounding title, then it had better lie quietly down, stretch out its limbs, close its eyes, fold its arms across its bosom, and decently give up its ghost, if any ghost at all it has to part with.

A New Policy.

We think the time has come for a readjustment, in very important matter, of the general policy of the government in which all the dominant parties have acquiesced. We refer to the inducements held out to foreigners to flock to our shores. It is about time that we were getting over the fancy of making our land the asylum for the poor and oppressed of all other lands, and that we should seek to unify and bring into the spirit of our institutions such of them as we already have among us. It is especially time to let them know that they are not brought here to rule us.

In our early history there was need of a rapid increase of our population, and so far as it could be drawn from other countries without endangering the foundations of our government it was to be sought. But we have now grown into a great nation, about as large as can be well governed. Large classes of people have come among us that have yet to be indoctrinated in the essential principles of republicanism; many who have brought with them some of the worst ideas of the old world, and boastfully assail the principles of morality and social order that have been the chief honor and security of the nation. Unless the influence of this class can be brought under restraint, it must ultimately work our ruin. Most of the disorder and dissipation and violence from which the country is now suffering is from this source.

Perhaps the greatest danger with which we are threatened of this kind is from German immigration. It is true, some of our best citizens are from Germany. The earlier accessions from that country were among the best of our people. And many of the same character are still coming. But with them we have an influx of a class that makes up one of the worst and most dangerous elements of our population. Instead of accepting the institutions of the nation that has given them homes, and showing a becoming appreciation of the privileges they are permttied to enjoy among us, they not only scoff at all that is sacred in our institutions and most cherished in our social customs, but boldly demand that they shall all be conformed to the views and habits they have brought in with them. The worst feature of their conduct, and that which makes the necessity of which we write, is the combination in which they act to enforce their demands. There was a remarkable exemplification of this in the demand made by German editors of Indiana upon the Republican Convention that recently met in Indianapolis, making it a condition of their support of the candidates to be nominated, that they should be placed on an anti-temperance platform. In some such way are they everywhere endeavoring to control the politics of the country.

Now is it not time that all the political parties should cease tampering with such men? Is it not time for such a readjustment of the general policy of the nation as will hold out less encouragement for accessions of this kind to our population, and will aim to make good Americans of such as we have? Is it not time to adopt measures to save the country from the danger of being dominated by men who live among us as foreigners still? Is it not time to be looking to the foundations of our institutions, and seeking to preserve them from the overthrow thus threatened?

We do not say that all immigration should be discouraged. If men of other nations come among us with honest acceptance of our institutions and a willingness to coalesce with the distinctive elements of our national life, let them come. They should be welcomed. But we have enough of the kind who would make Sabbath desecrations and drinking carousals the order of the land. If they have not decency enough to respect our Sabbath laws and social customs, they should at least be taught that they are not the dictators of either the morals or politics of the nation.—*United Presbyterian.*

In keeping an oath that ought to have been broken, Herod beheaded Christianity in the person of a faithful and prominent believer in Christ, John the Baptist. If Christians do not behead the lodge (that is, destroy its life) the lodge will behead the church of Christ.

The youth who goes through the artful dodging, concealing and manipulation of a college secret society is poorly prepared for doing an open, frank and manly part in after life. He is twisted and curled in all his instincts, and is likely to be a wire-puller and shuffler in everything he undertakes.—*Ex.*

Notices.

The National Chistian Association.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements,in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait. I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

Life membership. $10.00; annual do, 25 cts. Orders for memberships and general correspondence of the Association should be sent to the Corresponding Secretary. All donations or bequests, to the Treasurer.

TO THE FRIENDS OF THE CHRISTIAN REFORM IN FREEDOM AND PRAIRIE CENTER, LA SALLE COUNTY, Ill.—I intend (D V.) to lecture on the subject of Freemasonry and kindred societies at Freedom on Tuesday and Wednesday evenings, Sept. 22d and 23d; on Thursday evening, the 24th, at Freedom Center. and on Friday and Saturday evenings, Sept. 25th and 26th, at Prairie Center. H. H. HINMAN.

Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa. [See the notice for the formation of a State organization at this meeting.]

—The second semi-annual meeting of the Anti-Secrecy Association of Jay county, Ind., will be held in West Chester, Wednesday, Sept. 30th, beginning at 10 A. M.

Indiana State Convention.

After advising with many of the friends of our reform, we have concluded not to call the State Convention to meet before the 28th of October,—one day earlier than last year. This will give us none too much time to get ready. And now let me ask of

EVERY ANTI-MASON IN INDIANA,

will you not co-operate with us in trying to make this meeting a complete success? Dr. Charles Jewett, one of the most efficient temperance lecturers of this generation and the past, declares that the slow progress of that reform has been greatly owing to the neglect of proper and thorough organization. So it will be with every reform. If we would succeed we must have a thoroughly organized and paying membership. Without this our cause will languish, and our laborers will suffer. We may profit by studying the tactics of our enemy. His forces are all thoroughly organized; and there is no lack of friends to carry into effect his wily schemes.

We must not so organize as to

BIND AND BURDEN

our membership. But some have already been burdened because we have not sufficient organization. Let us distribute the burden, and thus make each one's portion lighter. This can only be done by making a rule covering all auxiliary organizations, requiring the payment of a fixed amount by each member, to go into the State Treasury. Let me here say, that I cannot ask a competent man to take my place, unless some provision is made for his support. It is not right to starve men in the midst of plenty. Thorough organization with one well paid and efficient agent, will in a short time

REVOLUTIONIZE THE STATE.

"But," you ask, "what can I do? I answer:

1st, See that a delegate is sent from your neighborhood, church, or association.

2d, If you cannot secure the appointment of a delegate, come yourself, and prove your devotion to this good cause.

3d, Come prepared to assist us financially to the extent of your ability.

4th, Come with words of counsel and cheer, and God will bless you and give us a successful meeting.

JOHN T. KIGGINS.

Information and Action Wanted.

From every locality in the State of Pennsylvania where there is a bevy of men openly opposed to secret societies, and who will appoint a delegate to attend our convention at Wilkesbarree, Pa., on the 3d and 4th of November next, with the view of organizing a State Anti-Secret Society.

LET US HEAR by letter to the committee whose names are below or through the *Cynosure*. Also from every man who will become a volunteer delegate, self appointed, to said meeting.

LET US HEAR, as above stated, and let communities, churches, any organized body, opposed to secret societies, report and appoint immediately, good men, citizens, clergymen, any suitable person, to attend said meeting.

COMMITTEE: — NATHAN CALLENDER, Greene Grove, Luzerne Co. M. D. MCDOUGAL, Wilkesbarre; A. L. POST, Montrose, Pa.

NOTICE.—All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the *Christian Cynosure* office, No. 13 Wabash Ave., from 9 to 11 o'clock, A. M. any day in the week except Sunday.

C. A. BLANCHARD,
Cor. Sec'y.

Read! Read!!

ARE YOU GOING TO CONFERENCE?

At intervals all through the year, ministers in denominations that consider Freemasonry and other secret societies anti-Christian, go to their district, State or General conferences and associations. A large number of such meetings are held this fall. When you go to your conference will you not remember that the cause of opposition to secret societies is suffering for want of funds; and at the conference introduce a resolution recommending the National Christian Association to your churches, for an annual contribution. If your conference is local, perhaps the best thing to do would be to pass a resolution requesting the General Conference to make such recommendation, and give it to the brethren who are sent to the higher body to present there.

If you have all the causes on your list now that you can afford to aid, would it not be well to weigh carefully the relative importance of the objects you are now contributing to, and if you find this one more important make a change? Be sure to take a copy of your *Cynosure* with you and extend its circulation if you can. When you return home, let us know how you succeeded with the resolution.

Address C. A. BLANCHARD,
Cor. Secy. N. C. A.

Agents Reports.

There have not been put into the *Cynosure* very regularly, because the General Agent to whom they were sent was necessarily absent a great deal of the time. Arrangements have now been made to have these reports sent to the Corresponding Secretary and the clerk who assists him will see that these reports are carefully filed and the summary published quarterly. If the State agents will be careful to make their reports fully and forward them each month promptly, the friends of the movement can more intelligently sympathize with, and sustain them, in their labors.

We trust they will send in their reports for July, August and September so that they can be made out for the quarter ending Oct. 1st, and published in the *Cynosure* during that month? Indianians, Ohioans, Illinoians and New Yorkers wish to know the facts about their agents.

C. A. BLANCHARD,
Cor. Sec'y.

Reform News.

From the General Agent—The Indiana Wesleyan Conference.

FAIRMOUNT, Grant Co., Ind.,
Sept. 7, 1874.

DEAR K:—The Wesleyan Methodist Conference has just closed its session at this place. It was a meeting of great unanimity and power. The interest of each meeting was attested by the numerous attendance, and at times every available spot in and about the church was occupied by eager listeners. There were present men of experience and power "with God and men," whose utterances upon this occasion will be remembered long after they are in heaven. Bro. Crooks was here in the prosecution of the interests committed by the church to his hands, and it is enough, perhaps, to say that no man could have done the work better. Whether preaching, making reports, distributing books or soliciting funds, it was Christ and his cause, first and above all He made us forget the "Old Adam" as he held up the "Holy One" before us and plead his cause. Long may he live to defend the truth and bless the church and the world by his fearless irresistible utterances of truth.

To speak of all deserving of record is impossible at present, and I can only add in general that I have seldom if ever met a body of men and women more devoted or thoroughly in earnest, and God witnessed his approval by the conversion of souls. The utterances of this conference against secretism were numerous and decisive, and each brother returned to enter upon his work with new courage and zeal for the Master. J. P. STODDARD.

Western Pennsylvania—From D. S. Caldwell.

LINESVILLE, Crawford Co., Pa.,
Sept. 5, 1874.

BRO. KELLOGG:—I have been somewhat reticent for the past month, nevertheless, I have been more than ordinarily busy. I left home on Monday morning, the 10th of August, just after our Ohio State Convention for this State, to meet a series of appointments arranged by Bro. Stoddard in this (Crawford) county. I arrived at Spartansburg on the evening of the day I left home, just after a terrific hailstorm which swept over that portion of the State, destroying every vestige of the crop that had not been harvested, cutting the corn, potatoes, buckwheat and gardens all to pieces; also ruining the orchards for miles in its wake. This made the people look and feel "blue," and was anything else than a favorable "God send" to lecturers in the interests of anti-secrecy. The storm blew a large tree across the track into which the train ran, between Corry and Spartansburg on the Oil Creek and Allegheny River road, which delayed the train in cutting the tree out of the way, and repairing some slight damages done by the casuality, so that we did not get through in time to fill our first appointment at Oil Creek Chapel (U. B.), but having two appointments at Spartansburg, we gave them but one, and the other at Oil Creek, so as to catch up to the programme as per arrangement.

Since then we have been following the programme as nearly as practicable, and judging from the eagerness with which the people seem to receive our lectures, I am satisfied that good will result from these labors. I have lectured and preached twenty-two times up to the present, and will some eight more before I start for home to attend my conference. We meet in Meadville, the county seat, on Monday, the 7th, to organize the county, and are looking for a general turn out from the various portions of the same. I shall give particulars in a more detailed form, when I get through with this canvass. To-night I lecture in this place (Linesville), and to-morrow will preach for the people. Money seems to be exceedingly tight, hence but little success in the way of finances either for the *Cynosure*, or in remuneration for lectures. D. S. CALDWELL.

Southern Illinois—From the State Agent.

WEST BELLEVILLE, Ill., Sept. 9, 1874.

DEAR BRO. KELLOGG:—After being some time detained at home by sickness of myself and family, I left on September 1st to visit the south part of the State. My first stop was at El-Paso, where I was kindly entertained by our very earnest friend, Wm. A. Bartlett, a seceding Mason, who is carrying on the war almost alone, against two lodges, one R. A. chapter and one encampment of Knight Templars. I made arrangements to lecture there on the 11th inst., and came on to Normal, where I stopped a few hours and found a few warm friends, but very strong opposing influences.

From there I came to Richview, Washington county, where the cause of pure Christianity has many warm friends. Arrangements were made that I should preach in the Presbyterian church on the following Sabbath, and lecture in the M. E. church on Sunday evening, and in the Presbyterian church Monday evening. A friend kindly took me from there to the vicinity of Nashville, in the same county, where I lectured on Friday and Saturday evenings to audiences which were not large, but deeply interested. I found here quite a number of young people who have engaged heart and hand in this reform. They hold meetings once a month and are accomplishing excellent results. I was rejoiced, too, at the thoroughly Christian spirit in which the work was carried on.

Returning Sabbath morning, I preached in the Presbyterian church to a good and attentive congregation. In the evening at the M. E. church, my subject was "The Relation of Secret Societies to the Christian Religion." The meeting had been well advertised in the morning by an old Masonic minister who expressed his indignation that the church should be used for any such purpose. As a result the large audience room was literally full. The pastor, a Mason, opened the meeting with prayer. The attention was fixed until near the close, when I began to be interrupted by the Masons, who evidently felt that the exposure of the religion which they practiced in the lodge, was very hard to bear. They did not, however, deny anything that I had affirmed. At the conclusion the pastor said that he would not undertake to defend or condemn Masonry. He only complained that his work was seriously interrupted by this discussion, although it did not seem to interrupt the church work when that pulpit had been used to advocate Masonry. A local preacher who is a Mason, was full of wrath and protested against the church being so "desecrated and defiled," but I had the warm sympathy and approval of the mass of the congregation. I do not believe that any Masonic minister will ever be sent to that place, or if one should be sent, it would result in a considerable secession from the M. E. church.

On Monday evening, notwithstanding there were other meetings, and the report had been industriously circulated that no meeting would be held, yet the Presbyterian church was well filled. I spoke an hour and a half, and had fixed attention to the close. I trust a lasting impression was made.

Leaving Richview at three A. M. Tuesday, I came by carriage to Ashley and by rail to Belleville, in St. Clair county, and from there to Ridge Prairie where I found our earnest friend Wm. Oglesby, prostrated by sickness, and my anticipated lectures in that vicinity had to be given up. I returned the same day to Belleville in time to attend the weekly prayer-meeting of the Free Methodist church. They are doing a blessed work here and are prospering. I am enjoying their hospitalities, and expect to speak in their church to-night. To-morrow I turn my face homeward rejoicing to know that Egypt is not altogether a land of darkness.

Yours in Christ,
H. H. HINMAN.

District Association Organized in Ohio.

SENECAVILLE, O., Sept. 7, 1874.

The friends of the anti-secret cause met at the Wesleyan Methodist church, Senecaville, Ohio, Saturday, Sept. 5th, for the purpose of organizing a District Association comprising the 16th congressional district. John M. Rownd was chosen chairman; H. R. Smith, secretary. On motion of Dr. R. B. Taylor, a committee on organization was appointed. Said committee to report at every session. The friends listened to a telling lecture by Elder Rathbun, on the "Religion of Masonry." On motion convention adjourned.

EVENING SESSION.

Convention called to order by president; prayer by Richard Horton. The committee on organization reported favorably on the following named persons as officers of the District Association: President, Noah Hill; Vice-presidents, Eleazer Thompson and John M. Rownd; Secretary, Evans Thompson; Treasurer, Harmon Houseman; Executive Committee, Wm. Lowery, Thos. Richey, R. B. Taylor, Dr. Wharton, Wm. Casner, John Luper. The report of the committee received and the officers confirmed. On motion the convention adjourned. Elder Rathbun was listened to with great interest by the people as he spoke on the ceremonies of Masonry. Dr. Taylor was called upon and proceeded to throw some hot shots at professed Christians who were connected with the institution and especially ministers.

H. R. SMITH, *Secy.*

Correspondence.

The Craft in Pennsylvania.—Bridgewater and Abington Baptist Associations—Something New.

The former, the Bridgewater Association, met at Camptown, Bradford county, Pa., during the last week in August. In one of their sessions Eld. A. L. Post offered a resolution containing an anti-secret clause, which that body after a very spirited discussion by the opposite parties, carried by 24 for to 4 against. On the affirmative, Elds. A. L. Post and W. C. Tilden took a prominent part. Dr. J. E. Cheshire, a secretist, took the negative. Among the things he said, substantially, was that, where the churches came up to duty, in the work of charity, then secret societies will have no mission and will die out. Is not this a grand excuse for the existence of an institution which is "full of all subtilty and mischief, a child of the devil"—a very anti-Christ in its nature and principles?

On the 2d and 3d of September met the Abington Baptist Association at Olyphant, Luzerne county, Pa. Some few churches in this body are anti-secret and sent in their protests by letter. Among these, Scott Valley sent in one which gave a brief exposition of its attitude and position, which was, substantially, a historical vindication of the church against the charge of any unchristian conduct in its act of disfellowshiping secret societies. The letter was of necessity double the length of such letters as usually sent in by the churches, and contained some cuts on the old (?) handmaid which her children would be likely to resent.

Now for a "new thing under the sun."

The resolution above referred to, passed by the Bridgewater Association the week before, was, by your correspondent, offered in the Abington Association for adoption, and discussion fairly opened. Elders Newel Callender, and S. E. Miller took part on the affirmative. At this point, with faces flushed with excitment, the children of the handmaid rose in protection of their mother, who was receiving some pretty telling blows from S. E. Miller. The time for preaching had now come. It was moved to extend the time five minutes which motion after some confusion and sparring was withdrawn. Preaching by Elder A. M. Calkin then followed, after which we expected the resolution, now squarely before the body, would be resumed and voted upon, as usual in all such cases. But the craft had locked that door of free discussion and thrown away the key. Now it came to pass that when we were at dinner, being ten or fifteen minutes behind time, our crafty brethren in our absence, had passed a decree that next in order after the sermon should be an address by Elder Bevan, then the minutes should be read and next to adjourn. Thus was the resolution opened by discussion and then ignominously snatched from the hands of the body without a chance to vote. This same resolusion should go into the minutes and be first in the order of business and session. But we suspect the resolution will be somehow engineered out of the minutes and discussion kept off if possible.

NATHAN CALLENDER.

"The Model Cynosure."

If reformers like *The Cynosure* possess the special prophetic and apostolic gift of the "discerning of spirits," then doubtless they may freely adopt or imitate the prophetic or apostolic language adapted to the case; and it will be both truthful and temperate. But in absence of such special gift, the application of such language is apt to be neither truthful nor temperate.

There are evils of enormous magnitude connected with all secret associations, especially with Freemasonry, evils, however, which are probably not manifest to very many, perhaps not to a majority of those who, for one reason or another, are members of such societies. In such cases nothing but prejudice and ill feeling is promoted by the use of harsh or censorious language, or by an statement not strictly and essentially true. The effort should be to let the light, clear and pure, shine directly upon these dens of darkness. Give us the facts, well authenticated, not overdrawn or misstated, and the just and fair inferences from them, and you do all the good that can be done in such a cause.

And that the *Cynosure* is not faultless in this respect may be shown by reference to another topic. In the issue of August 25th is an editorial on the late revered Bishop Whitehouse, a man who should command the profound respect of the *Cynosure* for his decided and pronounced opinions, to say nothing of his vast and masterly scholarship and his faithful and devoted Christian and ministerial life. Is it ignorance which imputes to Bishop Whitehouse the spending of his whole time and strength in building up a church which he knew to be substantially shaped by an act of Parliament? Nevertheless, such an imputation would be indignantly repelled by every member of the church as an unworthy slander, and the editor of the *Cynosure*, as a tolerably well read man, ought to be aware of it. Mr. Cheney's fault was simply a violation of the law, which the Bishop was bound to enforce. He may have erred in judgment, but his duty was done, and he did not shrink from it. Mr. Cheney was condemned not by the Bishop but by his peers. The Bishop has no such power.

No intelligent member of the Episcopal church, however strongly might be his hostility to secret societies, can recommend to others the reading of a paper so utterly untruthful and intemperate in its notices of the church and of its bishops and other ministers, and because of its lack of charity, so inconsistent with the Word of God.

S. DAVIS.

Ansonia, Conn.

From a Pennsylvania Worker.

PHOENIXVILLE, Pa., Sept. 7, 1874.

Editor Christian Cynosure:

I am with Bro. Jones and a few others hard at work in the cause distributing tracts and papers; this is a dark place on this subject. I have not been able now for some time to send a subscriber to the paper. Some intimate that they will write for it themselves. I spread the tracts for miles around here and ask God's blessing upon them. They may appear in some eyes as contemptible an instrumentality as the cake of barley bread that tumbled into the camp of the Midianites and came unto a tent, and smote it that it fell. We are expecting that these deluded hosts of secret-society men will be overthrown in God's own way.

The Presbyterian preacher here, the Rev. Joseph Porter, is the same man who allowed Elder Baird to preach in his pulpit, but first cautioned him about what he should say. I think I heard Mr. Baird declare it was the last time he would listen to any compromise, but this same Mr. Porter, who is both a Mason and an Odd-fellow now, since he joined the Masons

has fallen into the same kind of trouble as H. W. Beecher, and they have been having a great time in fixing the matter. It is about as near adjusted as Beecher's case. It so happened that the lady's husband was a Mason too, and the Masons tried their hands first, to patch the matter up.

We are terribly cursed with Masonry. It takes a better pen than mine to describe the evil resulting from ministers uniting with such orders. I was going to exclaim, May God in his mercy open their eyes to see the evil of such alliances! But he does open their eyes and they themselves close them. It is difficult to find an excuse for such men who join the Freemasons after what has been said about them at Phoenixville. W. M. Banks.

A Methodist Brother's Experience.

Editor Christian Cynosure:

I have been a member of the M. E. church for fifteen years, and for some ten or twelve ye ars a steward. About seven years ago we had a minister named Owen, who pretended not to be a Mason. Before he left us a Mason died, and was buried in the Masonic rite. I attended the funeral, and as the procession marched by who should I see but Bro. Owen, with a something I called a horse collar around his neck. No one can tell how I felt, for from what my father (who was a Mason in Morgan's day) had said about Masonry, I believed it was a terrible institution. I made some remarks about the lodge that stirred him up terribly; as, that I believed the institution to be a trap-door to hell. He ridiculed my opinions in the pulpit and out of it, and at his last quarterly meeting took away from me my stewardship. The next minister was not a Mason he made me a steward again and so I remained until 1871, when I was thrown out again for the same cause. Our minister was a Mason and a chaplain of the lodge. In the meantime I had been solicited by Masons to join them and at times was almost persuaded. In the winter of 1871 a member of our church handed me a little book written by Peter and Lucia Cook at Elkhart, Ind., which contained much that I had heard my father say about Masonry. It stirred up my mind so that I thought a man could not be a Mason and a Christian. On the 26th of February, 1871, my mind was directed to an old basket that my father used to keep his papers in, which I had carefully laid away since his death thirteen years ago. It contained an old paper, the *Anti-masonic Free Press*, published in 1828 in Boston, which contained strong testimony against Masonry. I took it to our village, and showed it to several persons. One Mason was very much agitated at its appearance. I went to our minister; told him about it, and asked him to come and see it. Previous to this time he called upon us quite often, but never after. Opposition came in against me like a mighty torrent. I sent to J. G. Stearns for one of his books, "Inquiry into Freemasonry." It suited me so well that I sent and got one dozen, and scattered them about. I went to our recording steward, who was a Mason, and told him I would pay for preaching up to that date, but could not pay any more to a Mason. I then told the church in class meeting that I had taken a decided stand against Freemasonry, and as I then felt I should never pay one dollar to a Mason for preaching. I believed it to be a corrupt institution, and I was sorry our church was marred with it. This not only roused the displeasure of the fraternity, but some of the church members. One of our most influential members said to me after meeting, "Brother, I am sorry you have taken such a stand it will hurt your influence." I replied, "You pretend to be an Anti-mason. We believe the institution to be bad; and if we support a minister who supports Masonry, advocates its principles and is chaplain of a lodge, then we are doing so much for the support of the institution. I can't do it. The Bible says we shall have no fellowship with the unfruitful works of darkness but rather reprove them."

My business was deranged. I was assailed on every side. Efforts were made to destroy my reputation. One was to destroy my oath in court, which they could not do. On my way home in company with one of the most officious ones in carrying on the work, a Royal Arch Mason, in answer to the question, "Is there not a secret underhanded game going on against me?" he answered, "Yes, there is." He became very friendly and sociable; but I believe God had given me that spirit of discernment so I could see the mark of the "Beast" in his forehead so plainly that he could not deceive me. I had no fears. I read in God's Word that if God was for me, it was more than all that could be against me. I could safely trust him, and on being warned by a Mason (who was a friend) to stop my opposition to the lodge, for I could not stand it, I said to him, Fear not man who after he has killed the body there is nothing more he can do, but fear God who after he has killed the body hath power to cast both soul and body into hell. He answered, "Your appeal is too high. I can't talk with you."

O how often I would go into my closet and there offer up my petition and tell my trouble to him who has said, "Pray to thy Father who is in secret, and thy Father which seeth in secret shall reward thee openly!" How plainly this promise was verified to me and so I went on trusting in him who has said he would never leave me nor forsake me, but would be with me in the sixth trouble and would not leave me in the seventh; and oh! how true the promise is. Praise his holy name.

Then the enemy says to his servants, He sends his milk to the cheese-factory and you go and turn water into it. Now we will catch him. It was done, but Mr. R. A. over-reaches himself. Before the the notice came to me, he went to the factory and urged so hard to know how my milk tested and said so many things, that it created a suspicion in the minds of the factory men that he was trying to injure me. He knew my milk was watered long before I did. But. when I was notified it was like a shock to me. I gave all the explanation I could; told them it was all right so far as I knew. Masons got hold of it. They carried the story all about. These were days of great trial to me. It seemed as though everything was against me, and the only place I could take comfort was at the foot of the cross, and the nearest friend was Jesus. He held by me closer than a brother. How wonderfully he sustained me! Sometimes when I would feel almost overcome I would go to God for help. He would direct my mind to some passage of Scripture which would open up such a glow of light to my soul that all darkness would fly away. I never loved God and his word more in my life. Jesus all the day long was my joy and my song. Praise his holy name!

Then to make this more severe when I was called before the county court as a witness, after I gave in my testimony, the lawyer on the opposite side said to me, "Are you a farmer?" I answered, "I am." "You keep cows, don't you?" I answered, "I do." "You send your milk to the factory, don't you?" "Yes, sir." "Havn't you sent it there watered?" I answered, "Yes, sir, if they told me right at the factory and their detectors are correct, I have; but how it came watered I don't know. I did not water it, and I will give five hundred dollars to know who did. The judgments of God will rest on that man." I asked the judge the privilege of explaining. He granted my request, and told me to go back to the stand. I told them that formerly I had but little trouble; if I wanted any favors I could get them. If I wanted money at the bank I could get all I wanted. I had done it and they did not ask me any security. But of late things went differently with me. I told the court I had taken a decided stand against Masonry. I had distributed some Anti-masonic books. Since then strange things had happened. This was the severest trial of all my life. Through all of this persecution I could but rejoice; for best of all God was with me, and I had his Word to comfort me. In it I read, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven."

And now Masons trouble no more. Now I say within my heart, for the sake of humanity, for the sake of my friends, for the sake of my own soul, and for the sake of Jesus Christ who shed his blood for me, I will have no more fellowship with the unfruitful works of darkness, but will rather reprove them. E. S. Gratton.

Masonic Barbarity.

A farmer lived near her who had an orchard near the road-side, and boys, when passing, would frequently get over the fence for some apples. One day he discovered some boys in his orchard and immediately started for them, swearing vengeance on them, if he could catch them; but all succeeded in getting away except one little fellow about seven years old. He caught this child, the only son of a poor widow, and beat and kicked him, until he was nearly dead, and then left him to be carried home by a passer by, to his almost distracted mother, where he died in a few hours. This poor woman almost heart-broken at the cruel murder of her darling only child, with no one to help her, made complaint to the proper authorities and had the murderer arrested. This man was a worthy member of a Freemason lodge, and a brother Mason saw the deed committed; but when the trial came off, the witness was nowhere to be found and the physician who examined the child (*being also a Freemason*) said that he had the "life complaint," and could not have lived long any way; and there could not be a jury found to convict the murderer of an innocent, helpless little child. These are some of the workings of this so-called benevolent institution in which men are banded together, and have sworn by the most horrible oaths to protect each other, right or wrong. These are the simple, unvarnished facts as near as I can relate them. There may be good Christians belonging to this fraternity; but how they can continue to affiliate with such a dangerous institution is beyond my comprehension; and how so many ministers of the Gospel can consent to be complicated in such disgraceful proceedings, is a mystery yet to be solved. —*Correspondence Am. Wesleyan.*

OUR MAIL.

John Hiner, Waller, O., writes:

"I do all I can; that is only a little, but DROPS MAKE THE BUCKET FULL."

We capitalize the last words for the encouragement of workers who do not now realize large results for their labors. Mr. Hiner says that they need lecturers in his part of the country badly.

Mrs. M. A. Gamble, Wilford, Mich., writes:

"I rejoice in your progress in this reform, and will ever pray that the hands of your arms may be strengthened by the mighty God of Jacob."

She writes that Masonry is strong in Milford, and that the grange is growing.

J. C. Berryman, Houghton. Ill., writes:

"The bright pages of the *Cynosure* lie on the table beforc me. . . . Will the principles they advocate with such firmness be supported by the brave yeomanry of the land as they should be? . . . What the great future has in store for us we cannot say, or what course others may take on the Masonic question which is being so deliberately discussed by so many, I know not. But as for me, down with that Freemasonry."

Rev. L. A. Wickey, Mt. Top, Pa., writes:

"Other subscribers will come through H. T. Slaughenhaupt, who is at work. Wherc ever we go we have a word for the *Cynosure*. Are doing all we can in this anti-secrecy work, trusting in God for success. On my circuit, where we have had two powerful lectures delivered against secrecy, I have lately had the most successful missionary meetings it ever was my pleasure to hold since in the ministry."

Thos. Relyea, Watertown, N. Y., writes:

"I hand the papers to my friends and neighbors to read and try to convince them of the evil of those secret societies that are in our country. . . . I do not see how I can do without the *Christian Cynosure;* please to send it on as heretofore."

J. W. G. McCormick, Manhattan, Kan., writes:

"This country has been visited and laid waste by the grasshoppers. Corn and vegatables almost totally destroyed. The Kansas Valley presents the aspect of an inhabited desert. Drowth continued since

June last, and every thing is parched and dry."

Wm. Whetham, Houghton, Ill., writes:

"I like the *Cynosure* because it is so fearless and out-spoken in the cause of truth, and my sympathies are with it in its efforts to destroy the hidden works of darkness."

John A. Allen, Bremen, O., writes:

"I am doing all I can for your paper."

A. Ramsey, Portland Mills, Ind., sends four subscriptions for a year, and writes:

"I would be pleased to have your excellent paper circulated in this vicinity as it might be instrumental in letting heaven's light shine into the dark localities around us where the baleful influences of Masonry and the grangers are operating to put religion and civilization back at least a thousand years."

J. W. Logue, Northfield, O., writes:

"I am in entire sympathy with your efforts in opposition to secret societies, and in my sphere am, and ever have been, opposing them for many years, not as a specialty, but unmistakably ever as far as I could in connection with the other interests demanding my attention."

John Torrens, Benzonia, Mich., writes:

"My rule of life is never engage in anything on which I cannot ask the blessing of God; and I feel as if I could on your enterprise with a good will go on and prosper."

D. Baker, Remington, Ind., writes:

"It would be my greatest pleasure to send you a hundred names. The paper is worthy of a large list of subscribers. I distributed those tracts. I think they did good. I keep my papers moving, and I keep Finney's book in play all the time. I see no reason for discouragement. Why? Because the Lord is on our side and truth will prevail. Our election soon comes off. Where are we to look for tickets? There is nothing done in this county (Jasper) on this question for want of money and lecturers. As to the question of making this a political issue I am ready any time. I began voting the anti-slavery ticket when there was only three votes cast for it in town. I have lived to see a glorious victory. May the Lord give us a victory in this cause, and Charles Francis Adams for the next President."

An agent at West Newton, Ind., writes:

"I attended a Quaker meeting one day and sold twenty books."

We hope all who have books will press their sale. Those who will improve opportunities will not lack opportunities to improve. We hope many will follow the example of M. Kelly, Bentonville, Ind. He has had four "good, reliable, earnest Anti-masons and patriots" canvass his county from north to south and from east to west and paste up and put into the hands of reading and thinking people nearly 3,000 tracts.

A friend at Constable, N. Y., writes:

"I long to see our Methodist Episcopal preachers where they ought to be, taking some action against Masonry. Our papers and tracts are doing good here. We have a goodly number that are strongly opposed to the lodge. Some have gone so far as to refuse to support a minister that is a Mason. But I can't get them to make a move, either for the paper, tracts, or membership. Perhaps one good lecture would rouse them and put them in working order."

The Sabbath School.

Schedule of Bible Lessons for Third Quarter, 1874.

GOSPEL OF MARK.

July	5.	i. 1-11. Beginning of the Gospel.
"	12.	i. 16-27. The Authority of Jesus.
"	19.	i. 45-48. The Leper Healed.
"	26.	ii. 14-17. The Publican Called.
Aug.	2.	ii. 23-28, iii. 1-5. Jesus and Sabbath
"	9.	iv. 35-41. Power over Nature.
"	16.	v. 1-15. Power over Demons.
"	23.	v. 14-24. Power over Disease.
"	30.	v. 22-23, 35-43. Power over Death.
Sept.	6.	vi. 20-23. Martyrdom of the Baptist.
"	13.	vi. 34-44. Five Thousand Fed.
"	20.	vii. 24-30. The Phœnician Mother.
"	27.	Review.

LESSON XXXIX.—SEPT. 27, 1874.—THIRD QUARTERLY REVIEW.

PARALLEL PASSAGES.—Mark i. 1-45; Luke v. 27-32, vi. 1-11; Mark v. 1-34; Matt. xiv. 1-21; Mark vii. 14-30; Ps. cxix. 145-176; Ps. lxxii. 1-19.

Having studied the first and a portion of the second gospel, a review gives a good opportunity for the scholars to individualize the gospels of their writers.

Matthew writes for the Hebrews; connects the New Testament with the Old.

Mark writes for the Romans, intelligent, busy, practical people, thinking favorably of religion, judging it by its fruits, inquiring who Jesus was. Recall Mark's family, with whom he labored, his history, peculiarities of his style. See lesson xxvii.

This Gospel has been divided into five parts: (1) Jesus, co-worker with the Baptist—preparatory, Mark i. 1-13. (2) Jesus after the Baptist—warfare with the kingdom of evil begun—Mark i. 14 to end of last lesson. (3) The warfare in Perea, Mark x. 34. (4) The warfare continued in Judea, Mark x. 15-47. (5) The final triumph in his resurrection.

We have studied parts 1 and 2; the next twelve lessons carry us through the remainder.

Review (1)—*Jesus with the Baptist.* Recall account of the Baptist—whom he announces—place of the Baptist in prophesy—his special work—meaning of his baptism—his message—peculiarities of his preaching—his popularity—his success—his appearance—his food—his honor—where he baptized Jesus—the voice from heaven—descent of the Holy Spirit—how prove claim of Jesus as Messiah—His authority.

Review (2) *Jesus beginning the warfare with evil.* His teaching—call of his disciples—their obedience—become followers—how scholars—names of diseases healed—men in want (five thousand)—in storm (on the sea).

How these are signs of sin. Authority of Jesus overcomes all. Recall examples.

The unclean spirits, "Let us alone. We . . . know thee." The leper, "Lord if thou wilt." The publican—gives up his situation at Christ's word—the Pharisees are silenced—the rescued disciples are amazed—the demons cry out, "Thou Son of the most high God"—all recognized the power of Jesus.—*American Sunday-School Union Lessons.*

Reproving Scholars.

Reprove your scholars in private, if you must reprove them at all. Prejudice is easily awakened in a mature mind, much more easily than in an immature mind. Especially at the provoking age (that is, with boys about fourteen, with girls about sixteen) don't for the world let them provoke you. Take a big circuit and get around them with a little sarcasm, that does not appear personal, that applies itself, but don't publicly reprove; and the hardest things you say say good naturedly and with coolness. If you wish to reprove invite the troublesome one to your house and reprove with a good time. If you must say something hard "aim low," as old Iron sides always said, and hit the heart instead of the head. Lecturing a Sunday-school class is so very dangerous.—*S. S. Times.*

The most discouraging aspect of the present Sunday-school system is the too prevailing neglect on the part of classes to "get" the lessons, and the careless and unskillful way in which they are often slurred over. This is positively as well as negatively bad. Any work shammily done is bad, and inflicts harm upon the character of the person who does it. *Faithfulness* should be a prime article in one's practical creed. The habit of learning each week the lesson of the week would be a noble part of one's religious training. Training and learning must go together. Is it possible to bring about a reformation in our Sunday-schools in this respect? We firmly believe it is. Not of course at a leap, or by a spasm. But it can be done. The dawning hope that it can be, is itself a pledge of success. It will come to pass through the more faithful and more skillful work of the teachers. It is not a change of teachers that is needed. The finest culture and character in the churches is already in the Sunday-schools. But the simple and transcendently cheerful fact is this, that good teachers, under the influence of suitable training, can be made, or rather make themselves, into better teachers. And with better teaching there will be better learning. To be sure one cannot compel a horse to drink; but go out into any pasture and one will readily see how well-trodden are all the paths that lead to the spot where the freshest water is to be had. Normal classes, teachers' meetings, town institutes, county institutes, conventions, great and small, let them have free course, the result of them will yet be a vastly better trained corps of teachers, and millions of scholars actually *learning* the lessons.—*Illustrated Bible Studies.*

Forty Years Ago.

The Twenty-Fourth of June.

No fact is more insisted upon by Masons, than that St. John was a brother: So his day is kept by them. St. John was not a mason by trade, and was not a Freemason by profession; it is putting contempt on the forerunner of the great Messias, to pretend that he was a Freemason; it is a reproach upon the holy prophet of the Lord, and upon the austere preacher of repentance, to call him a Freemason, and keep a day to his honor, as the worthy brother of a secret society, whose revelries and banquetings are too often made public, to the shame of the members who are not shameless, and to the corruption of good manners and pure morals.

All lodges and halls of Masons, are said to be dedicated to St. John. Masonry by its own account in much older than he, but it does not appear to whom halls were previously dedicated. Nor can we think that Hindoo and Indian and Mahommedan Masons would dedicate their lodges to a Christian saint; therefore, brother Masons, the infallible tradition and the lectures of Freemasonry are wrong, which represent the order to be universal, and everywhere the same in Christian and heathen lands. Would a Mahommedan call the Christian Scriptures the first great light of Freemasonry? The Bible, square, and compass, lights in a lodge of Chinese or of Hottentots? Just as soon you might find the Koran in the Christian pulpit, or the African nose and black face upon the descendants of the Puritans.

The pretense to St. John's being a Freemason, is a cloak to cover up the excesses of the secret meeting, and a stumbling-block to throw before good wives who complain of their husbands for being out at a midnight hour, where refreshments are taken to excess. St. John's day is kept to impose upon honest men, and make them think Freemasonry is religious, if it be not religion itself. I do not mean that our Freemasons would thus impose upon us: I rather suppose they are imposed upon, and that they observe the day in full faith that St. John was a good brother.

Freemasonry originated among mechanics, and constituted its first Grand Lodge at London, A. D. 1717. In England Masons' holiday, or 24th of June, is mechanics' holiday, and had been more than 150 years before the word of Freemasonry, or speculative Masonry had existence. Masons kept it, and in England now keep it, only as one mechanic trade among a hundred others. And as the Hon. C. D. Colden says,—"the Masonic society has no more pretense to a divine origin, than the societies of stationers, butchers, bakers, carpenters, or any other trade;" so it is true that Masons have no more pretense to keep the 24th of June a holiday, than the societies of tailors, cordwainers, blacksmiths, or any other craft or trade.

The statute of 5th Elizabeth A. D. 1562, which repeals that of Ed. 3. that of Henry 6th, and all others relating to artificers' wages, ordains, that the wages of mechanics shall be determined annually by the justices of each shire and others; it punishes with imprisonment both him that gives, and him that receives, more that the statute wages; and it describes mechanics as those who exercise any "mystery, art, science, labor, or manual occupation." "Sciences, crafts, mysteries, or arts of" thirty-one named trades of mechanics, is a clause of section 3, and is referred to in section 4, by "the aforesaid arts and sciences," viz: The 31 enumerated mechanic arts. The words "feat, mystery, or art of a merchant, draper, goldsmith," &c. used in this statute, readily explain the origin of all Masonic pretensions to art, and mystery, and learning,—they sprung with the apron and trowel from the "feat, mystery, art, and science" of hammering stone, and laying wall.

In this statute, too, is the Masonic word tyler, "rough mason, brickmaker, bricklayer, tyler, slater, tylemaker," &c. The tyler covers the Masonic lodge, by keeping off cowans, as the slate, or brick tyler covers the house with a roof of impervious slate or brick.

Sec. 26, fixes the time from and after which, the various trades mysteries, crafts, and sciences, might, under limitations given, take apprentices to their several callings for seven years; and that time is "the feast of the nativity of St. John the Baptist." Thus that day probably became, and now is, English mechanics holiday; for as his seven years servitude on that day begins, so on that day his life of servitude ends, and freedom commences, which is a holiday.

This statute was passed before the Union of England and Scotland, and does not extend to Scotch mechanics. But the Masons of Scotland forming a Grand Lodge, A. D. 1736, as England had done A. D. 1717, it was proposed to make the 24th of June, or St. John's day, Scotch Masons' holiday: but national pride rallied around St. Andrew, the patron saint of Scotland, and the Scotch dedicated their services to him, and kept 30th of Nov. St. Andrew's day, in honor of their ancient brother, St. Andrew!—*Anti-masonic Review*, 1829.

The Christian Cynosure.

Chicago, Thursday, September 17, 1874.

Executive Committee Notice.—The Executive Committee of the National Christian Association will meet at the *Cynosure* office on Saturday, September 19th, at 11 o'clock A. M., for the transaction of business. A full attendance is requested. By order of the Chairman.

Read in this issue a communication headed, "The Model *Cynosure*." It is one of two articles censuring what the *Cynosure* said respecting the late Bishop Whitehouse. Neither of the writers suggests that there was any mistake about Bishop Whitehouse's kneeling before the Pope of Rome amid his worshipers, which, in fact, and in the eyes of the world was worshiping that pontiff. Both articles, too, (or we do) misapprehend the ground of our opposition to the lodge as a worship rivalling God's. They speak of "evils of enormous magnitude connected with all secret associations." But the writers are candid and deserve a respectful hearing.

WHEATON COLLEGE SUBSCRIPTION—A REPORT.

I have received in cash and cash-subscriptions between eight and nine hundred dollars in my visits to the churches this summer. My road expenses were provided for by special contract. The ladies of Sterling gave me fifteen dollars for a temperance speech, Judge Parks, of Wenona, gave me five dollars for my sermon, and Rev. A. Baker, of Tiskilwa, two dollars for my expenses; and Deacon R. E. Adams, of College Springs, Iowa, and G. W. Needles, of Albany, Mo., raised and paid me forty-two dollars, which were my expenses on that trip. The balance, money and subscriptions, to the uttermost farthing, goes into the treasury of Wheaton College, deducting nothing for my salary or support. The subscription at College Springs was in the hands of Dr. Morrison when I left for Missouri, the friends there intending to increase it. I will account for this in detail when it comes. Up to the Missouri trip the subscription stands as follows:

Princeton, Ill., and vicinity, cash and subscriptions, $203; Wyanet, $60; Malden, $75; Moline, $75; Cambridge, $75; Providence and Tiskilwa, $11.50; Wenona, $125; Farm Ridge, $5; Ottawa, $25; Streator, $25; Grand Ridge, $25. Total, $704 50.

I hereby certify that the subscription paper for the above amounts together with the cash proceeds have been received by me. H. A. FISCHER,
Treasurer of Wheaton College.

NOTE.

Wherever I have been this summer I have spoken earnestly for the cause represented by the *Cynosure;* and have felt certain that, as of old, if the temples, altars and groves of Baal were destroyed, the money would be forthcoming for repairing the temple and worship of the true God. Thus far I have not been disappointed. I have been received with a cordiality and kindness above my deserts.

Our college debt is, of course, not yet cancelled, and I am still ready to go and lecture against the modern anti-Christ wherever the people will do something to help extinguish this debt on our beautiful college buildings. The term and year are opening full of hope and prosperity. Letters addressed to me at Wheaton, Illinois, always receive prompt attention.

In haste, yours in Christ, J. BLANCHARD.

THE WHITE LEAGUES.

The frequently recurring murders in the South of late point to another Ku-Klux war, in which the interference of the general government was necessary in the Carolinas. The same Klan yet continues to carry on its sworn business in Kentucky, Tennessee and other Southern States. Deputy United States Marshal Willis Russell has reported to the marshal for the district, Gen. E. H. Murray, murders and depredations, of which the following is a summary:

"More than one hundred men have been killed, wounded or driven away from that portion of Owen and Henry counties lying on the Kentucky river, by the Ku-Klux in the last three years. These have been mostly colored people, although some white men are included. The majority of the people are all good citizens, and are at heart violently opposed to these Ku-Klux, but they are under a reign of terror, and are really afraid to express their opinions, not knowing what moment they will have to pay the penalty. Whenever the country is ridden of these pests it will be as flourishing a community as it was before the Ku-Klux organization." Russell is an ex-Confederate soldier and supports his statements with affidavits.

But the most violent exhibition of the intolerant spirit, which slavery nourished and the blistering fires of war could not wholly kill out, shows itself in the extreme South, especially Alabama and Louisiana. The desperadoes of these regions call themselves "White Leagues." Their object is sufficiently plain. They do not hope to re-enslave the colored man, but by threats, intimidation and the bullet, they aim to drive him and his white friend from Southern fields. The constitutions of these lodges and their resolutions, interpreted by the recent outrages they have commited, are proof of this. Extracts from the constitution of the Crescent City White League of New Orleans, sent by a member to the Chicago *Inter-Ocean*, read thus:

"Were the negro willing to listen to the voice of reason, we could demonstrate even to his understanding that the predominance of our race in government is indispensable to his well being. . . . . They have become maddened by the hatred and conceit of race, and it has become our duty to save them and to save ourselves from the fatal probabilities of their stupid extravagance and reckless vanity, by arraying ourselves in the name of white civilization, presuming that just and legitimate superiority in the administration of our State affairs to which we are entitled by superior responsibility, superior numbers and superior intelligence."

And again:

"Indeed, it is with some hope that a timely and proclaimed union of the whites as a race, and their efficient preparation for any emergency, may arrest the threatened horrors of a social war, and teach the blacks to beware of further insolence and aggression, that we call upon the men of our race to leave in abeyance all lesser considerations; to forget all differences of opinions and all prejudices of the past, and with no object in view but the common good of both races, to unite with us in an earnest effort to re-establish a white man's government in the city and the State."

During July and August the New Orleans *Republican* published the following declarations:

From the Alto White League:

"That we regard it the sacred and political duty of every member of this club to discountenance and socially proscribe all white men who unite themselves with the Radical party; and to supplant every political opponent in all his vocations by the employment and support of those who ally themselves with the white man's party; and we pledge ourselves to exert our energies and use our means to the consummating of this end."

The St. Mary League:

"We enter into and form this league for the protection of our own race against the daily increasing encroachments of the negro, and are determined to use our best endeavors to purge our legislative, judicial and ministerial offices from such a horde of miscreants as now assume to lord it over us.

That to accomplish this end we solemnly pledge our honor to each other to give our hearty support to all that this league may determine by a majority of votes cast at any regular meeting, and to aid to the utmost of our ability in carrying out such measures as it may adopt."

The Franklin League:

"That it is the sense of this convention that every member of the White League organization is in honor and duty bound zealously to support and vote for each and every regular nominee of the organization, to the exclusion of all other candidates or persons whatever."

These extracts plainly show the Masonic nature of these sworn secret leagues. It is a purely political application of the lodge; and its great demonstration was made in the Red River parishes when six white men, four of them officers of the parish (or county), and a number of negroes were murdered in cold blood. There is no promise that this butchery will be alone, except the proclamations of a weak State government; and last week a lot of arms, said to be for the White Leagues of the city, were landed at New Orleans. The intention of the authorities to seize them being known, the lodges and their organs threatened and howled, but durst not prevent the seizure.

The efforts of the South to shake off a government of office plunderers who used the colored vote to secure plunder and power, were receiving much sympathy in all parts of the country. While carried on legally and with a view to the better condition of all classes, they were encouraged, but the introduction of this feature into a political war is everywhere deprecated, and must cause such a revulsion of feeling in the North as will greatly hinder the permanent re-establishment of peaceful authority in the South. The party journals are enlarging daily on the topic, and barricading the weak points of the dominant party with the bodies and goods of the White League victims.

The present outbreak may be suppressed by the respective State authorities, to whom properly belongs that work. At least an appeal to the general government would bring all needed assistance. So that a continuation of these massacres seems needless, only to aid the schemes of politicians. But to prevent their regular occurrence there must be more thorough work undertaken in Congress. Until these secret, sworn conspiracies against society are disarmed by law we may not hope for a truly prosperous people.

A RAMBLING STORY.

The *Philadelphia Inquirer*, September 5th, thus walks about the facts developed in the Anti-masonic reform of the present and past, and from a partial view presumes to gives impartial judgment:

THE WAR AGAINST SECRET SOCIETIES.

A revival of the spirit of Anti-masonry in this country seems to be the object of certain persons, who, in numbers, are few. This subject was fought out to an issue as a political one forty years ago, and with so little success that, upon the overthrow of the opponents of secret societies, all remark or cavil or discussion upon the subject ceased for a long time. The efforts against these associations may be considered moral and religious rather than political. The Roman Catholic church is opposed to secret societies, that is, to secular secret societies. Religious secret societies of the character of the Society of Jesus meet with no censure from that church. In this city the Reformed Presbyterian Synod of the United States had had before it resolutions against secret temperance societies, such as the Good Templars, Sons of Temperance, &c. The order of the Patrons of Husbandry, or the grangers, was especially reported against, as well as the Masonic and Odd-fellows orders. A petition presented to Congress at the last session asked that a charter granted by Congress to a Masonic Hall Association in the District of Columbia, should be repealed for no other reason than because the hall was to be used by the Masonic order. These persons go much further, and they ask that laws shall be enacted which will prevent a member of a secret society from holding public office, from being a juror or a judge. It only needs an amendment to the effect that no member of a secret society shall be allowed to be a plaintiff, defendant, witness or attorney, to make the thing complete.

The most noticeable point in all these matters is the lack of argument in favor of the objects proposed by these persons. The most they can say is that they are opposed to secret societies. At the time of the Anti-masonic excitement it might be said that there was one secret society in the United States. But since that time the number has immensely increased, and includes organizations of charity, friendship, sociability, amusement, temperance, business, and even of religion. Very large numbers of persons belong, or have belonged, to such societies, and of the former members it might be said that none who have been affiliated now disapprove of their former obligations. They have ceased to be actively interested, for personal reasons, and are not enemies of the societies to which they formerly belonged. On the other hand, the opponents of secret societies are almost entirely persons who know nothing about them by experience.

It would seem like giving an honorable character to folly to follow about such indefensible statements, nailing them on some convenient fence-post to sprivel to their proper proportions; but such work must be done so long as reputable avenues of imformation betray such ignorance, or openly prevaricate.

First, the past.—The political reformation attempted forty years ago against the lodge had "so little success," etc. The Anti-masonic party which elected Joseph Ritner Governor of Pennsylvania in 1834, led the politics of New York for several previous years, and sustained William Wirt for the Presidency in 1832, did not expire with a few spasmodic efforts. It formed the basis of the Republican party when the slavery question began to predominate in 1834–40. Senator Seward but represented thousands of Anti-masons in that party when in 1855 from his place in the Senate denounced secret orders.

The present.—If the reason given above for opposing the Masonic Hall Association were the only one petitioners could offer it would be a puerile question to drag into Congress; but the issue is this: the Congress of the United States, sworn in under a constitution whose provisions in spirit and letter forbid the practices of Masonry, chartered in a territory entirely under its jurisdiction a Masonic society with the above title. It may not have been a lodge, but it was the servant of the lodge, and is under the same condemnation. Against such an abuse every American should raise his voice.

The law properly places restrictions upon those who exercise its functions. It has some regard to the quali-

fications of public officers, judges and jurors; and we are experimenting as a nation, perhaps fatally, with the few restrictions which the law recognizes. When we come to ignore them entirely we may write "*Troia-fuit.*" If a restriction on account of age, intelligence, or previous convictions is to be taken into the account so should an obligation to favoritism.

It is enough for us to say that we are opposed to secret societies when it is being daily demonstrated that there is no greater enemy to our civil and religious liberties.

But the standing of "former members"—this is Masonic enough; when the scores and hundreds of seceders are becoming daily the most active and useful element in the overthrow of the orders into which deception had led them, while false shame and false oaths bound them fast.

As for the last statement the *Inquirer* only has to become an opponent itself and it will very soon learn something "by experience;" and unless it has a craven heart it will remember and profit by the lesson.

NOTES.

—A topic for the lodges to discuss in the intervals of their work for the next half year—What made the Grand Master of the English lodge SECEDE?

—It is stated that the Austrian government has forbidden the establishment of any more Masonic lodges. The particulars of this injunction and the reasons urged for it we have not learned; but if the statement be a fact there are evidently some developments in the case which are worth studying.

—A New York despatch says that the ecclesiastical committee of his conference has turned Rev. Tunis Titus Kendrick out of the Methodist Episcopal church. Now that his spiritual fathers have deserted him the lodge may take him up. Rev. Kendrick has done a good thing for it by his lectures, let him have his due. His drunkenness and immorality which lost him a place in the church will not interfere with his good standing among Masons.

—In the last *Cynosure* we noticed that the Detroit Methodist Episcopal Conference, sitting at Romeo, Mich., had voted to return Rev. John Levington to active service, thus acknowledging the injustice of their action superannuating him two years ago. The day following this vote, the dispatches state that Mr. Levington asked for a location. His request was granted, and he thus is relieved from a charge under the conference, and can continue his labors as lecturer against the lodge as heretofore.

—The Marquis of Ripon, who held the office of Grand Master of Masons in England has resigned his collar and mallet and returned to privacy—not of a brother Master Mason, but—woe the day!—he has turned his back on the brethren, whose lives are made virtuous with a stone hammer and brought into a straight-forward position by a common square; has thrown his Masonic oath to the dogs, rent his immaculate lambskin and—become a Romanist! Now shall we hear some "comments" on this lordly apostate? Wherefore? Except in the matter of deserting the lodge and going over to its enemy how is his condition changed. Shall we hear him called a "perjured wretch," a betrayer of his brethren? Seldom. But if he had become a Free Methodist instead of a Catholic—!

—The explanation of the St. John's day bauble, kept so well inflated by the lodge, as given in our "Forty Years Ago" column, is both reasonable and reliable. It perfectly follows the analogy of false religions in their efforts to supplant the true, by christening a heathen or secular festival and throwing around its observance the assumed halo of religion; for Satan may transform himself into an angel of light in appearance. The beginning of the rivalry between English and Scotch Masonry is also suggested very plainly. The present relation of these factions, although an attempt is made to smother the differences with false oaths and dissembling fraternal embraces—the relation is far from harmonious. In some jurisdictions it is almost open hostility. Yet all it really amounts to is the difference between the names St. John and St. Andrew, and between two different days in the year. If there was anything but falsehood in the Masonic system their private quarrels might have some consideration other than to exemplify their hypocritical nature.

—Luther was fond of his beer and his pipe while a student, and even until later in life. Theological differences arose between him and Carlstadt, "the iconoclast," and the long-time friends drank a mug of beer together and separated. In after life Luther wrote the following which is recommended to those who love his name but fail to honor it by remembering his example: "The man who first brewed beer was a pest to Germany. Food must be dear in our land, for the horses eat up all the oats, and peasants and citizens drink up all the barley in the form of beer. I have survived the end of genuine beer, for it has now become small beer in every sense, and I have prayed to God that he might destroy the whole beer brewing business, and the first brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany."

Author's Correction.

Editor Christian Cynosure:

On looking over an article in a late number of your excellent paper, headed, "Freemasonry Contrary to the Christian Religion," I observed one or two small mistakes that perhaps had better be corrected.

The quotation in the first degree of Masonry was from Matt. vii. 7, and not from Matt. xviii. 20.

The beginning of Masonry was dated June and not July 24, 1717.

The Royal Arch Mason says, "I promise and swear seventeen times and not fourteen as printed in the third paragraph.

In the fifth paragraph "Freemasons, on the contrary, *fraternize*, not *patronize*, all sorts of characters.

In the eleventh paragraph, it is said, "In the Royal Arch degree, the high priest, while reading a portion of Scripture (II. Thes. iii. 6–18) carefully omits the name of our blessed Saviour. ["Richardson's Monitor," page 67, does not omit the name of Christ in this passage.—Pub.]" By way of explanation, the writer would say that he did not take "Richardson" as a standard; but "The Mysteries of Freemasonry, revised and corrected to correspond with the most approved forms and ceremonies in the various lodges of Freemasons throughout the United States;" by George R. Crafts, formerly thrice Puissant Grand Master of Manitou Council, N. Y., Wilson & Co's edition, N. Y. On page 50 of this work, the high priest in the Royal Arch degree is represented as reading in the lodge, II Thes. iii. 6–18, which is given *verbatim*, omitting the two phrases, "In the name of our Lord Jesus Christ," and "By our Lord Jesus Christ." After which Mr. Craft makes the following observation: "The reader is requested to compare this with Scripture; he will observe that the name of the Saviour is intentionally left out."

Webb's Freemason's Monitor, pocket edition, page 180, quotes II Thes. iii. 6–18 word for word, carefully omiting the same phrases, viz., "In the name of our Lord Jesus Christ," and "By our Lord Jesus Christ." Here, then, are two standard authorities as witnesses against Richardson. If this is not sufficient to prove that the Masons have expunged the name of our blessed Saviour from the holy Scriptures, I refer you to "Richardson's Monitor," pages 42–43, where in the Mark Master's degree, the name of Christ is erased from 1 Peter ii. 1–5.

If anything more on this subject is required you can be furnished with satisfactory proof that the phrases— "For it is evident that our Lord sprang out of Judah," and "Jesus is made a surety of a better testament," are sacriligiously erased from the seventh chapter of the Epistle to the Hebrews in the Royal Arch degree. But this is not all. The name of Christ, that dear name which is above every name and at which every knee shall bow (Phil. ii. 9.), that only name by which any one of the human race can be saved, (Acts iv. 12.) is ignored in all the twenty-five prayers and the twenty-five hymns contained in the Manual of the lodge; nor is it to be found, so far as I can ascertain, in any standard Masonic book in any of the degrees of Masonry from that of the Entered Apprentice to that of the Royal Arch degree; and where any Scripture is quoted containing the Saviour's name it is sacriligiously and blasphemously expunged in every instance. If this is not secretly bringing in damnable heresies and denying the Lord that bought them, what is it? If this is not the work of anti-Christ there is no anti-Christ on the earth.

SPECTATOR.

Religious Intelligence.

—One hundred and four bishops of the Episcopal church of the United States have been consecrated since the Revolutionary war, fifty-three of whom are dead.

—The Annual Meeting of the American Missionary Association will be held at Clinton, Iowa, October 28th, 1874. Rev. Dr. Magoun, President of Iowa College, will preach the sermon.

—A great sensation has been caused in Rome in Roman Catholic circles by the conversion to Protestantism of another distinguished clergyman of that church. The name of the convert is Alceste Lamna. He was a parish priest, a doctor of divinity, and has been professor of philosophy at the Vatican Seminary.

—This is a bad year for missionary societies. The American Board must get $100,000, we believe, this month, to finish the year free from debt. The Dutch Board is $20,000 in arrears, and the Baptist Missionary Society is as badly off, while the Episcopal Board complains of a falling off of $18,000.

—From the reports of the Congregational Union, the church building society of the denomination, it appears that while the real collection for church buildings was $24,205.85, the expenses of the society were $10,000. This is a strong argument for the union of the benevolent societies of the denomination now advocated by some of its organs.

—A public worship bill passed by the late British Parliament is arousing some commotion. One of its provisions provides that a layman may be appointed as judge to decide in cases of the violation of the rubric. The extreme ritualists regard this as an encroachment on the rights of bishops and talk of secession. The lap of Rome is ready to catch them.

—An English statician, Mr. Ravenstein, claims that the Catholics are numerically decreasing in England. He shows that in 1844 the Catholic population formed about one per cent. In 1865 they had increased to five per cent. chiefly through immigratiom from Ireland, whose people were driven out by famine. In 1871 they formed but little more than four per cent. of the whole population or 1,193,000 in all. The influence and power of the Romish church has, however, considerably increased. Its priests, nuns, churches, and monasteries have become more numerous, and its aggressive spirit is more marked.

—A camp-meeting was held during August in Mansfield, Ohio, by the State Association for the promotion of holiness. The attendance was large, some fifteen thousand being on the grounds at times, and preaching was conducted from four stands. A correapondent of the *Free Methodist* notices two features in which this holiness movement is powerfully affecting the M. E. church. A large portion of the denomination are opposed to the movement and some of its promoters have been expelled. But there is no doubt that the vital piety of the denomination supports it, and sooner or later the dead branches will be thrown off. Although little allusion is made in these holiness meetings to the lodge, the opinion is growing that this issue must be met ere long. None can fear the result of the decision, but those who have risked soul and body to the cruel mercies of the lodge.

TO ALL SECEDING MASONS.—The National Christian Association at its late meeting in Syracuse, N. Y., appointed to the Recording Secretary the duty of securing the names of all the seceding Masons of the country with their endorsement of Bernard's Revelation. In accordance with this vote all seceding Masons are requested to send their names and the endorsement as stated; and they are desired in order to make the statement more complete to send also their post-office address, the number of degrees taken, number of years connected with the lodge, the date of their leaving it, and where residing when they joined. These facts will be preserved with the records of the National Association, and their value in the future progress of the reform will be undoubtedly great.

Friends of the reform everywhere are earnestly desired to co-operate in extending this notice and securing the desired information, which should be sent to

H. L. KELLOGG,
Recording Secretary N. C. A.,
11 Wabash Ave., Chicago.

Odd-fellowship Illustrated.—A complete illustrated exposition of the Lodge, Encampment and Rebekah or Ladies' degrees. This book is now issued and is the only complete Exposition of Odd-fellowship in the market. The price is but 25 cents each, $2.00 per dozen by mail, and $10.00 per 100 by express.

The Home Circle.

The Sabbath.

A bright spot, an oasis
Amid earth's desert drear,
The sweetest bud that blooms
Upon the rose tree of the year.
A miniature of heaven hung
Upon a chain of days,
Worn on the breast of Father Time,
To cheer his weary ways.

A soothing poem written in
A volume of dull prose,
A waft of soft Spring melody
Heard at the Winter's close;
The golden clasp that binds the leaves
Of six days' episode,
That God's own fingers shall unloose
Across the Jordan's flood.

Servants and Sons.

In former ages men prayed to the Almighty God, Jehovah, the Lord of Hosts. In the present age, we are taught to pray to "Our Father." He is the same personage, but the relationship is changed. Under the old covenant people were servants; under the new covenant they are sons and daughters. Under Moses, the people were in bondage to duty. Under Jesus, men are free by the Spirit of adoption. The law was temporal and weak, because of sin. Grace is eternal and strong, because of righteousness. The servant abideth not forever. The son abideth ever. The servant gets pay, so much pay for so much work, and no more. The son is an heir, has his present wants supplied from the family funds, and waits for the inheritance. The servant is particular about his pay, and must have it regularly, and often strikes for higher wages; the son abides in the family, and shares the privations as well as the abundance. The servant keeps account with his master of debt and credit; the father and son do no such thing, but are one in their interests.

Under the law, men serve God. Under grace they are sons of God, and serve Jesus, the elder brother of the family. The servant finds the commands in a written code. The son has them engraven on his heart, in his very being. The servant addresses his Master as "Almighty God, Lord of heaven and earth." The son says, "Our Father, which art in heaven."

What is your calling, that of a servant, or a son? Is your covenant of works, or of grace? Are you trying to do duty so as to get a blessing? Then you are but a servant. Is it contrary to your nature to serve God, and are you striving to obey to please him? Then you need the Spirit of adoption, and to be made a partaker of the divine nature. Are you trying to serve God, and do you find it hard work? Come to Jesus who says—"I will give rest." You need a change of relationship from a servant to a son. Then obedience will be natural. You will then become interested in the work as the Father is interested, and will not think so much about the pay.

Many persons who are called backsliders are merely servants, who have quit work for some reason. Many who are yet zealous are but servants, who are still at work. When a man serves God, he goes at work just as he is, and does the best he can, and loves his Master, and recommends him to all as good pay, and thinks his engagement is for all eternity; but he is mistaken. His engagement may be for life, but he only possesses temporal life. He has no Spirit of eternal life. None but sons and daughters receive that; and he engaged as a servant, and did not seek the Spirit of adoption. He thought serving the devil was poor pay, and so he changed masters, and that was all. If he wants eternal life, he must have a new covenant; that is, the covenant of sonship. He must apply to God to receive the Spirit of adoption whereby he can say, "Abba, Father."

He wants eternal life, but he cannot have it as a servant. He must become a son, and a partaker of the divine nature. His nature is carnal and sinful. He needs the work of the Holy Spirit to go all through him and drive out sin, and take entire possession of his powers. He must become a "new creature" to be a son. And when this Holy Spirit dwells in him, he then possesses the "power of an endless life," and he is sure of eternal life. He then goes forth to work under the direction Jesus, and he may labor side by side with the servant, and men looking on might discover no difference in their labor; but when you converse with the two, then you will discover which is the servant and which is the son.

The church is filled with servants, and there are too few children. The cry is, believe and do, and live. It should be, believe, and live, and do. Regeneration is needed. The Holy Ghost power is needed. Men think they are all right because they are servants. Alas, the delusion! They need to become new creatures. They need the Holy Spirit to dwell in their bodies. 1 Cor. 6. 19. Men think because the mind is right, they are right. But what is their mind? To serve God, that is all. And though this is right as far as it goes, it is but a covenant of works, and is temporal. It does not go far enough. Their bodies need to become temples of the Holy Spirit. Then they will be sons, and will feel within them the quickening power, and it will be natural to them to do the works of God.—*World's Crisis.*

Stone-Cutting.

In a great house there are stones formed into different shapes, according to the design of the architect, by the skill of the artisan.

In the preparation of these stones, it sometimes happens that the strength, skill, and tools of the stone-cutter are sorely put to in order to get the stone into its required shape, and that by a peculiarity in the stone. This peculiarity is known by the masons as a "bone." The unpracticed eye would not see it, for apparently the stone is the same throughout. But with this apparent sameness there is—sometimes in the center, sometimes nearer the surface—a part of the stone much harder than the rest. If the mason has not detected it before he commenced operations on the stone, he is made aware of it as soon as the chisel comes in contact with the "bone" either by the tool breaking, or starting up from it. Well, what is to be done? If he takes his sharp tools, and prepares them as for the ordinary stone, they break, and so he will suffer loss in his tools. Shall he throw the stone away? Nay, his master can't afford to lose that stone, for it has cost him as much as those which had no "bone." He pauses and selects his tools. He takes those that have been well worn—his experienced tools (if it be lawful to apply the word to tools), and sharpens them by rubbing them on the stone. He begins work. His blows are harder now than formerly, and his progress is slower. But when the stone is finished and polished, the "bone" is the smoothest part of the stone, and that because of its hardness. Such are the materials out of which the living temple is built up, such the process of discipline by which the living stones are hewn and polished, and fitted in their places.—*Christian Treasury.*

Weeds in Society.

I don't know of any kind of labor which requires as much patience as weeding. Nor of any which so tempts one to moralize. I am weeding. Well, what is a weed? Here is a poppy from the hills. There are millions of them in some of the wheat fields, and the farmers try hard to exterminate them. They call them weeds out in the country and pull them up or plow them under. But this poppy I am cultivating with great care. Beside it is a bunch of alfalfa. The farmer who has a field full of such bunches rejoices greatly. Thousands are cultivating the alfalfa, and hoping that it will enrich them with five crops of hay in a year. But I pull it up as it grows beside and overshadows my wild poppy. I call the alfalfa a weed in my grounds. Why is it a weed to me and not to the farmer? and why is the poppy a weed to him and not to me? What is a weed? Webster says it is "any plant that is useless or troublesome;" but alfalfa is not useless, Many weeds are valuable as medicines. This is not a good difinition, and the lexicographer seems to suspect as much, for he adds this note: "The weed has no definite application to any particular plant or species of plants. Whatever plants grow among corn, or grass, or in hedges, or elsewhere, and which are of no use to man, injurious to crops, or unsightly or out of place, are denominated weeds." Well, we stumbled on a definition at last. A weed is not necessarily "unsightly;" it may be beautiful. It is not necessarily injurious; it may be useful. But it is everywhere and always a plant out of place—a plant, however ornamental or valuable in itself, that is where it is not wanted. Poppies are out of place in a wheat-field, and alfalfa is out of place in a garden. Hence we will pull up in one locality what we would cultivate in another.

There are weeds in society, weeds in our churches, weeds in congress, in all our legislatures and conventions. Men out of place—intelligent, amiable, conscientious, yet useless, because they are not in the sphere to which they are adapted. I knew a man years ago who was a very good shoemaker, but thought he ought to be a lawyer. So he changed his lap-stone for a Blackstone, and instead of an honest and useful mechanic he became a miserable pettifogger. Out of his place, he had just brains enough to stir up strife and become as great a nuisance as the Canada thistle. I have known other men who were highly gifted and cultured, but who would not use their talents for the good of society, who would not let their foliage shed and refresh the weary, or the blossoms of their genius ripen into the fruits of useful deeds. Such men in their selfish seclusion are weeds out of place. If any of our readers feel that they are useless, it may be that they are like the alfalfa in my garden; that they have drifted out of their true sphere and need only to get where they really belong and try to do their duty there in order to be both useful and happy. There are not a few Christians over here and elsewhere who are weeds because they neglect to occupy that position in the church and in the great benevolent movements of the day to which they are called by the providence and spirit of God. They grow, they prosper in material things, but they bear no fruit and choke the plants around them that try to be useful. Sad will be the reckoning hereafter with those who have luxuriated as weeds in the richest soils of this life.—*Herald and Presbyter.*

Passing Thoughts.

This religious fermentation of the present day is nothing else than the struggle of reason and thought to penetrate to God. When they have arrived there, they shall worship and sing praises to the Lord, and then the first commandment shall be fulfilled, that tells man: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; that is, with all thy power. When a man dies, men inquire what he has sent before him; angels inquire what he has sent before him. The peace of God comes by nothing external, but by complete annihilation of self-will and self-interest. The strongest swimmers are often drowned, because they trust to their power and venture too far. God's aim in afflicting his children is either to keep them from sin, or, when they have sinned, to bring them to a repentance of it. Mercy among the virtues is like the moon among the stars—not so sparkling and vivid as many, but dispensing a calm radiance that hallows the whole. It is the bow that rests upon the bosom of the cloud when the storm has passed. It is the light that hovers about the Judgment-seat. In character, in manner, in style, in all things, the supreme excellence is simplicity.

When a man goes thirsty to the well, his thirst is not allayed merely by going there; on the contrary, it is increased by every step he goes. It is by what he draws out of the well, that his thirst is satisfied. And, just so, it is not by the mere bodily exercise of waiting upon ordinances, that you will ever come to peace, but by tastin- -f

Jesus in the ordinances, whose flesh is meat indeed, and his blood drink indeed. Do not form the habit of making excuses. If you have done wrong, be willing to confess it. Do not try to hide it, or to throw the blame on another. A person who is quick at making excuses is not likely to be good at anything else. Be honest, be frank, be truthful. Does God care for worship? If he cares for love, confidence, reverence, he does. Worship is simply the expression of these virtues. Philosophy always tends to represent God as indifferent, cold, impassable; but the Bible represents him as tender, deeply concerned for us, interested in our conduct, pleased when we are good, grieved when we are bad. The joy of the world is a troubled, shallow, noisy brook; the joy of religion is a deep stream,—deep, serene and clear; delightful to the taste, and sweet to the soul.—*The Christian.*

American Girls in Europe.

It pains me to say it, but perhaps we may be benefitted by seeing ourselves as others see us, the opinions that American girls in Europe have won are anything but creditable and desirable. While visiting a school at Frankfort-on-Maine, I asked if there were American pupils, and the preceptor replied: "No, we do not take them, they dress so extravagantly, they think and talk so much of their clothes, that they disturb the quiet, simple ways of our German girls; and we find their influence does us more hurt than their money does us good." In Dresden I knew an American lady who could not find a private school where they would take her daughter, for similar reasons. Who could have imagined for a moment that when the bondage of trailing street dresses was once removed, and short ones sanctioned, that you could ever find human beings in the shape of women yielding homage again to the most filthy and abominable of all fashions? But you see, even now, on the ruins of burned cities, trailed offerings of silks and Thibets.

So long as women were kept in idleness, or allowed to do only such work as confined them indoors, there was less need of practicality in dress. Now that she competes with men in most of the activities of life, shall the style of dress not be changed to meet this new dispensation? Or shall we still see her in this bondage of attire, that enslaves her at every step? You will find weeks of labor spent, with each change of season, in making or remodeling clothes that do not stand gauged by the latest ukase of fashion. You are invited to an evening entertainment in Germany, at the house of a professor, perhaps, where you meet with persons the most intellectual and cultivated—persons whose names are known and honored in all lands; the hostess appears in a quaint dress of drab silk, that served as her wedding one fourteen years before; the bodice is long, the sleeves are mutton-legged, but dear Mrs. Grundy's presence is not felt; no one seems to scan her from head to foot and exclaim, "How horribly she is dressed, how dowdy she looks!" Six months' time, at least, would have been expended on that dress had it kept pace all over those years with the ever recurring changes of fashion; and in that time, with the cares of a family—and they are not few that devolve upon the wife of a scantily paid German professor—she has learned, with her children, to speak English so well as to be able to entertain those of her guests speaking only that language. You will find, as a rule in all lands, that the most cultivated and best bred people are the most simple and unpretendingly dressed. You find in Europe women dressed suited to their occupation; the French shop girl in a neatly, plainly made black alpaca. The homespun and woven woollen gown of the German servant girl meets her necessities for years. The dress of the English and Irish servant girls is made of some substantial material. But let them emigrate to America, and what do you see? this epidemic rage for dress attacking them immediately. As soon as Bridget has gathered together a few spare dollars, she takes her mistress for a prototype, and goes forth, prayer-book in hand, to St. Xavier's as gorgeously arrayed as the mistress to St. Paul's.—*Herald of Health.*

CURIOSITIES OF LANGUAGE.—The Hindus are said to have no word for "friend." The Italians have no equivalent for our "humility." The Russian dictionary gives a word the definition of which is "not to have enough buttons on your footman's waistcoat;" a second means "to kill over again;" a third "to earn by dancing." The Germans call a thimble a "finger hat," which it certainly is, and a grasshopper a "hay horse." A glove with them is a "hand-shoe," showing that they wore shoes before gloves. The French, strange to say, have no verb "to stand," nor can a Frenchman speak of "kicking" any one. The nearest approach he, in his politeness, makes to it, is to threaten to "give a blow with his foot," the same thing, probably, to the recipient in either case, but it seems to want the directness, the energy, of our "kick." The terms "up-stairs" and "down-stairs" are also unknown in French.

An affectionate care of brutes for their dead has been considered either very rare or inexistent, though it would seem to have been shown by monkeys. . . Here is an extract from Forbe's 'Oriental Memoirs:' 'One of a shooting party, under a banian tree, killed a female monkey and carried it to his tent, which was soon surrounded by forty or fifty of the tribe, who made a great noise and seemed disposed to attack their aggressor. They retreated when he presented his fowling piece, the dreadful effect of which they had witnessed and appeared to understand. The head of the troop, however, stood his ground, chattering furiously; the sportsman, who perhaps felt some compunction for having killed one of the family, did not like to fire at the creature, and nothing short of firing would suffice to drive him off. At length he came to the door of the tent, and finding threats of no avail, began a lamentable moaning, and by the most expressive gesture seemed to beg for the dead body. It was given him; he took it sorrowfully in his arms, and bore it away to his companions. They who were witnesses of this extraordinary scene, resolved never again to fire at one of the monkey race.'"

In Iceland, if a boy is a criminal, they don't punish him, but the father, because the authorities think there must be some flaw in the home government, or he would not be a criminal.

Hard as it is to understand the difficult parts of the Bible, it is a great deal harder to practice the simple parts.

Children's Corner.

The Old Clock.

One Sabbath day Arthur was left at home alone, while all the rest of the family attended church. Instead of regarding the day as he should, in the quiet persual of the Bible and other good books, he made it a day of self-amusement. As soon as all were gone, Arthur began to search all the curious nooks and corners in the time-honored dwelling. The garret was explored, and many rare curiosities exhumed. Ancient desks and drawers were examined, revealing their curious contents to his impertinent and childish curiosity.

An old clock stood in one corner, with a tall, gaunt, brown case. Within this dark, hollow closet, Arthur had often peered, but he had not been allowed to examine very closely the mysteries of the clock case. Now was a fine opportunity. He opened the narrow door. The long pendulum was swinging back and forth at regular intervals with a loud tick, tick, tick, tick. Two large cylindrical tin weights, and two very little lead weights, were hanging by small cords.

Arthur had often seen his father "wind up the clock," and he knew it was done by pulling down the little weights. "It would be rare sport," he thought, "to wind up the old clock." He would make the attempt, at any rate. So, taking hold of the small weights, he tugged away right manfully. The wheels purred, and the great weight began to rise.

"Faster," said Arthur, "go up faster," and giving a sudden pull the cord broke, and down came the heavy weight with a loud noise. Then there was a terrible whirring among the clock wheels for a moment, and then it stopped. The ticking ceased, and the pendulum stood still.

"Oh, what have I done now?" cried Arthur, in distress. "Oh, what will father say to me when he sees what I have done?" Arthur closed the clock door, and for the remainder of the day, until his parents returned, was a very humble, quiet boy.

When his father returned, on looking at the old clock, he perceived that it had stopped. Opening the clock door, he saw that the cord of one of the weights had broken, and that the weight had fallen to the bottom of the case.

"How is this, Arthur; did you know that the clock is stopped?"

"Yes, sir," replied Arthur. "I heard a great noise in the clock case, and when I went and looked in, behold it was silent."

Mr. Milton made no more inquiries, supposing that it was an accidental occurrence. Night came, and little Arthur went to bed as usual. His father had tied the cord, and the clock was ticking as loudly as ever. To Arthur, it ticked louder than ever. It seemed to say, in the silence of the night:

"Boy! boy! boy!" "A lie! a lie! a lie!" "Own it! own it! own it!"

Arthur did not sleep much. Conscience whispered to him, and with the words of the old clock, said: "Arthur, you have told a lie."

Early in the morning he arose and gazed up into the face of the old clock. It looked very sternly at him. "Quick! quick! quick! quick!" said the clock. So the poor boy went to his father and told him all with a very sorrowful heart. His father freely forgave him. And he prayed that God would forgive him, and never suffer him to tell a lie again.

Dear children, never tell an untruth. Lying is a low, mean vice, and very wicked.—*Chris. Press.*

The Little Loaf.

In a time of famine a rich man sent for the poorest children in the town, and said to them:

"There is a basket of bread; you may each come every day and take a loaf until it pleases God to send better times."

The children attacked the basket and disputed as to which should have the largest loaf, and went away without once thanking their benefactor.

Only Frances, a very poor but cleanly girl, modestly remained behind, and had the smallest loaf which was left in the basket. She gratefully returned thanks, and went home quietly. One day the children behaved very badly indeed, and poor Frances received a loaf much smaller than the rest, but when she took it home and her mother cut it open, a number of pieces of silver fell on the floor.

"Go and return this money immediately; it must have been put in the bread by mistake."

Frances went directly with it to the gentleman, who said:

"My dear child it was no mistake. I had the money put into that loaf to reward you. Remain always as peaceable and contented. Those who are satisfied with a little always bring blessings upon themselves and their family, and will pass happily through the world. Do not thank me, but thank God, who put into your heart treasure of a contented and grateful spirit, and who has given me the will and opportunity to be useful to those who are in need of assistance.—*Selected*

—The best thing which we derive from history is the enthusiasm that it raises in us.

News of the Week.

The City.

The Inter-State Exposition opened on Wednesday evening of last week with an attendance of several thousand. The details of the fair are in much better order than last year, and in some departments there is hardly a comparison. The collection of paintings has probably never been excelled in the West. The machinery and floral departments are also quite attractive.—The question of insurance is now becoming a very important one for this city. After the July fire the National Board of Underwriters in New York decided to withdraw their agencies by October 1st unless certain measures for the prevention of fire were adopted and carried out by the city authorities. Nothing has been done but to order that no more wooden buildings shall be built inside the city limits. The water pipes laid through the business portions of the city years ago are now altogether inadequate. The lack of water prevented an early victory over the last great fire. If the insurance companies withdraw, the business interests of Chicago will be very seriously injured.——Mrs. William A. Bartlett, wife of the pastor of Plymouth Congregational Church of this city, died recently of the heart disease in Berne, Switzerland, where she was traveling with her husband.

The South.

On Monday a mass meeting was held in the streets of New Orleans to prevent the farther seizure of arms sent to the White Leagues, by the State authorities. A committee was sent to order Gov. Kellogg to resign. He refused. The crowd then armed and attacked the police. Some 20 persons were killed and 50 wounded in the fight. The mob barricaded the streets and the city on Tuesday morning was in their power. At 9 o'clock the State militia, arsenals and the State house were surrendered and Gov. Kellogg took refuge in the Custom House which was held by U. S. troops.

The Beecher Affair.

This noisome and festering mass has broken out again. After a few day's quiet Moulton published last week another long statement replying to Beecher's testimony before the committee, and other allegations. He reaffirms the charge of adultery with Mrs. Tilton confessed to him by Beecher and states another confession of adultery with another woman. If ever the reputation a clergyman was dragged through the mire it is Beecher's, and perhaps none ever so exposed himself to such usage. Moulton's statement does not seem to produce great effect, as the public are tired of "statements" and criminations. All other documents in the case aside, Mr. Beecher's own statement to the committee shows him to be a most unreliable man, and his own theory of his innocence of the crime of adultery sinks him lower than the theory of his guilt. If Mr. Beecher is not the victim of violent animal passion and violent temptation, then what follows? Then he has chosen Moulton and Tilton, for whom piracy has no parallel as his boon companions for years, with no motive but elective affinity to make him do so. Moulton, a swearing non-professor, is his Sabbath-day confidant and bosom friend, to whom he sends money paid him by professed Christians for misleading them, by thousands on thousands; and even after Moulton extorts a paper from him by a pistol, which he extorted from a sick woman by her love of him; this same Moulton is the man whom he expects to spend his eternity with in heaven! Now on the theory of his adultery, all is plain. They had his secret. He dreaded exposure, and so was their slave. If he is not a penitent adulterer he is something worse.

Political.

Judge Poland, of Vermont, since the election, which in his district failed to sustain either of the candidates, has withdrawn from the contest. His constituents do not like his action in the Credit Mobilier case, press-gag law, etc., with which he was prominently connected.——The State Reform Convention of Michigan met last week. The platform advocates a reduction of the number and diminution of the power of officers under the National Government; reduction of salaries to the extent that no fund can be raised for political purposes from office-holders; that political opinion should not be a reason for appointment to office, nor ground for removal; prohibition of recommendation to office by any Senator or Representative in Congress, and the election of all Federal officers by the people; speedy return to hard money; all banking, State and National, should be free; a tariff for revenues; a just and equitable system of taxation.——The Minnesota Republican Convention met last Wednesday.——The Arkansas Democratic Convention on Thursday renominated Gov. Baxter of the late gubernatorial war in that State. The nomination was considered equivalent to an election but Baxter replied that he considered it for the best interests of the State that he should decline the nomination.——The election in Colorado has gone Democratic, it is said on account of the appointment of Gov. McCook who was unpopular.

General.

Gen. Miles has an engagement with 500 Cheyennes near the Red River in Texas, on the 30th ult. in which 25 or 30 Indians were killed and the rest driven far to the west.——Bands of Sioux have appeared in Nebraska near North Platte city and have committed depredations and it is believed killed some settlers.——A number of the Ku-Klux believed to have been engaged in the murder of negro prisoners at Gibson, Tenn., are under arrest.——The Grand Jury at Washington have concluded their examination in the celebrated safe burgalry case, and have found indictments against Harrington, Attorney for the District, Whitely, chief of the U. S. detective force and several other parties. During the District investigation last summer, Harrington's safe, which contained papers proving the frauds of the Shepherd ring, was mysteriously robbed. This was a bogus affair to get rid of testimony.

Foreign.

Guizot, the eminent French statesman and writer died on Sunday at his residence at Valricher.——The Carlists fired, last week, on two German gunboats which returned the fire.——The embassadors of the United States and Germany have been received by President Serrano of Spain.—Another victory over the Carlists is reported.——A great strike of cotton operatives has begun in Bolton, England. Seventy-four mills employing 13,000 hands have stopped. Subscriptions for the strikers have been opened by the trades unions throughout the manufacturing districts.——A terrible collision occurred last week on one of the best managed English railroads, the Great Eastern, near Norwich. Twenty persons were killed outright and fifty wounded.——An International Law Association was held at Geneva, Switzerland, last week. David D. Field, of New York, made a speech explaining that the objects of the society were to obviate the necessity of war.

Home and Health Hints.

So universal is the law that cruelty to the animal injures the meat, that an eminent English physician, Dr. Carpenter, in a recent letter to the *London Times*, assures us that the meats of animals which have been made fat by overfeeding will sometimes produce gastric diseases in those who eat them. In England it has been found that the flesh of hares chased and worried by dogs, becomes diseased, and soon putrefies. Old hunters tell us they do not like to eat the meat of deer which have been run and worried by dogs, and that they sometimes, when hunting, shoot dogs to prevent their worrying the deer, and so spoiling the meat. The same doctrine applies to game caught and tortured in steel traps. In an essay which took the prize at the New England Agricultural Fair of 1872, I find that the flesh of animals killed when in a state of great excitment, soon putrefies; and that the flesh of animals killed instantly without pain, is found to contain elements indispensable to the easy and complete digestion of the meat (among which is one named "glycogene"), and which elements are almost or entirely wanting in animals that have suffered before dying.—*G. T. Angell, Sanitarian for Sept.*

Preserving Potatoes.—A correspondent of the *Scientific American* says that he has tried the following method of keeping potatoes for years with complete success, though in some instances the tubers were diseased when taken out of the ground: "Dust over the floor of the bin with lime and put in about six or seven inches deep of potatoes, and dust with lime as before. Put in six or seven inches of potatoes again; repeat the operation until all are stored away. One bushel of lime will do for forty bushels of potatoes, though more will not hurt them—the lime rather improving the flavor than otherwise."

Husk Mats.

These very useful articles can be made by boys at their leisure. A writer in the *Rural New-Yorker* tells how to make them:—Separate the corn husks from the stem and sort them, throwing aside all that are brittle or decayed. Dampen them a little by dipping them into warm water, and wring them dry as possible if they are to be braided immediately. Select nine good sized husks, and tie a strong twine around them about one inch from the butt ends, which should be even. Separate them below the twine into three equal parts and proceed to braid, adding a husk or two as each strand is lapped over, leaving an inch or so projecting at the butt end of each husk for the brush. The braid should be about one inch in width. Sew the braids together on the smooth side, with strong twine and coarse needle, shaping them into oblong, round or square mats, as fancy dictates. Some prefer to dip the husks into a red, blue or brown dye before braiding, which makes them prettier of course. Every outside door should have one.

—When you make a mustard plaster use no water whatever, but mix the mustard with the white of an egg and the result will be a plaster that will "draw" perfectly, but will not produce a blister, even upon the skin of an infant, no matter how long it is allowed to remain upon the part.

Farm and Garden.

To Destroy Lice.

The best preparation for the removal of lice from cattle, young or old, is a salve of fresh lard ground up with fine sulphur (one ounce of sulphur to four ounces of lard) and raw linseed oil mixed with kerosene oil in the proportion of four parts of linseed to one part of kerosene. These should be rubbed from between the ears all along the backbone to the root of the tail, about twice a week. Two applications are generally sufficient. It is not in any degree hurtful if it is licked by the cattle. Lice which have been placed in contact with a small quantity of either of these mixtures were immediately killed, while mercurial ointment and carbolic acid failed to kill them in several hours.

To Shoe an Unruly Horse.

A gentleman long resident in Mexico, says that a good way to manage a horse that will not be shod, is to take a chord the size of a common bed-cord, put it in the mouth of the horse like a bit, and tie it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in its place. This done pat the horse gently on the side of the head, and command him to follow. It subdues any horse, and it becomes as gentle and obedient as a well-trained dog.

Keeping Accounts.

The great mass of the farmers of this country keep no accounts at all—not even a memorandum book in which they note down current expenses, etc. The idea of "keeping books" has a terror about it, which deters most people whose success in life does not absolutely hang upon their keeping accurate accounts to have much to do with them. The amount of money which passes through the hands of a small farmer in any part of the country is so small that his recollections about money transactions are usually pretty accurate, and the real necessity of spending the few minutes a day necessary to keep tolerably accurate accounts is not apparent to them, and will not be until proved.

It is not our object now to enter into an argument to convince any one of the desirableness of keeping accounts, but to show how it may be done conviently and easily. The writer has for some time used the following system for keeping his family and farm accounts, which are kept together, and it certainly is simple, convenient and appears to be all that is required.

The book is ruled with double dollar-

and-cent columns. In one of these columns the expenses are set down, in the other, the receipts. The book need not be larger than a common school copy-book, and three minutes a day will serve to make all the entries. If the farmer is cold, and his fingers stiff, his wife or one of his daughters will gladly take the pen. Oftener than otherwise, we think the wife, if not overburdened with the cares of household and children, would be the best one to keep the accounts. In a great many cases, dimes and half-dimes slip away for personal indulgences (glasses of something warm, or tobacco), which, were it the good wife's daily duty to make the record, wou'd not be spent.

These accounts ought to be balanced as often as once a month. It will be observed that this book, if accurately kept, will only show the transactions in ready money, and hence should be called cash accounts. We almost all have, of necessity, another class of accounts to keep. It is not always possible or best to pay cash, and we may make little debts and give credits all the time. The settlements are often made in produce, labor, or something besides money, but these should be just as accurate a record of the transactions for all that. With those persons with whom a running account is kept, there should be an account opened in another book, and some pages devoted to it. In other cases, a simple memorandum of the transactions may be sufficient. It requires no knowledge of book-keeping, or skill as a mathematician. Any child of sixteen can do all the work, and the advantages are, it is safe to say, beyond computation.—*American Agriculturist.*

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It is computed that in the United States, there is enclosed with fences 250,505,474 acres of land. There are 1,619-199,628 rods of fence at a total cost of $1,747,549,931. New York has 168,539,749 rods of fencing, costing $228,874,911, Pennsylvania is next on the list, with 156,377,-821 rods, worth $179,834,464, Ohio is next with fencing, valued at $155,580,673. The fences of the United States are worth as much as all the farm animals in the country. For every dollar invested in live stock, another is required for fences. The facts set forth are important, and farmers should adopt some system to do away with the necessity of such enormous outlay for fences.

—There are now published in the United Kingdom 1,256 newspapers, distributed as follows: England, 1,111, of which 268 are published in London; Wales, 60; Scotland 134; Ireland, 134; British Isles, 17. Of these there are 82 daily papers published in England, 12 in Scotland, 19 in Ireland, and 2 in the British Isles. This does not embrace magazines, of which there 639.

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GOLDEN RULE DEGREE CONTINUED.

(Here the Patriarchs promptly join in singing the following:)

ODE.

No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend
And the broad falcon in a plowshare end.
No sigh nor murmur the wide world shall hear;
From every face be wiped off every tear;
All crimes shall cease and ancient fraud shall fail,
Returning Justice lift aloft her scale,
Peace o'er the world her olive wand extend,
And white-robed Innocence from heaven descend.

CONCLUDING CHARGE, GOLDEN RULE DEGREE.

Chief Patriarch: Such is the era for which Kings and Patriarchs waited and sought but never found. We trust the lesson of this night will be deeply engraven upon your heart. The ceremonies you have witnessed are especially designed to impress you with the great principle of toleration. In the present condition of mankind, owing to the prejudices of education or habit, it can not be expected that men should think alike. This is philosophically impossible. But, honest in our own opinions, we should accord the same honesty to others, and while we should in no instance tolerate licentiousness or vice, we should overlook all difference of a minor nature, which may divide us from our brethren, and cordially unite with the virtuous and good, irrespective of country, religion or politics, in the discharge of those duties which all agree to be paramount. As a brother of this sublime degree it is expected that you will always act upon the Golden Rule, doing unto others as you would have them, under similar circumstances, do unto you. Thus will you co-operate with the great mission of Odd-fellowship and hasten the period when man shall hail his brother man with fraternal greetings. When wickedness and falsehood shall be driven from the earth and the race of Adam form a universal family; acknowledging the God of the universe as their father and every child of man as a brother. When, in short, one law shall bind all nations, the continents and the islands of the earth, and that law be the law of love.

Brethren, this degree is closed with solemn ceremonies; be attentive while the High Priest repeats a prayer.

PRAYER, GOLDEN RULE DEGREE.

O Thou who art the Creator of all and before whom the nations of the earth are as a drop of a bucket and as the smallest dust of the balance, vouchsafe thine aid and grant that we may be solemn and thoughtful, and bear with us continually a remembrance of our obligations to thee and to one another. Let the light of Thy truth guide our brother who has at this time been instructed in the truths and duties of the Golden Rule. And do Thou enable him to treasure up those truths and practice those duties all the days of his life, and wilt thou receive him at last to thyself. Amen.

Chief Patriarch to Candidate: Brother, you are now entitled to be hailed as a Patriarch of the Golden Rule and to take rank as such in our Encampment. The Junior Warden will conduct you to a seat.

INITIATION, ROYAL PURPLE DEGREE.

The candidate being prepared and blindfolded by the Junior Warden in the ante-room, is led to the inside door.

Junior Warden (giving the Enter Sign of the degree—four raps on the door): A weary Patriarch seeks admission here.

Sentinel (opening the door): The appeal is not in vain; thou art welcome. They enter and the door closes: then as though he had just observed the candidate he rushes after him exclaiming: But hold! Who have we here?

Junior Warden: A friend whom I have brought by warrant of our Chief. Know ye not the sign?

Senior Warden (interposing as they approach near him): Rest! Knows he not there is no rest but one? That once launched on life's broad wilderness, thence forward all is turmoil even from the cradle to the grave? Rest can not be found on earth. Behold the joyous child basking in affection's sun, its careless hours are each beguiled with some new hope of beauty! See next the gladsome youth; his ardent heart, deep filled with young ambition's fires, is ever mounting to some new achievement! Then view manhood's loftier state and mark through what immensity of danger, toil and strife he struggles on to reach some wished-for, though imaginary goal! Thus it is ever. Proud aspirations and never ending hope lure on man's restless spirit, till exhausted nature sinks, and the weary body finds repose beneath its kindred earth.

Junior Warden: Nay but my friend is sound of body and of mind. The world is before him tempting his stern energy, and he has confidence to stem its wild and reckless torrent, shunning the rocks and whirlpools which have proved the wreck of other's hopes.

Senior Warden: Then let him onward! Go on! Be that the word, even the counter sign. Go on! But give him safe guidance and the best protection.

Junior Warden: A guide has already been provided.

Senior Warden: Place him in charge then and remember the word.

Junior Warden: Guide, here is a friend who is journeying through the desert, and would find favor with the Patriarchs.

Guide: If entrusted to me I will conduct him safely; but is he prepared for the hard, uncertain fare that awaits him by the way?

Junior Warden: No, except through mere intimation; but you can advise him as you proceed.

Guide: Well, be it so, and take your leave, for we have a long and toilsome travel to perform. Candidate bids adieu to Junior Warden. You are safe with me, my friend, though if you hear me spoken of no terms of flattery will be used, as you will find, for all who journey here abuse their destiny in the vain hope to thus evade a just accountantability. Be cautious now, we are near the First Watch, an unerring indication of our onward progress.

First Watch: Hold! How entered you the wilderness?

A. by Guide.—Lawfully.

First Watch: Have you the counter sign?

A.—Yes; or rather my Pilgrim has.

First Watch: Your Pilgrim! Who entrusted him to you?

A.—His friend, and he did well.

First Watch: I have seen such as you before, and know you think so; yet many have been misled upon this route. But now to talk is profitless. Stranger, give me the word.

Candidate: "Go on."

First Watch: Aye, go on, and beware how you tread. The way is encompassed with difficulties. On the one hand is a straight and narrow path, presenting a toilsome and laborious progress; while on the other your safety is hourly endangered in a broad and expansive plain, beautiful to the sight, but abounding with infections the most poisonous, and sinks of corruption the most destructive to human happiness. Death even in its most frightful shapes, lurks constantly by the wayside. May heaven grant you safe deliverance.

Guide: Come, my Pilgrim, we must not listen to that old man. Here the path is narrow [some of the brethren crowd the candidate along] and we meet impediments, such as too often discourage a timorous spirit. But press on, be not discouraged and now [entering the woods] we seem encircled by a wild and dismal thicket. The living here, I have been told, is very bad, for the traveler is often in want of water as well as bread. But here is the Second Watch, another index of the speed of our career.

Second Watch: Stand! What is your object in entering this desert?

Guide: It is decreed that we shall travel through it.

Second Watch: Have you passed the First Watch?

A.—Yes. He directed us to go on.

Second Watch: Then I will not detain you, except merely to admonish the pilgrim that as the road grows rougher he be not tempted to seek momentary ease at the expense of future pain and sorrow. A single abberation may tarnish and forever overcast a rash though well-meaning spirit; one false step may cost a limb or even life itself. Beware then that you plunge not down some dark and deep abyss, involving disaster the most sad and irreparable. Beware how you proceed.

Guide: Come, let us go; heed not that dotard moralizer We can make our way [starts on]; yet how strangely varied are the paths before us. Merriment in a distant part of the room. Hark! heard you the voice of mirth and revelry! How fascinating, how easy of access is the path which leads thaway! Yet it is beset with adders. Lust, intemperance, sensuality, vice in all its hideous forms and all its horrors, lies deep concealed beneath its tempting blandishments. We must not be deceived. Sound of clashing arms. There again from another direction comes the clang of arms and sounds of deadly strife, a sad display of worldly glory. When cruel war tramples meek humanity in the dust, it is the stern warrior's sport to gratify the statesman's proud ambition. Fame would tempt us on, but we must keep aloof lest we be slain, or, surviving, imbibe the same fell spirit of destruction. No, we will not turn aside, neither for fleeting pleasure nor the soldier's honors. They who till the soil or ply the loom and hammer are far more happy. There surely is some good in store for us. We will cross the rugged path passing a ruins or other rough place and see what lies beyond. Ah! what is this? Can we already have come so far? How quick time flies! How rapidly we travel! I see by the morning light that our course lies down a deep declivity which has to us no visible end, and yet must terminate our pilgrimage. Be careful! They stop.

Third Watch: Stand! Whence came you?

Guide: Through the desert.

Third Watch: And passed the watches?

Guide: Yes; informed of our purpose, they bade us go on.

Third Watch: You have done well in arriving at this Watch, for ere they get this far on their journey, many sink by the wayside, overeome with diffieulties which they can not surmouut. You are now far advaneed, though some troubles, such as you have passed, still appear iu the distanee. There is yet another Wateh whom many have tried in vain to reaeh. Go on! My best wishes attend you.

Guide: Yes, we will go from such a comforter as this; but so it is all along this road, and no one ean ever judge of his treatment till he reach its end, and then, alas! it is too late to cure it! Our progress, however, should be more calm, much less exciting, and, with our present experience, more free from danger. Your eyes are covered for your good. All who travel here are blinded. They neither see nor know what may befall them. A sudden change has come upon the air, indicative of an approaching storm. [Sound of thunder.*] It is near us, but we are under the protection of a covenant to dispel the utmost wretchedness of man. But here is the Fourth Watch.

Fourth Watch: How far have you come?

Guide: Through the wilderness, traveling by night as well as by day.

Fourth Watch: Pilgrim, I congratulate you on having journied so far with so bad a guide.

Guide: He that has experieneed my care is best qualified to judge of me, good or bad. Few would desire to try the journey over again, even could they endure its fatigue.

Fourth Watch: I merely apprized the Pilgrim of the company he is in. I am rejoiced at his arrival, and, i aduiitted to the society of the Patriarchs, he will find the way more pleasant and the paths more smooth.

Guide: Well, we will move on and endeavor to find so great a recompense for our toil. Whoever travels this road is sure to be ill treated· Yet it is better to endure this than incur the hazard of still more dangerous wilds which ravenous beasts of prey infest. Sounds of music. Ah! That sounds like the cheerful music of the Patriarchs. They come this way, let us stand and we can join them as they pass. The procession passes towards the tent aud is joined by the Guide and Candidate. Ho! Here is the High Priest's Tent, aud we are safe! Guards of the tent, I have a Pilgrim who desires to see the High Priest.

Guard of Tent: Your Pilgrim shall be gratified.

(To the High Priest.) Most Worthy Sir, a Pilgrim is in waiting who desires to be presented to you.

High Priest: Be his wish kindly indulged.

Guide: He is here. (Presents him and while doing so removes the bandage from his eyes.)

High Priest to Candidate: Brother, I affectionately welcome you to this innermost temple of our order. Your progress hither may have appeared tedious, but we trust that the lessons you have gathered by the way will prove profitable. All human excellence is the reward of perseverence, toil and danger, such as we have endeavored to picture to the imagination in the mimic journey of life through which you have been conducted; a scene that has not been rehearsed for idle amusement, but to awaken rational meditation in a mind as mature as yours should now be. The uncertainties of life are ever present to the understanding of considerate men. Literally blindfolded and beset on every side with danger and temptation we struggle through this earthly pilgrimage. With desires never gratified we are the subjects of endless toil and care; of never ceasing hope and never ending disappointment, The false and flattering charms, which in the distance so attract our admiration, all disappear the moment they are placed within our reach. Frail mortals that we are; we know not what a day or an hour may bring forth. Encompassed with peril on every side; with the seeds of disease implanted in our nature, and the very air we breathe impregnated with death,all the promises of life are but dust. They fade as a leaf and pass as the shadow that fleeth away. How essential then that we should understand our true position and keep constantly in view the realities that surround us. How essential that we should learn to practice those living and immortal virtues which, while they secure ultimate happiness, contribute so largely to smooth the troubles and soften the asperities of life,

Having now assumed the title of Patriarch, it becomes you to contemplate with reverence the character and the deeds of the Patriarchs of old. These were men of faith, who trusted God with the most unfaltering confidence, and who believed that all else should be sacrificed upon the altar of truth and duty. We will briefly enumerate some of their deeds. By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained wituess that he was righteous. By faith Enoch was translated that he should not see death. By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house. By faith Abraham, when he was called to go out into a place which he should afterwards receive as inheritance, obeyed; and by faith he sojourned in a land of promise as in a strange country. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph. By faith Joseph, when he died, made mention of the departing of the Children of Israel, and gave commandment concerning his bones. By faith Moses, when an infant, was hid three months, of his parents, because they saw he was a proper child, and they feared for his safety. By faith Moses, when he was come to years, refused to be called the son of the Egyptian King's daughter, choosing rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season. By faith the Israelites passed through the Red Sea as by dry land; which the Egyptians essaying to do were drowned. By faith the walls of Jericho fell down after they were encompassed about for seven days. This is but a brief recital of some of the evidences of the power of faith. Time would fail to tell of other Patriarchs and Prophets who, through faith, subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiaut in fight and turned to flight armies of unbelievers, besides working other miracles, even to the restoring of the dead to life. Though the Patriarchs lived in dark ages of idolatry, yet they worshiped God. In the midst of general corruption, when all was strife and hypocrisy and deception, they battled for principle. They believed that righteousness and truth would ultimately prevail, and with high and holy faith they adhered to the path of duty, being persuaded that no temporary advantage could compensate for its sacrifice. These are the men whose integrity and faith and devotion to all that is good we would teach you to imitate. They were holy men who lived not for themselves but for their age and for their race in all future generations. They saw darkness around them, but their eyes rested in hopefulness on the future; and in that future they lived. The possession of virtues such as theirs is wealth far more substantial than glittering heaps of gold. The possession of faith so abiding is consolation far exceeding any that can be derived from mere worldly honors. We commend them, therefore, to you aud your imitation. (Leads him to the chair of the Chief Patriarch.)

Chief Patriarch to Candidate: Brother, in congratulating you on your elevation to the highest rank in this order, it would be useless for me to attempt to add a word to the moral instruction which has been already bestowed upon your mind with a train of moral thought, founded in principles the most pure and exalted, our labor will not have been in vain, your time will not have been wasted, and neither you nor your brethren will have cause to regret your connection with our association. We earnestly hope that may be the case; aud that, as your mind shall advance in the progress of calm investigation, it may be continually blessed with a brighter and yet stronger light, until it realize the fruition of all its earthly desires and the care-worn man shall have bowed him down before his God. The novitiate is again taken to the High Priest.

High Priest: Brother, before explaining to you the signs peculiar to this degree, it will be necessary for you to enter into a solemn promise with the Encampment and the Patriarchal Order at large never to communicate to any other person or in any manner divulge, contrary to the usage of the order, any of the signs or mysteries of this degree. Are you willing to make such promise?

A.—I am.

OBLIGATION, ROYAL PURPLE DEGREE.

I, ————, do most solemnly promise, in the presence of the witnesses here assembled, that I will never disclose or make knowu to any person, by any meaus whatever, any of the signs, pass words or mysteries of the Royal Purple Degree, or those of any other of the Degrees of the Patriarchal Order of Independent Odd-fellows. I also promise to obey all legal summons that may be issued by authority of any Encampment to which I may belong; and that in all other respects I will endeavor to discharge my duty as a true and faithful member of this fraternity. For the conscientious performance of which promise I here most solemnly give my most sacred pledge of honor.

The candidate will then rise and be instructed in the Enter Sign, Pass Word, Explanation and Grip.

Sign Royal Purple Degree.

ENTER SIGN.—Four raps on inside door.

CHECK WORD.—Same as previous degrees.

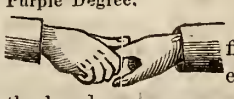
PASS WORD.—M. K. K. S.

TOKEN OR EXPLANATION.—Melchizedek, King of Salem.

CHECK SIGN.—Same as previous degrees; used as a salute to the "*chairs*," followed by the degree sign given to Chief Patriarch only.

SIGN.—Extend thumb and two first fingers of right hand, closing the other fingers. Raise hand to left side of forehead and draw it to center of forehead and then let arm drop to side.

ANSWER.—Pass left hand from right side of face to center of forehead.



GRIP.—A closes all but thumb and index finger of right hand. B grasps the extended finger, placeing thumb on joint next the hand.

ANSWER.—Same: B taking the place of A.

Chief Patriarch: Brethren, you will rise and be attentive while our excellent High Priest appropriately concludes this solemn ceremony.

CLOSING PRAYER, ROYAL PURPLE DEGREE.

O Thou who dwellest in light unapproachable, the mighty Maker of the uuiverse, we render Thee humble and hearty thanks for all Thy mercies. We adore Thy name that amid all the deprivations of this present life Thou hast furnished us so many beautiful emblems of Thy goodness to cheer and sustain us in the discharge of our duties, and hast implanted in us a disposition of heart to regard all men as our brethren and Thou, the Lord, as the Maker of them all. Aid us in our passage through life. Along its devious ways may we be safely guided by Thy providence and at last be admitted to the society of the just made perfect, to the honor of Thy holy name. Amen.

The Emblems of the Roy al Purple Degree are the Pilgrim's Scrip, Sandals and Staff.

*The imitation thunder is made by shaking a large piece of sheet iron. The sound of falling rain is made by the use of a box with pegs or nails driven through the bottom and containing a few peas or beans which are rolled from one end to the other, by tipping the box, while some one sprinkles water on the candidate as he passes.

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THE FALL CAMPAIGN.

More than one-third of all the subscriptions on our list expired during the summer. and many of these were three months subscriptions which are not so generally renewed as others. For these reasons together with the fact that the busy season is not the best time for renewing subscriptions, it is not strange that our mail list is smaller than it was at the beginning of the summer.

Now, as the fall has fairly opened and, as we hope, our readers are prepared for a long and vigorous canvass for subscriptions, as we promised last June, we will tell you how the mail list stands on the fourteenth of September.

The whole number of subscribers is 4,251. Illinois still holds the first place, with 769 subscribers. Ohio stands second, with 592. Indiana has the third place; she has 498. Is she to have 1,000 before the fourth of next November? If you all leave this work for some one else to do, will not be done. Will not every one of our Indiana subscribers take a personal responsibility in this matter and make the number 1,000?

New York has the fourth place. Iowa has the fifth. Last June Pennsylvania ought to have had the fifth place but through our oversight she was left out entirely, and she has felt the unintentional slight so keenly that she has gone below Iowa and holds the sixth place. We here ask forgiveness for treating her so coldly and ask her to return good for evil by sending in more new subscribers than any other State. She has good material to work on. The National Convention meets at Pittsburgh next year, and every patriotic, but especially every Christian citizen of that State should be posted on the work of the National Christian Association, before the Convention occurs; and consequently, should read the organ of this Association, the *Christian Cynosure*. We hope that our Pennsylvania subscribers will take advantage of every religious and political meeting to press the claims of the *Cynosure* upon thinking, reading men, and women.

Michigan holds the seventh place, and looks enterprisingly forward for a State agent and a State organization. The most direct way to accomplish this result. we think, is to get multitudes of subscribers for the *Cynosure*. Enlighten the people generally, rouse them, and they will realize that it is economy to employ a State agent. In the meantime the *Cynosure* will be a weekly lecturer and friend. Wisconsin occupies the eighth. Do not let Michigan go beyond you. Missouri has the ninth. We expect enlargement there this season. Vermont has the tenth place. Kansas the eleventh. Massachusetts the twelfth. She was below Minnesota, but seems to realize more fully the importance of this work. Let our sixty-five subscribers there rise together in an aggressive movement. Minnesota has the thirteenth place. Oregon the fourteenth. California and Washington Territory are together in the fifteenth place, with 34 subscribers each. Washington Territory has come up from the twentieth place this summer and means to do her duty. Do not let her find her competitors asleep. Nebraska and Ontario, (Canada) have the sixteenth place. Connecticut, the seventeenth. New Jersey, the eighteenth. Maine, the nineteenth, and Virginia, the twentieth. The other States and territories we do not report, but the good seed is sent to all but five States (viz: Delaware, Florida, Louisiana, Nevada and South Carolina) weekly, and also to all but five of the territories.

Now the fall is here, as a rule those who work most faithfully for the *Cynosure* will have the greatest success. Please read what is said about THE FALL CAMPAIGN in the last two numbers of the *Cynosure*.

We will be glad to send *Cynosure* subscription papers, circulars and extra copies of the paper when requested for canvassing purposes.

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MARKET REPORTS

CHICAGO, Sept. 14, 1874.

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" No. 2	97½	98¼
" No. 3	93½	94
" Rejected		90
Corn—No. 2	76	76½
Rejected		75½
Oats—No. 2	47	48¼
Rejected	45½	46¼
Rye—No. 2	81	82
Flour,—Minnesota	5 50	10 00
Winter	5 25	7 25
Spring	3 50	5 50
Hay—Timothy, pressed	14 50	17 50
" loose	14	16 00
Prairie, "	9 00	11 00
Lard		15
Mess pork, per bbl		24 00
Butter	22	33
Cheese	11½	13
Eggs	14	15
Potatoes, per brl, new	2 00	3 00
Broom corn	04	09
Seeds—Timothy	2 30	2 80
Clover		6 75
Flax	1 75	
HIDES—Green and green cured..	07½	9¼
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
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Lath		2 25
Shingles	1 50	3 50
OIL—Washed	40	55
WOOL—Unwashed	27	34
LIVE STOCK. Cattle, extra	6 60	7 00
Good to choice	5 50	6 40
Medium	4 75	5 25
Common	2 25	4 00
Hogs,	5 50	8 25
Sheep	2 25	4 50

New York Market.

Flour	$ 4 40	9 00
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Corn	94	97
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CHICAGO, THURSDAY, SEPTEMBER 24, 1874.

VOL. VI., NO. 50.—WHOLE NO 233. WEEKLY, $2 00 A YEAR.

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Topics of the Time.

RETURNING SENSE.—Two years ago party frenzy and Masonic practice procured an election in the Fourth Illinois Congressional District. S. A. Hurlbut, a defender of the privileges of Freemasonry against the rights of citizenship, and confederate of a Masonic murderre, replaced J. A. Farnsworth. The latter had been fourteen years in Congress, and had received in one election the almost unequalled majority of 14,000 votes. His record on the salary question was clear and he was almost the only man who could lay his hand on the mane of Ben. Butler. But he did not follow the Grant Republicans in their deviation from the once-honored policy of that party. Hence his retirement to private life, until renominated by independent voters last week. Hurlbut's Masonic lackeys serve him well, and he is also a nominee of the so-called Republican party, but out of respect to to the good sense of the people of his district, it is to be hoped that he will get no nearer the national capital. This is one of many cheering instances pointing to an end of ring rule in Congress and independence in the use of the ballot.

BLACK HILLS' GOLD.—Now that the battle clouds stirred up by the Indian-butcher, Custer, are blowing away, there beams an illuming ray on the object and result of his marauding ride to the Black Hills. The scientific reports by the chief engineer, by Mr. Grinnell on Fossils and Zoology, and by Prof. Winchell on the Mineral Products, are a sufficient reminder that "all is not gold that glitters." They report a fine, well-watered and timbered region, well suited for habitation, with abundant game, but Prof. Winchell's report reads on the gold story: "The miners that accompanied the expedition report the finding of gold and silver in some of the gulches in the southeastern portion of the Hills, though I saw none of the gold, nor did I see any auriferous quartz. I have taken the gold reports with a large grain of allowance." His report is confirmed by other officers of the expedition who credit the newspaper correspondents with large stories drawn from imagination; and by Prof. Donaldson of the Minnesota State University, who accompanied the expedition in a private capacity. Prof. Winchell also states, aside from his report, that the affair seemed to be in the interest of unscrupulous speculators who had little if any mining experience, but were the sole authority for the popular reports of gold. It is difficult to explain from any governmental point the reason for the expedition, and if it shall be established that the national authorities may violate treaties and provoke murder at the pleasure of a few mining speculators, and perchance to lift the Northern Pacific railroad bonds from the mud, justice, as well as national honor, demands their impeachment.

CARPET-BAGGED.—Louisiana is truly reaping bitter ruits from her government of adventurers. Since the adoption of a State constitution in 1864, its track has been marked with blood. Warmoth, the first carpet-bag governor, was elected in 1868, and a quarrel over the spoils of office divided the Republicans between the governor and the Custom-House. In the election of 1872 Kellogg and McEnery were candidates for governor. The former, years ago, represented his district in Congress, hailing from Canton, Illinois. He went south with the army, saw opportunities for ambitious place-seeking and remained to make a record that will sink him with curses. At this election the State Board of canvassers divided; Warmoth, at the head of one, kept all the returns, canvassed them, and declared McEnery elected. The other, with a colored man, Lynch, at its head, declared Kellogg elected without any returns. Kellogg obtained an injunction from the corrupt and drunken Durell, Judge of the Supreme Court, preventing McEnery from holding the office, and shutting the State House from his Legislature. Both appealed to Grant. He sustained Kellogg., shielding his decision with Durell's injunction. The matter came before the Senate, whose investigating committee was unanimous against Kellogg, but were divided as to how he should be disposed of. Congress dodged the decision and he was left in power, although the President and others have sought to secure a decision at different times. The people of Louisiana have borne the outrage for two years, seeing their property sold for taxes they refused to pay to a usurper, and their State debt increased to twenty millions without any, public improvements. They were justly indignant, and the country sympathized with them. They were bagged; and finally turned to the weapons whose use slavery had taught, and as they took them up the spirit of that accursed system returned.

WHITE LEAGUE VICTIMS.—"A hopeless revolt is a crime against humanity." In taking arms against a State government, for two years recognized at Washington and in every parish of Louisiana, the White Leagues of that State began an insurrection which their better judgment should have told them could not prevail. Its success would establish a precedent which other States would not have tardily used. The decision of President Grant in suppressing it is, therefore, commended on every hand. But what shall be done for the fifty dead and seventy-four wounded men who fell on Monday of last week? The White Leagues stand before the world as murderers. But that Odgen and Penn and their other leaders are ever brought to trial on this charge is more than doubtful. To the reinvested State government belongs the task, but to undertake would but expose its impotence. It will remain as another count in the fearful indictment of slavery, and those who still cherish the ghost of that system will in the retributions of heaven bear the penalty. No such government as Kellogg's would have been possible had the whites of the South submitted to the judgments of the war and united with their colored neighbors in the establishment of a peaceful society.

The White League's Message to the Union.

BY S. H. RANDALL.

You think, because you swept our lands,
You made our spirits kneel;
But when you broke our wasted bands
You left us torch and steel.

We think we hear our father's voice
Upbraid us with our chains,
And torch and steel shall now rejoice
Our butchered comrades' manes.

The Black to death we now consign;
His cabin we will storm;
His wife in tears again shall twine
The Southron's glowing form.

Her face with agony we'll seam;
Her flesh the lash shall groove;
Her shriek and groan shall be our dream;
And death her woe remove.

Soon Mississippi's rifle crack
Shall make our hearts rebound,
And Carolina's swamps give back
The baying of the hound.

O'er Alabama's hills and dales,
In Tennesseean grots,
Beneath our Georgia's forest vail,
The hated color rots.

Our Old Kentuck we'll rebaptize
"The dark and bloody ground;"
And venom start to Texan eyes,
The skull and cross-bones crowned.

Virginia's sons shall leap once more,
To join a human hunt:
While Louisiana's clotted gore
Arkansan bowies blunt.

We do not ask your steel to toss
Our pierced and bleeding wrath:
No more the Leaguer seeks to cross
The Northern saber's path.

The League from slaughters you abhor
Will Copperheads release,
Our rotten crutch in time of war,
Our arm in time of peace.

Cincinnati, Sept. 12th.

To Baptist Ministers on the Duty of Renunciation.

BY A. D. FREEMAN.

DEAR CYNOSURE:—Allow me through your favor to ask my dear brethren in the ministry, who are members of the Masonic fraternity, or kindred institutions, a few questions, suggested by my own and the views of others who are honest inquirers after truth.

To premise, I would say, that we believe these institutions are essentially unchristian in character. But there are those who, because their friends who are professed Christians, and especially because ministers of the Gospel belong to these orders, either believe them right, or at least stand in doubt. These last, therefore, either incline toward these orders or are indifferent; which inures to their support. Now, my brethren, we think you know whether these orders are good or bad, right or wrong. For it is not to be supposed that you who are able to preach the Gospel intelligently are so obtuse mentally and stultified morally, as not to understand the character of the institutions to which you may belong. Nor would it be charitable to think you had been to careless to ac-

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quaint yourselves with their true nature, to some extent.

Now if you know or believe them to be right (and therefore of course useful) should you not, especially in these times of controversy on the subject, and when these orders are so persistently assailed, come fearlessly forward and with Christian courage, to thei defense? Are you not, as ministers of the Gospel of Jesus, bound to give to the world, and especially to the church, all the knowledge of moral good you may have in possession? If they are morally right, what right have you, who have been charged to "Let your light so shine before men, &c," to hide that light? Do you wish to deny your manhood, or contradict Jesus, who says, "No man lighteth a candle and putteth it under a bushel!" If you claim these institutions to be right, do you not hang on one or the other horn of this dilemma? And here I may also ask, if you are willing to fall under the flashing reproof of our Master, who says, "He that doeth truth cometh to the light," etc.; and also, "he that doeth evil hateth the light, etc?"

And again, if on the other hand you know, or believe them to be wrong, would it not be equally your duty to the church and your fellow-men to give to them the benefit of such knowledge? Have you any right to hide an evil that can endanger the peace of the church, or society, or of the domestic circle, or imperil the souls of men? If so, then you have a right to let that incendiary apply his torch to your neighbor's house unrestrained, and your neighbor unwarned, or that drunkard or other sinner go on unwarned to a drunkard's grave or a sinner's perdition.

What does God say about the unfaithful watchman? (Ez xxxiii.)

Do you say you are unaffiliated? But if these orders are wrong, have you a right to take that position? which is understood to mean that you may refrain from attending the lodge but must be silent as to what you cannot approve. Have you a right to silently withdraw and say nothing of what you may know of the evil workings of these orders? Do you not, by so doing, induce doubts in the minds of the uninitiated and uninformed as to the wrongs which you may know exist? And by so much also make these doubting ones liable to be caught in a snare that they will forever after regret.

Do you say that your exposure of these institutions would expose you to danger? Then they certainly are evil, and should most assuredly be exposed. And who should do this but those on whom these institutions depend for reputation, and whom, more than all others, the craft make a passport to the favor and good opinion of the people? And who, also, with Solomon and the St. Johns, are by the craft made to stand as god-fathers of Masonry. Who, I ask, but you, whose position and Christian reputation are used to commend oath bound secretism, should unveil these orders?

Are you fearful? you have the promise of Divine protection. Do you believe, or distrust God? Can you not trust Him who has said, "I will never leave thee nor forsake thee?" who said, "Let there be light and there was light" and who "In the beginning created the heavens and the earth;" and with infinite mathematical accuracy runs nature's incomprehensibly complex machinery and works her vast chemical laboratory? Him who protected Daniel in the lion's den, and walked with the three in the fiery furnace, and opened the Red Sea and the Jordan and led Israel through dry-shod, and also saved righteous Lot when he burned the cities of the plain? and who also, in our day, has protected a Bernard, a Stearns, a Hart, a Baird, a Rathbun, a Greene, a Finney, and hundreds of others who might be named? Can you not demonstrate your discipleship by bearing the cross? If you cannot, then tell us no more of your trusting in God or of your discipleship. And take that Christian mantle off with which you have unwillingly, we charitably hope, been hiding the ugly features of these unholy orders. Have you the temerity to fear man more than God? To brave the displeasure of God against the fearful and unbelieving? Will you by your silence allow your name to be quoted as of the membership, and in support of the good character falsely claimed by the fraternity. Can it avail you anything against these institutions if you silently withdraw while their nature is being discussed before the public? If the question of right or wrong were not mooted, then the withdrawal of your personal attendance might be construed as unfavorable to them. But as it is, it goes for nothing; your position may be claimed as much for as against them. It is a practical averment of what a brother in the ministry said to me a few months since in answer to a question, "Is Masonry a wicked institution?" His prompt and unhesitating reply was, "I have never said so yet, nor do I say now;" and after a moment's pause, added, "Nor would I say it is not." That is, he would not say anything as to its merits or demerits. If it were right, he would not bear witness in its favor; and if wrong, he would not expose it. He never had said, and would not say, It is wrong. Suppose the watchman on the watch-tower, when asked, "Is the enemy approaching?" should answer," I have never said so yet, nor do I say so now; nor do I say there is none." Ought he to remain there. Would he be suffered to hold so important a position, while so faithless to the trust reposed in him. Of course not. No, not even though he be threatened with instant death by the approaching foe, would there be heard an apology for such perfidy. How much less then, for a watchman on Zion's walls, who has not the civil and property interests of a city or a country in charge, but something of as much more worth, as eternity is more than time.

My dear brethren, can you afford this? Can you afford such a hazard of your own and the interests of others? Can you hope to succeed in neutrality between right and wrong? between the kingdom of light and that of darkness? Can you be neither for nor against right? Does not our dear Lord say, "He that is not for me is against me?"

I believe it is a well established fact by Masonic writers that Masonry rejects Christ. Then it follows as a logical necessity that he who accepts Masonry intelligently consents to the rejection of Christ. But very few, if any, I think, do this. But if after becoming acquainted with its Christ-rejecting character, and in spite of this and other kindred reasons men adhere to it, they take the responsibility of being at war with God! O how painful it must be for a conscientious man to be held by fear and menaces in apparent fellowship with such men, when the soul loaths it and longs to be free! "Once a Mason always a Mason" is their motto, and they must be so held by all, until they abjure the craft with as much solemnity as they entered it and accepted it. I think they should not be willing to go out privately, any more than Paul was willing to be relieved from jail privately, where he had been wickedly incarcerated and his rights taken from him. To go out privately affords no opportunity to be bold as a real Christian loves to be in his adhesion to the right and his opposition to the wrong.

Then again, if he is out and the people do not know it, he is still held as a member by all, even in the pulpit, the prayer, conference and covenant meeting, and at the Lord's table. And though the brethren in the church take no ground in the premises, they have no confidence in him other than an equivocal or doubtful confidence, if such a thing can be.

Dear *Cynosure*, may I speak again? I feel in earnest, and I trust it is a Christian earnestness. For it seems to me that much of the waning of true piety in the churches, and much of the dishonesty practiced in all departments of human activity, and much of the crime perpetrated in our country are attributable to the principles involved in oath-bound secretism.

As soon as convenient I will give my views of the bearing of these orders on the piety of the church.

That we henceforth be no more children, tossed too and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive.

Was the Early Christian Church a Secret Society? A Review.

BY REV. W. W. AMES.

The *News* says that we forget that the early Christian church was a secret society, and that this is plainly demonstrated in Mr. Arnold's book from which we quote. We were not aware that religion of Jesus was of this sort. The New Testament gives the history of the infancy and the very birth of the Christian church; and in this there was not the slightest intimation that it was an oath-bound secret society, but everything to the contrary. In no instance did he require before hand a promise of perpetual secrecy. After a cure in one or two instances he enjoined to tell no one. But they blazed the matter abroad, "insomuch that he could no more openly enter the city," and doubtless it was to prevent this rush that enjoined the silence. To one he said "go home to thy friend and kindred and tell them how great things God hath done for thee." Only three were permitted to behold the transfiguration, but one promise of secrecy was extracted. After the vision had passed he charged them to tell it to no one till after his resurrection. When arrested, and accused before Pilate of treason against Cæsar, and was asked by Pilate concerning his doctrine, he said, "Go ask them that heard me, behold they know what I said; I ever spake openly in the temple whither the Jews always resort, and in secret have I said nothing." As much as to say that if he had been about the country lecturing as the Grand Master of a secret lodge, people would have just reason to suspect that he was stirring up treason against the Roman government. But now they could have no such ground of suspicion. We have a full and detailed account of the institution of the Lord's Supper, as well as his baptism, the latter being under the open sky. He commissioned his disciples to preach the Gospel to every creature, not to a small portion only, like Masonry, but to every creature in all the world. Jesus said as a proof of his messiahship, "The poor have the Gospel preached to them." Again, he said, "What I tell you in darkness, that speak ye in the light, and what ye hear in the ear, that preach ye upon the house-tops." The reader will search the Acts of the Apostles in vain to find the first trace of oath-bound secretism. Ecclesiastical history makes no mention of it in the churches during the first century of existence. It was during this time that the Gospel won its mightiest early triumphs, and as can easily be shown, it was not till after the dawn of another century that the churches resorted to the secret principle for aid, and that in this step they departed widely from the primitive simplicity of the Gospel.

We might feel compelled to regard Mr. Arnold as good authority in this matter "*per force*," were he an historian of anything but Freemasonry, and was not constructing a special plea to make out a case. But he exhibits both lameness, and either ignorance or dishonesty, in that while he refers to church history for his proofs, he fails to state how the historians themselves regarded the engrafting of secretism upon Christianity.

Mosheim, a standard writer of church history, in Vol. 1, page 66, says of the ceremonies used in the church during the second century:

"There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this country many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men."

Again on the next page:

"The profound respect that was paid to the Greek and Roman mysteries, and the extraordinary sanctity that was attributed to them, were additional circumstances that induced the Christians to give their religion at mystic air, in order to put it on an equal footing, in point of dignity, with that of the Pagans. For this purpose they gave the name of *mysteries* to the institutions of the Gospel, and decorated particularly the holy sacra-

ment with this solemn title. They used in that sacred institution, as in that also of baptism, several of the terms employed in the heathen mysteries, and proceeded so far at length, as even to adopt some of the ceremonies of which these renowned mysteries consist."

Christianity, therefore, instead of enveloping itself in secrecy and mystery from its birth, as Mr Arnold claims, following the teachings of our great founder, *shunned* the cover of the "bed" and the "bushel" till she was more than a hundred years old, and had gained the most wonderful spiritual triumphs. It was not till her disciples began to lose faith in God's plan of saving "by the foolishness of preaching" them that believe, and to trust in the pomp and show of man-made ceremonies, that they enveloped her in the garb of secretism. And let it not be forgotten that Mosheim mentions this as one of these things that was "extremely offensive to wise and good men." And instead of extending the spiritual triumphs of the Gospel, it smothered its light, and encouraged the multiplication of rites and ceremonies which Mosheim declares all the records of the third century mention. Thus, instead of being a blessing to Christianity, secretism, though it seemed such to many, as Masons claim it to be at the present day in the way of protection and assistance among strangers, it was, nevertheless, a part and parcel of the great Romish apostasy which brought on the long and gloomy night of the dark ages.

Reformers.

Who are true reformers, and what are they? Are they not persons of decided minds, and of honest hearts? Do they not show themselves ever determined to understand and maintain original principles of eternal right and truth? And are they not ever prepared to stand by intelligent convictions of truth and duty to God and man at any cost? Have not true reformers been the characters, who, under God, in all ages, saved this world from corruption and ruin? Actuated by the noblest inspirations, have they not been willing to sacrifice everything for the grand enterprise of their lives? From a degenerating world, have such persons ever met with popular favor in the commencement of their great work? If the foregoing principles be admitted as consistent in the platform of the true reformer's character, doubtless they will appear worthy of a more extended consideration.

Decision of mind and purpose is unquestionably foundational to every virtue of a noble, Godlike person or character. But how important that we well understand what are the true materials of that decision and character, and the spirit by which they may become safely and securely cemented. Intelligent decision of character, arising from well understood and defined principles, is very different from personal, instinctive, or dogmatical peculiarities.

Have not reformers received some of their sorest wounds in the house of professed friends, who were actuated more by fanatical zeal or mere caprice, than by intelligently understood, or calmly defined principles.

If an honest man is the noblest workmanship of God, should he not become the *model, incentive* character of real life everywhere? As the heart becomes the common fountain of all life's issuing streams, how indispensable that honesty be a settled, generating product, giving direction and force to every desire and purpose of our being. While thousands actuated by petty personal interests and ambition behind the plausible guise of inviting exteriors are blighting everything in God's fair creation. Oh! how this world is sighing for honest men of honest hearts.

Eternal right and truth are inalienable principles by which God created our world, and still maintains his government in it. Every opposite principle must certainly lead to ultimate disorder, corruption and ruin. How important, then, that every man who loves his God, his race and himself, should seek to be an honored co-worker with God, in saving the world from ruin. In a world of sin and sinners, God has emphatically decided that we should "buy the truth and sell it not," and that our purchase should cost enough to make us regard it as truly valuable.

By hard, persevering ploddings of God's servants, which have earned their purchased possession of the truth, have ever, at the same time developed the stamina of character to stand by and defend it. Though their purchase appears of little worth in the market value of those whose ambition is only to seek for earthly fame; yet they are assured of an eternal worth and an emolumentry with the galaxy of glorified ones, emblazoned among "the stars for ever and ever."

The past and present ages have demanded, and God has developed men of true reformatory spirit and character. Men of undaunted spirits have arisen to dare and do for God and humanity; and having acted noble parts, they have left the impress of their holy fidelity in living characters upon the age as they have passed away. Others bearing their fallen mantles, have lived to see the triumph of their principles on a remodled age yielding in quiet submission to their sway.

The spirit and character of Bible and martyr times, gives us the impress of a stalwart energy no less than electric to the unhappy effeminacy of our times. The Godlike power and decision of the men of those times, is truly astonishing, especially as we see them leaving everything dear on earth, and leading the van in a life crusade through hardships, slaughter and death. And then, in the midst of the most painful and humiliating ordeals, exulting triumphantly "that they were counted worthy to suffer shame and reproach for the name of Christ."

Since men first departed from God, they have ever prided themselves in the ingeniously multiplied subterfuges for that departure continued, till now, they can hide in a thousand-fold darker dens than the bowers of Eden. Possibly, till the millennium comes, returning to "the old paths" will never be popular, unless when led by the triumphal march of God's mysterious providence.

As genuine reform has never been popular in the past, it is not folly to think it should be so now? Hence, should not every true reformer, assured of the righteousness of his cause, pledge all his interests for life and death, for the ultimate triumph of this, the grandest enterprise of his life. as viewed from the incentive stand-point of glorified reward. We have now considered the reformer barely in original character. We will further consider his life, developed principles, and their practical application.—*A. F. Dempsey in Am. Wesleyan.*

Get Rid of the Bible.

Three Roman Catholic bishops gave this advice to the Pope on the day when consulted as to the mode of strengthening the church of Rome:

"Lastly, of all the advice we can give your beatitude, we have reserved to the end the most important, viz: That as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when they read more, they began to decay. To sum all: that Book is the one, which, more than any other, has raised against us those whirlwinds and tempests, whereby we were almost swept away; and, in fact, if any one examines it diligently, and then confronts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often contrary to it; which thing if the people understand they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even those few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—Imp. Library at Paris, fol. B, No. 1,038, vol. ii., pp. 641–640; also Brit. Mus. 7, c, 10, 11, Fasciculus Rerum, Lond. 1690 fol.

[The Pope was Julius III., and the document bears date—"Bologna, Oct. 23, 1553." The genuineness of this extract has been verified by reference to the original in the library of the British Museum.]—*N. Y. Observer.*

The War of Races.

That the Southern negroes would ever, except in solated spots where enormous superiority of numbers favored them, take any very lasting or important share in the actual government of the South—framing its laws, directing its investments of capital, and, in short, organizing society—was not to be expected. It was to the race which hitherto has been dominant on this continent that we looked to govern the South again, but under changed conditions, with just laws and equal protection of the law to white and black. The number of States which have now emancipated themselves from the rule established at the close of the war points to a solution of the Southern question by the operation of natural laws which govern the movements of society; and on the whole, taking everything into account—the exasperation of the native Southern white at the enormities of the carpet-bag governments, the disappointment of the negro in finding that even freedom was not synonymous with cessation from all labor, and the temptation of both races to excess, outrage, and violence of all kinds—it must be admitted that a good deal of praise is due both the whites and blacks for their mutual forbearance and consideration during the past six or seven years; and the inference we draw from it is, that in the absence of something very new and unexpected, the "war of races" so much talked about is not a thing of the future but of the past. This war has actually taken place; but instead of being a bloody conflict, such as was at one time expected, it has been mainly a silent struggle on the part of the most powerful and wisest and most trained race in the South to take the lead in public affairs, and this it seems to be gradually doing. —*The Nation.*

The *Masonic Journal* says:—"We beg to ask the editor a question. Why do *you* not *pray* that the Lord's avenging angel may destroy by wholesale all ungodly Freemasons? Why not call down fire from heaven to consume them, root and branch?"

Our answer is, we would not do this if we could. It would not be right to so pray or so wish. If we cannot with good sound reason based upon facts and indisputable testimonies, show that Freemasonry is, in its nature and tendency opposed to republican institutions, to civil justice and to the mission of the church of Jesus Christ, then we will stand defeated.

The *Journal* misinterprets if it does not misrepresent us. We have never expressed a wish or thought of it, that all Freemasons should be slaughtered either by men or by the judgments of God. We want them to be convinced of their errors, and they are becoming so by scores and hundreds. We would not if we could force them to believe and act on our side. We want them to look the matter over again, with as little prejudice as men can have who already have taken sides, and see if they are not wrong after all. We are anxious that some plan should be adopted to get the facts out, and we are then willing that the jury of the world should decide the case according to the law and the facts. Truth is more mighty than sword and cannon. These latter we do not need, since we have something more powerful. Give it a fair chance, and it will soon melt its way around the world, and every opposition will be swept before it; and then it will be a glad day for the travelers of earth and for heaven.—*Wesleyan.*

It is astonishing how anxious many people are to play with sin, while abhoring the thought of dishonoring God or injuring themselves. They would scorn to be drunkards, yet they will tipple in wine and brandy; they would shudder at the thought of gambling, yet delight in playing cards; they would pray against the folly and levity of flippancy and vanity. yet be eager to dance. Why not avoid the appearance of wrong? Why not be separate from the temptation to evil.—*Ex.*

Notices.

The National Chistian Association.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

Life membership, $10.00; annual do, 25 cts. Orders for memberships and general correspondence of the Association should be sent to the Corresponding Secretary. All donations or bequests, to the Treasurer.

Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa. [See the notice for the formation of a State organization at this meeting.]

JAY COUNTY, INDIANA.—The following is the programme of the second semi-annual meeting of the Anti-secrecy Association of Jay county, Ind., to be held at Westchester, Wednesday, Sept. 30th, beginning at 10 o'clock A. M.:

10 A. M. A discourse by Rev. Mr. Warner.

11 A. M. The transaction of business.

11:30 A. M. Recess.

1:30 P. M. A discourse by Rev. A. Worth.

2;30. P. M. Transaction of business.

4:30 P. M. Adjourn.

7:30 P. M. A discourse by J. T. Kiggins.

Indiana State Convention.

After advising with many of the friends of our reform, we have concluded not to call the State Convention to meet before the 28th of October,—one day earlier than last year. This will give us none too much time to get ready. And now let me ask of

EVERY ANTI-MASON IN INDIANA,

will you not co-operate with us in trying to make this meeting a complete success? Dr. Charles Jewett, one of the most efficient temperance lecturers of this generation and the past, declares that the slow progress of that reform has been greatly owing to the neglect of proper and thorough organization. So it will be with every reform. If we would succeed we must have a thoroughly organized and paying membership. Without this our cause will languish, and our laborers will suffer. We may profit by studying the tactics of our enemy. His forces are all thoroughly organized; and there is no lack of friends to carry into effect his wily schemes.

We must not so organize as to

BIND AND BURDEN

our membership. But some have already been burdened because we have not sufficient organization. Let us distribute the burden, and thus make each one's portion lighter. This can only be done by making a rule covering all auxiliary organizations, requiring the payment of a fixed amount by each member, to go into the State Treasury. Let me here say, that I cannot ask a competent man to take my place, unless some provision is made for his support. It is not right to starve men in the midst of plenty. Thorough organization with one well paid and efficient agent, will in a short time

REVOLUTIONIZE THE STATE.

"But," you ask, "what can I do? I answer:

1st, See that a delegate is sent from your neighborhood, church, or association.

2d, If you cannot secure the appointment of a delegate, come yourself, and prove your devotion to this good cause.

3d, Come prepared to assist us financially to the extent of your ability.

4th, Come with words of counsel and cheer, and God will bless you and give us a successful meeting.

JOHN T. KIGGINS.

Information and Action Wanted.

From every locality in the State of Pennsylvania where there is a bevy of men openly opposed to secret societies, and who will appoint a delegate to attend our convention at Wilkesbarree, Pa., on the 3d and 4th of November next, with the view of organizing a State Anti-Secret Society.

LET US HEAR by letter to the committee whose names are below or through the *Cynosure*. Also from every man who will become a volunteer delegate, self appointed, to said meeting.

LET US HEAR, as above stated, and let communities, churches, any organized body, opposed to secret societies, report and appoint immediately, good men, citizens, clergymen, any suitable person, to attend said meeting.

COMMITTEE:—NATHAN CALLENDER, Greene Grove, Luzerne Co. M. D. McDOUGAL, Wilkesbarre; A. L. POST, Montrose, Pa.

NOTICE.—All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the *Christian Cynosure* office, No. 13 Wabash Ave., from 9 to 11 o'clock, A. M. any day in the week except Sunday.

C. A. BLANCHARD,
Cor. Sec'y.

To all Kansas Anti-masons.

MARION, Ind., Sept. 14, 1874.

Brother H. T. Besse has requested that I communicate through the *Cynosure* relative to my future home in Kansas. My "homestead" lies in Grant township, Cloud Co., Kansas, and consequently on the Mitchel county line, one mile south of the "Concordia and Calker City Stage road," where it crosses the east line of Mitchel. God willing, I will be there by the middle of November ready to engage in preaching and lecturing for Anti-masonry. Now cut this out and paste it in your "memoranda," and then you will know just where to find me; I want every one of you to "come and see me." If you cannot come, then write. My post office address will be FANNY P. O., CLOUD CO., KANSAS. We shall be blessed with a daily mail. Any one desiring lectures early after I arrive, had better address me at Ligonier, Noble Co., Ind, at once. I shall be glad to find work enough to keep me busy in the lecture field till spring.

Sincerely, JOHN T. KIGGINS.

P. S. "One word more." Those of you who desire lectures this fall and winter, canvas the matter with your friends and see how much money you can get pledged for such an object,—remembering all the time that the more lectures you want the less it will cost per lecture. To illustrate: Suppose you want two or three lectures in a certain locality, for special reasons. To reach the place will require say two days travel. Now I can visit adjacent points, and lecture eight or a dozen times, in a week, at but a trifle more expense. The going and coming are often as much expense as the lectures.

In order that all may know what work is being done in the different parts of the country we ask to have brief notices of every meeting to discuss and oppose the system of Freemasonry forwarded to us at the *Cynosure* office. They will be inserted in the paper.

Try to arrange for meetings a month or two before hand so that they may be thoroughly advertised. If you meet regularly be sure to notify us of any change of time or place.

We will be glad to insert notices of sermons to be preached on the subject, also of monthly concerts of prayer for the overthrow of this anti-Christ.

Reform News.

From the General Agent—The Indiana Wesleyan Conference.

—The programme of the General Agent for the present month, in Indiana includes eight lectures in Grant county, twelve or more in Kosciusko county and locality, and a series in Hamilton county to continue into October. These labors will so occupy his time as to prevent frequent communications from him in person. We hope to hear frequently from these localities through other friends.

—A State Convention is in preparation in New York. It will probably be held in November. Another is talked of for Illinois. These with Missouri (already held), Indiana and Pennsylvania will make a fair showing for the work by States.

Association Organized.

In response to a call, signed by twenty-eight persons, a mass convention met in the Wesleyan Methodist church in the town of Groton, N. Y. on Wednesday morning, September 9th, 1874, for the purpose of organizing in opposition to the evils of secret societies. The number present was not large, but the manifest zeal and willingness and determination to work, even in an unpopular cause, was encouraging.

The State lecturer, Rev. J L. Barlow, was present, and aided in the work.

After a season of prayer a temporary organization was affected by electing J. B. Hart chairman, and Edwin Barnetson secretary. The call was then read and the object of the convention stated.

On motion to organize, the necessity and propriety of such a movement were discussed; after which the convention resolved to organize for future work, without a dissenting vote. A committee on organization was elected, and the convention adjourned to meet at two o'clock P. M.

AFTERNOON SESSION.

After devotional exercises the committee on organization presented a constitution which was adopted. The election of officers under the constitution then took place, and resulted as follows: President J. B. Hart; Vice-presidents, Rev. J. P. Pierce, Daniel Carpenter, Rev. C. P. Owen, Rev. W. P. Betts, and Rev. C. A. Smith; Secretary, Edwin Barnetson; Treasurer, David Whipple, Jr; Executive Committee, in addition to the president, secretary and treasurer, Shelden P. Moe and Daniel Carpenter.

The names of twenty-one persons were then secured as members of the association, and nine more in the evening, thus starting our organization with thirty members. Resolutions presented by brother Barlow were adopted after animated remarks. The vice-presidents were authorized to solicit members to the association.

The association voted to hold its first annual session at McLean, on the second Wednesday of October next, to commence at 10½ o'clock A. M. Friends of the cause please take note, for your presence is solicited.

The evening was occupied with a lecture by brother Barlow, which seemed to be well appreciated.

The convention brought together friends of reform from different parts of the town, and by a comparison of views and feelings developed sympathy in a common cause which gives a new impetus to the work, and judging from the stable character of the persons enlisted, the organization bids fair for accomplishing something in the future.

J. B. HART, President.
EDWIN BARNETSON, Sec.

Lectures in Franklin County, Pa.

September 18, 1874.

In the early part of the season Rev. J. M. Bishop delivered two lectures at the Otterbein church near Franklin Furnace; in the early part of June he delivered two lectures in St. Thomas; and on the 10th and 11th inst,, he delivered two lectures at Crider's Church. All of the above lectures had their desired and designed effect, not only arousing the people from their lethargy on the subject of secret societies, but causing many of them to stand by their guns, throwing out their flags and showing their colors. At the last named place a minister who labors in an adjoining county said his eyes were now fully opened, and invited the lecturer to come to his field of labor.

The lecturer was careful to supply him with tracts, etc. Thus we see God is scattering the good seed on the wings of the wind. Heaven water it. Amen.

ANTI-MASON.

Anti-secrecy in North Carolina.

BRO. EDITORS:—We are making new and more determined efforts against the lodge-power here than formerly. I lectured on secretism not long since to a large audience, and the impression was good. Many are awaking to the importance of opposing this form of anti-Christ, and we hope great good may result from our efforts in this direction. I expect to lecture again soon. I am also making arrangements to issue *The Independent Quarterly* as a *monthly*, and I take this opportunity of saying to all your readers that one feature in the *monthly magazine* will be a series of articles entitled "Mystery, or the History of Secretism, Ancient and Modern." I have the materials and the first issue will contain the first number of the series. These articles will form a complete text-book on the subject, which no lecturer or layman opposed to secret societies can afford to be without. *The American Independent Monthly, and Bible-Thinker* (the name of the magazine) will be $1.00 only, payable always in advance, and the postage prepaid. I therefore make a loud and special call upon all the friends of our cause to come forward and aid us both in publishing and lecturing.

Address, DR. JOHN T. WALSH,
Lock box 555, New Berne, N. C.

Report on Secret Societies.

The following resolutions were passed by the Susquehanna Conference of the Free Methodist church at its session lately held in Utica, N. Y.:

Secretism, like the shadow of death, has spread her mantle over our beloved country, threatening our institutions, if not endangering our very existence. The parent of secretism has been truthfully alleged to be Freemasonry. It has bedimmed the vision of the people, enslaved the intellect, muzzled the pulpit and the press, corrupted legislatures, bribed juries and justified crime, and boasts in its wicked deeds of darkness. It is a sworn enemy of all righteousness; has substituted a false religion for the true, and worships at the shrine of idolatry. It is a priesthood of unbelievers, as it rejects the atonement, ignores the doctrine of future punishment and dreams of heaven as a place of Masonic Bacchanalian festivities. It makes the compass and the square emblems of universal moral rectitude, and receives or rejects the Bible at pleasure. It claims to be Christian, but places Mohammedanism and heathenism on the same level with Christianity, under pretense of uniting under one head the common brotherhood of man. It embraces within its folds on Masonic principles the libertine, drunkard, sceptic, profane, the nominal Christian and even ministers of the Gospel. As it embraces such a variety of faiths and characters the lines of distinction between virtue and vice, good and evil, right and wrong, are defined according to Masonic standard of morality. It is an enemy to society because it infringes on the moral, social and civil relations of life by its limited laws of chastity, its exclusion of the better part of community and also in the aid and comfort it pretends to extend to those who are adhering members of its own communion.

Therefore, in the full belief that God has raised us up for an especial purpose, we have arrayed ourselves against this Satanic power, so ruinous to young and old, both men and women, who come under its influence. We believe it to be a curse to society, a blasting mildew on the church, and a combination of elements destructive to civilization and human and religious freedom.

Resolved, 1st, That we not only maintain our ground, but advance with more vigor than ever against this foe, and turn the field of conflict into one of victory, in the name of truth and humanity.

2nd, That, with a persistent and unfaltering purpose, we stand by our landmarks on this subject as a church, and as far as practicable co-operate with all earnest Christians in suppressing, and, if possible, destroying this evil.

3d, That, as a Conference, we will not vote for any man for office for State or general government whom we know to be an adhering member of any secret society, and also earnestly commend the same course to the members of our church.

4th, That we recommend to our people the *Christian Cynosure* as a strong and faithful advocate of the principles of anti-secretism, which deserves our patronage, and we also express our warmest sympathy for the success of the National Christian Association in its noble stand for the right.

5th, That this Conference make provision for sending a delegate to the National Convention to be held at Pittsburgh, Pa.

L. KELLY,
W. SOUTHWORTH,
L. WOODRUFF,
F. A. TOWN. } Com.

The National Reform in Southern Illinois.

OAKDALE, Washington Co., Ill., Sept. 7, 1874.

Some time since the Executive Committee of the Christian Amendment Association of this part of the State invited Prof. C. A. Blanchard to deliver a series of lectures in the interest of National Reformation in this region. In compliance with that request he has visited us and lectured to large and attentive audiences in Washington, Randolph and Perry counties. These audiences have manifested their appreciation of the speaker and their interest in the cause he advocated by that unmistakable evidence, their liberality to the pecuniary interests of the movement. By special request the Professor also delivered an Anti-masonic address at Coultersville. The friends of the Christian Amendment are very generally Anti-masons, and remembering, as the writer of this does, how the great Anti-masonic reformation of forty odd years ago was lost for the want of the principle they advocate, to secure it they feel that not only Anti-masonic but all other Scriptural reforms can be preserved to the nation only through the acknowledgment of the supremacy of Bible law in the Constitution of the United States. J. M. SLOANE.

Correspondence.

A Voice from Central New England.

WORCESTER, Mass., Sept. 16, 1874.

Editor Christian Cynosure:

I am a constant reader of your outspoken Christian paper. It is rare in these days to find one thoroughly and boldly "standing up for Jesus." I see you have many writers from various parts of our country, but not many from New England, which ought to be foremost in every good reform. The truth is, there is no general awakening here on the subject of secret societies except to get into them. The poor bird when fastened by the eyes of the charmer-serpent is doomed to the devourer. So is human society sometimes overcome by one vast, pervasive and all-blinding delusion operated by the invisible powers of darkness. Go on the streets and into the marts of business and talk against Freemasonry and kindred associations and men treat you either as a fanatic, are as deaf as were the sons-in-law of Lot, for it is said that "He seemed unto them as one that mocked." Ask a young man in trade to subscribe for the *Cynosure*. He feels very much as would a man in the South a few years ago when solicited to take the *Liberator*. If there is no danger to his life, there is to his business. He attaches a certain fatality to all worldly success if he is known to favor this reform. This is doubtless the result that Satan desires to bring about. When he gets a community or a church or an individual within the scope of his infernal mesmerism, then it is that Pandemonium hath a jubilee. So thought John Wesley, which I think will be good authority for such of his followers in the Methodist ministry as have found their way into the secret lodges. If there is any phase in our poor, fallen humanity that evinces more than any other of its weakness, folly and depravity it is man's willingness to be cheated by the devil. One might suppose from the elevated character which the sacred writers give of a true saint of God, or of an intelligent Christian, who has "tasted the powers of the world to come" and felt the joy of sins forgiven and received the earnest of a heavenly inheritance, that it would be morally impossible for such a person to be caught and bewildered by the foolish mummeries of Freemasonry. Either such persons are no Christians at all, and of course have assumed a name which does not belong to them any more than it does to monkeys; or they have such imperfect and infantile developments as Christians as to be wholly unfit to be examples to, and much less leaders of Christ's flock.

Freemasons and lodge men believe in one God. Very well, so does the devil, but he does not love God. The Israelites in the time of Moses believed in the God who spake in a voice of thunder from the top of Sinai; and at its base they paid equal honors to the golden calf. Here let me ask the question, was the true God pleased or displeased with such an associate to receive with himself the united homage of his people? It was a very easy thing to believe in the true God and at the same time to worship the golden calf. But the true God was highly displeased with this divided homage. In these last days, God hath spoken to us by his Son Jesus Christ. Freemasons and lodge men in our nominally Christian country, say in so far as they profess to be followers of Christ, that they believe in Jesus. Yes, but they also imitate their idolatrous Israelitish brethren by mixing heathenish rites in religious worship. Strange that they cannot see that the mummeries of the lodge-room are, in a modified form, of the same kith and kin with ancient heathenism, and of heathenism in all ages. Hence Jesus Christ is grieved and displeased when his professed followers unite themselves with infidels and all sorts of unbelievers in secret and midnight conclave, and for what? O, tell it not in Gath, nor publish it in the cities and villages where their orgies are held throughout our otherwise happy land. If heathenism is to be tolerated in free and Christian America let it be in secret, both in the marble temples of eastern cities and in the joss-houses of California. O, my professedly Christian brother of the lodge, you are a grief to all sincere and honest Christians and a snare and stumbling-block to the young men of our land. Many of you I fear will never enter heaven yourselves, but by your deceitful example you will decoy to their ruin many a precious youth who might otherwise have been saved. You have been commanded by the holy apostle to have no fellowship with the unfruitful works of darkness, but rather to reprove them, and yet by your secret oaths of one kind and another you willingly deprive yourselves of the power to reprove transgressors, for fear of wrath of men; and do not fear the wrath of God who will bring us all to judgment. W. J. WHITE.

A Lie Nailed.

DEER LICK, Ohio.

Editor Christian Cynosure:

The extent to which the Masonic fraternity carry prevarication and falsehood is really known to but few, even among those who are called its enemies. In the absence of arguments to support a wrong, the Knight of the cable-tow flees to his "refuge of lies" as naturally and apparently with as much confidence as the conies flee to the rocks on the approach of danger.

The object of this letter is to tell your readers how one Masonic falsehood was nailed to the wall. Father Curtis Cogswell is one of the foremost workers in the anti-secrecy reform here. When a young man he joined the Masons, took three degrees, thoroughly committed to memory all the lectures, ceremonies, etc., and then being convinced that the Masons actually did murder Morgan, and being disgusted

because of the falsehood told him by leading Masons to induce him to join them, he denounced Masonry, as an institution eminating from the father of lies and has both opposed and exposed it ever since. To counteract his influence leading Masons of high standing in society here declared with great assurance that Father C. had never been a Mason.

In order to test the matter I sent a letter to the State of N. Y., inquiring of the post-master of the village in which Father C. lived, if there was yet a Masonic lodge in the place, and if so to enquire of the oldest settler in regard to Curtis Cogswell with a view to ascertain his standing in the lodge at the time he left; how many degrees he had taken, and whether that was a regular Masonic lodge at that time. The following letter which I received speaks for itself:

DUNDEE, June 10th, 1874.

Mr. H. S. Kirk,

DEAR SIR:—On inquiring of the old settlers at Harpindings Corners (now Dundee), I can answer a part of your questions. There is a Masonic lodge in the village called the Dundee Lodge. At the time of which you speak it was called the Reading Lodge. Hon. J. T. Andrews, late M. C., informs me that he knew Curtis Cogswell was a member of said lodge and that he took three degrees, and that he thinks he was in good standing when he left. It was a regular Masonic lodge at that time. Yours truly,

JAMES HOLMES.

The above letter acts as a powerful sedative here. It is hoped that much good will be the result, and we advise our friends everywhere to banish falsehood by establishing truth.

H. S. KIRK.

A Strange Sect.

SPRINGERTON, Ill., Sept. 9, 1874.

Editor Christian Cynosure:

There are no less than four Masonic preachers holding forth regularly in our village. One of them is self-styled a "true Latter-Day Saint of the reorganized church of Jesus Christ!

He is a fearful Mason and no doubt a member in good standing in the "Order of Enoch." He is "apt to teach" and just about as consistent as the devil was teaching in the garden and again tempting our blessed Saviour. The most prominent feature in his countenance is brass. He is well clad in sheep's clothing and has succeeded in devouring a few "straggling souls," and is fairly going into ecstasies over it. They assure us that there is no danger of them practicing polygamy, for some of them claim to have lost their propensities for the opposite sex! They further claim that since King James' translators were not inspired men they could not give us an inspired Bible. That Joseph was a divinely inspired prophet of God and hence his book of Mormon is of divine origin! They unchristianize everybody except themselves. Joe Smith with them is far superior to Christ, for, say they, "the church which Christ built slipped off" in a few years, and Joseph flew to the work and reorganized the church after Christ had made a signal failure! There are a few Masons here bitterly opposed to this Masonic Mormonic jumble of infidelity, but most of them go their length for this monster.

We are to have a public oral discussion with them commencing the third Monday in October at this place. About two months since I attended F. C. meeting. Was called on for a speech, and responding, followed a long, dry effort of a Master Mason. As the hour was late I only occupied a short time; in fact, it was not needful for me to say much, for that Mason had already told the story for me, that the grange was organized by Masons "for the purpose of wielding an influence." I challenged them for public discusssion, but they dare not except. They had their meetings every week before this, but have not had one since. I have talked with the members of the meeting, and their president, they all agree with me.

JAMES SPRINGER.

A Masonic Revelation.

PLATTEVILLE, Grant Co., Wis.

Editor Christian Cynosure:

I have in my possession an old and much worn book, presented me by a Master Mason in good lodge standing in the State of Illinois, which was received by a pledge on my part never to use the name of the giver when making use of the gift; and on his part to establish the correctness of the revelations of the first three degrees of Masonry, as therein contained, if at any time they should be challenged, by affidavit sworn to before a justice of the peace.

The history of said book as given by him is as follows: Soon after he was "initiated, passed and raised," he removed his residence from the adjoining State, where he was made a Mason, to Illinois. On removing the Worthy Master presiding over the lodge of which he was a member gave him this as a text-book of the first three degrees, saying, "While your papers will admit you as a member of the lodge there you will find it to your interest to study over the degrees that you may become bright in them. He used the book to good purpose and became familiar with all the details of the work of "Blue Lodge Masonry."

Now a word of the book itself: The first part of it is "Illustrations of Masonry, by one of the fraternity who has devoted thirty years to the subject." This you will recognize at once as the "Old Morgan Book" of 1827. Herein the three first degrees are revealed correctly. The second part of the book is entitled, "A Key to the Higher Degrees of Freemasonry; giving a clear and correct view of the way and manner of conferring the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch Mason on a candidate, as practiced in all well-governed lodges and chapters throughout the globe; together with the means to be used by such as are not Masons to gain admission therein. The whole intended as a guide to the craft and a light to the unenlightened. By a member of the craft. 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'" This last is a very "Masonic" production, written with the evident design of misleading the seeker after "light." The lectures of the various degrees, so far as given, are correct; but in the "grips, signs, tokens, etc.," there is "confusion worse confounded." The intent of the writer appears on every page, viz., the glorification of the order, or, in the words of the preface, "I here avow that my only object in offering this work to the public is to remove the prejudicial impressions likely to exist in the minds of the uninitiated from a perusal of Morgan's work."

Now one word as to why I obtrude reference to this old book upon the editors and readers of the *Cynosure*. I "here avow that *my* only object in" so doing is to bring more proof to the accumulated mass of testimony declaring the revelations of Masonry now before the world to be faithful and true. Let us sum up the truth contained herein.

First, we have the testimony of the Mason who gave me the book, which testimony may be confirmed by a judiciously administered oath.

Second, the testimony of the Mason who wrote the second part of the book. Notice, this last testimony is of weight and importance. The author, though falsifying and dealing in trickery and treachery, to present a "brighter side of the picture" than truth could endorse, that he might (to use his own words) "prevent this glorious institution from falling into disrepute among its enemies;" does not attempt a denial of "Morgan's Expose," but simply pronounces it "illy calculated to wrest the order from that stigma and reproach which its enemies are ever ready to heap upon it."

After a patient analysis of the whole preface I have reduced it substantially to the following: Moved with a desire to "wrest the order from stigma and reproach," Wm. Morgan revealed certain degrees of Masonry. The penalty for such revelation, even when made for such a purpose, was death. This penalty was inflicted, and Wm. Morgan became a martyr to his love for Masonry. Unfortunately his revelation was not confined to "the brighter side" of the institution, hence his martyrdom did not avail to appease the public sentiment against the lodge; so another champion steps forth with trembling. Hear his words: "If Morgan has been barbarously murdered for revealing the three lower degrees, what fate would be awarded to one who should withdraw the vail and lay open the four higher?" As another victim to lodge devotion, like a "bright" Mason, he wisely shows "the brighter side," and does not die a martyr after all. Anti-masons, you should allow the brotherhood to cherish the memory of their martyrs Akirop, Smith, Murdock, (a distant relative of the writer) the author of "Jachin and Boaz," Morgan, and the unnumbered others; without taunting them with the "taking off."

Query: If Rathbun, Baird, Levingston, or any of that stamp should disappear, would Mason's make martyrs of them in their records?

S. A. GILLEY.

OUR MAIL.

J. S. Hickman, Wellington, Ill., writes: "We are gaining ground, not only here but everywhere. I think I am posted. Let the friends take courage and press the battle to the gates."

This is the inspiring call of a tried worker. Shall we all heed it? We are doomed to work, if not in opposing Satan, for him. "Choose ye this day whom ye will serve."

Elijah Gibbs, Amity, Iowa, writes:

"I am doing all I can for the cause and shall continue to while I live; which will not be long according to the course of nature, as I am seventy-three years old. Of course I have lived through the Morgan excitement and saw it convert some of our best men into demons; and if it does that to our best men what will it do with the bad? I I got three, three months subscribers last spring and yesterday got them to renew. I wish every subscriber was a new one until your subscription list was doubled ten times."

Rev. D. R. Baker, College Springs, Iowa, adds to the above good words:

"Father Gibbs has been at work for the *Cynosure* and the result is enclosed. We will try to keep this field cultivated."

Wesley Lamon, Princeton, Ind., writes:

"I had hoped to have secured some other names but haven't yet. Will still try for I know the more a man reads the *Cynosure* the more he will appreciate it."

D. D. Hart, Green Springs, O., writes:

"You are engaged in a work of God, as I verily believe, in which I am deeply interested, and for which, under God, I intend to work while I live."

E. D. J. Myers, Nesquehoning, Pa., writes:

"Put me down as a life subscriber for your paper, . . the best of all the papers I get."

James Robinson, Washburn, Ill., writes:

"I am doing what I can for the cause of freedom. I give my paper and Armstrong's thirteen reasons to my neighbor, and if they will not believe Armstrong they will not believe though Morgan rise from the dead."

Geo. Brokaw, Washington, Iowa, sends two renewals, and writes:

"I believe these run out in October; but I thought better to renew in time for I do not want to miss one paper."

We wish every subscriber would renew two or three weeks beforehand.

A lady writes:

"I like your paper very much, although it is not so I can do much good in the cause as they (most all) are against my taking it. Although my husband is not a Mason, he is one who says 'Mind your own business and let other people's alone.'"

We believe with this husband in "minding your own business;" but we should possibly differ from him on the question, What is your business? Christ says, "Let him that heareth, say *come*." Paul says, "If a man be overtaken in a fault, ye which are spiritual restore such an one." "Bear ye one another's burdens, and so fulfil the law of Christ." As citizens of this country it is every man's business to see that office holders are honest in the discharge of their duties, and that young men and women understand the principles of justice and are prepared to maintain them. We are neglecting our business when we allow a party of men to get together in secret and take charge of all the public offices and most of the profitable business, shutting out honest and fair competition. It is the business of every American citizen to maintain the principle that all men are created free and equal. As Christians the case is still stronger. We wish some one would write an article for the *Cynosure*, entitled the "Business of a Christian."

J. W. Pierson, Hadley, Mich., writes:

"Please send the paper. . . I think it the best religious paper I ever saw. . . . The cause is a good one. It will triumph."

Henry Clark, Cedar Creek, Ind., writes:

"I have handed the paper to a number of young men in my neighborhood who were going to join the Masons. They told me that your paper would exclude them from joining any secret society. . . I think I can send a number of subscribers in the course of three months."

Rev. J. M. Smith, Willshire, O., writes:

"I intend to do more for your paper. I want to be placed on the front rank of Reform. Sickness has prevented me from doing more at present."

John Fetterhoff, Chambersburg, Pa., writes:

"I have been to a camp-meeting near Jackson, Pa., which met 27th of August. It continued ten days. There was much effort to raise an excitement, but to little purpose, the leading men, ministers, and nearly all were under the influence of secrecy, or in sympathy with it. I have never been at a place where secrecy was as bold and out-spoken as here. They have boys from eighteen to men up to fifty under their influence and have their lodge meetings more than half the week evenings. Nearly every order of secrecy is represented here in this valley. O! for a good lecturer to come to this place and work. I may say with Paul, my spirit was stirred within me when I saw the country wholly given to secrecy. In my life I have been invited to join secret orders, but always refused, remembering my religious training of Bishop Newcomer and others, to give to the world all the good I have learned, without keeping any of it secret, and expose and reject the evil. I did not think I was a fit subject for secrecy; nor do I believe that any true, honest miuister of the Gospel of Christ, that is a true friend of his fellow beings, who takes an interest in their welfare can with a clear conscience put himself into a positiou in which he is not free to make known all the good he knows and expose the evil. Having confidence in the *Christian Cynosure* I made a strong effort to get subscribers. It was hard work to meet all the excuses, but I got a few to give it a trial."

He sends five subscriptions. Will others follow his example?

H. M. Tower, Spencer, Mass., writes:

"A few days since I saw a copy of the *Cynosure* for the first time, and indeed I have never seen any Anti-masonic writings whatever; but as I read article after article in your paper, my heart responded amen and amen. These things are what the Spirit of the living God revealed to me long since. I found that the experience of conscious salvation could not continue in my heart and I still continue in fellowship with the works of darkness; and how clearly have I seen the damning influence of Masonry since I suffered myself to be led by the spirit of a verity. It will guide us into all truth."

Forty Years Ago.

[From the Anti-masonic Review, 1829.]

Memoir of the Jesuits.

Freemasonry is not the only secret and dangerous combination of men, which has threatened the nations of the earth. The members of the order have such confidence in it, and the community have so great respect for them, that Anti-masons can hardly bring their views home to the hearts of many citizens who love their country, and hate all iniquity. In this article we intend to hold up the society of Jesuits, as a mirror to reflect a faithful representation of some of the most odious and alarming features of Freemasonry.

The Jesuits were religionists of the 16th, 17th and 18th, centuries, who aimed at universal influence and power. From Canada in the North-west to China in the South-east, and from Patagonia to the Artic circle, their societies were once to be found. They were a secret order of high pretentions. Their name was one of pride and blasphemy, the society of Jesus. Their members were men of talents and learning, of prudent zeal and indefatigable industry, so much so, that no body of men of their time could in these points compare with them. "Not a Jesuit but can say, like the demon in Scripture: My name is legion; an offence to one of the mysterous order is resented by many thousands. Never did a republican love his country, as every Jesuit loves his society; the very lowest of its members interests himself in its glory, of which he thinks some rays reflect upon himself. There is not even to their brother the cook, or the apothecary, one among them who is not proud and jealous of it. They are all put in action at once by this single spring, which one man directs at his pleasure. This love for their society subsists even in those who have left it; whether it be a real attachment founded upon gratitude, or a policy founded on interest, or on fear, there is hardly an ex-Jesuit preserves not his connection with his old brethren; and who, even though he has reason to complain of them, does not show himself attached to their interests, and ready to defend them against their enemies.' D. Alembert, p. 42.

Professing to be a religious order, they made the vow of poverty and they attained great wealth; professing to be a religious order, they disclaimed meddling with politics, and they grew to enormous political power; professing to be a religious order, they abjured the world; and they exercised a spirit of intrigue and ambition, of insolence and oppression, that at length ruined them. Their society became nearly half what the eloquent Mr. Brainard in 1828 described his fraternity to be: "What is Masonry now? It is powerful. It comprises men of rank, wealth, office, and talent, in power and out of power, and that in almost every place where power is of any importance; and among the other class of community, to the lowest, large numbers, capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed too, with the means of knowing each other, and the means of keeping secret, and the means of cooperating in the desk, in the legislative hall, on the bench, in every gathering of men of business, in every party of pleasure, in every enterprise of the government, in every domestic circle, in peace and in war, among enemies and friends, and in one place as well as another. It is too late to talk of the propriety of continuing or suppressing Freemasonry, after the time to do so has gone by; good or bad, the world must take it as it is. Think of it, laugh at it, hate it, or despise it, still it is not only what I have told you, but it will continue to be; and a world in arms cannot stop it."

The Jesuits became formidable, factious, and turbulent; and for this cause every State in Europe sought to be purged of them.

Their political power was alone a crime. No society ought to be suffered under a wise government, which accumulates wealth and numbers sufficient to make the society formidable to the coustituted authorities and to the laws. And notwithstanding the Jesuits became formidable rather by the acquisition of power under the government, than by opposition to the rulers of the people, still the jealousy of the magistrates awakened, and Jesuitism deservedly became a proverb.

The controversy began upon the doctrines of the Jesuits, and it was vigorously pursued, as many now would have us pursue the Masonic question, independent of politics. The immortal Pascal in the provincial letters gathered up their absurdities of doctrine, and overwhelmed them with an irony equally chaste and irresistible. "This master piece of pleasantry and eloquence diverted and moved the indignation of all Europe at their expense. Their answers, illwritten and full of gall, were not read, while everybody knew the provincial letters by heart." No triumph of a moral nature could be more complete, than that of Pascal over the Jesuits. By it he gained a name greatly to be desired, a name that has outlived his enemies, and that will live, when the society of Jesuits have passed entirely away; but the society itself long outlived him.

They were not built on moral principles, and therefore, they were not overthrown by exposing their false maxims. They stood upon the strength of their political power; and they were able to prostrate their foes in the dust, and to crush many under foot, a century after their entire moral discomfiture by Pascal.

Their doctrine of Probabilism, by which every doubter is permitted to take the more convenient side, and is safe if he take a probable side, though he may think the opposite side is the more probable, made sport for the inhabitants of Europe 100 years, without sensibly shaking the power of the Jesuits. They taught, (they—that is one of their moralists with the sanction of his book by the proper authorities of the order, taught), that "in case of a matter before a judge, where both sides are equally probable, the judge may lawfully decide in favor of his private friend;" and that he may, moreover, "decide first on one side, and then revoke his decision, with the object of serving his friend, provided it be done without incurring scandal;" which is the exact spirit of Freemasonry. They were known to be men of talent and of general integrity, men of learning and of piety, and above all, men of tremendous authority united in one body, able to point a thousand swords at any life, and a thousand tongues at any character, that might oppose them. One man with mental vigor enough literally to execute upon them Capt. Bobadil's plan of defeating an army, and, indeed ten thousand such men fell upon them singly with great courage and vigor. The Jesuits in unbroken phalanx, defended themselves "by exclaiming against the injustice of condemning the whole body for the extravagance of a few, of presuming the actual evil of their opinions from documents long passed away, never extensively circulated, and now buried in the dust of libraries," and the event showed how inefficient are individual attacks upon disciplined bodies of men, and how useless is a moral controversy, to settle a disputed point sustained by political power.

The arm of the law, however, was too strong for their system, and their discipline. They fled before it with the terror of guilt, when it had once broken their sword of political power, and burst their armor of mystery. Pope Clement 14th denounced and abolished the society, and we regret that another, in the chair of St. Peter has since seen fit to restore it.

The Jesuits might have continued their triumphant influence had they not used it in a way to call into their moral controversy the arm of the magistracy. In Portugal this was affected by their assassination of the reigning prince, and in France by their refusing to pay their just debts, and, also, refusing to administer the holy sacrament to their religious and prostrate enemies, the Jansenists. There were expelled without ceremony from Portugal, and in France, by an *arret* of Parliament, their lectures were stopped, 1st April, 1762, and in the following August, 6th day, their institute was unanimously condemned, their vows were declared not binding, and the order was dissolved, and its effects sold. The Parliament has previously drawn up and published a list of Jesuit opinions, extracted from their authentic publications, "a grand bill of indictment against the order, a national accuasion taken out of its own profane and profligate lips." This course might be adopted with the very best effect against Freemasonry. There are materials enough in the hands of a thousand enemies of the mystic order, to furnish such a bill of indictment, as the nation may receive, and the American people will try with the witness of truth, and with the jury of the ballot box, according to the best established precedents of republican jurisprudence.

Freemasonry has, also, many votaries. We do them no wrong by exposing the system; but we do them a service. This cunningly devised falsehood has blinded the eyes, perverted the understanding, and corrupted the heart of many intelligent citizens. A free and peaceable citizen of this republic, has been maliciously torn from his wife and children, and deliberately put to death, cooly butchered, after long cousultation, and repeated advisement, by highly respectable individuals; and many men in high standing were privy to the design, and assisted in the preliminary measures, although few were present at the fatal catastrophe.

Day by day new discoveries are made of the iniquity of an institution which has ever been equally studious to proclaim its charities, and to conceal its crimes. While each honest member may have individually known but a single instance of corruption, and hoped it was the only one, all the fraternity and the world have been stunned with its praiseworthy benevolence. Now when inquiry is awakened, and public scrunity runs through the land it is astonishing what a heap of crime is accumulated upon the head of this mystery. Bringing together in one mass, the crimes before isolated in every corner, they are a mountain of iniquity equally surprising and alarming. So it was in the breaking up of the military order of Knight Templars in the 14th century, and the order of Jesuits under notice.

[CONCLUDED NEXT WEEK.]

The Christian Cynosure.

Chicago, Thursday, September 24, 1874.

The next Presidential election occurs, if we mistake not, on the Tuesday after the first Monday in November, 1876, two years from the first of November next. Mr. Needles, of Missouri, writes us so sensibly and forcibly, as to what we need to do to prepare for and meet that national crisis, that we give his words instead of our own. He writes:

ALBANY, Gentry Co., Mo., Sept. 11, 1874.

"Wheaton will furnish but few C. A. B's, but cannot you furnish us a single man that would be an honor to our cause. I think there will be no trouble in raising six or eight hundred dollars if we can get a competent man at the helm. Much depends for success, in our Presidential campaign, on putting good lecturers into every State during the next year. If we can get a wide-awake man into every State we can make a big stir, and carry a large vote. For the leaven is working in all directions."

These words of Mr. Needles are gold. Let us heed them.

Theodore Tilton is out with another "statement" on Beecher which the Chicago *Tribune* deems so important that it issues it in an afternoon "extra." This "statement" consists largely of documents, diaries, letters, etc., confirming Mr. Beecher's guilt, of which we have no more doubt than of any fact which is proved by circumstantial evidence; and men do not call witnesses to notice their acts of adultery, or commit crime in presence of a committee.

Tilton and Moulton are doubtless vile men; viler than ordinary savages, because civilized men utterly destitute of the principles of Christian civilization. What then? One is the chosen bosom friend and the other the long-loved disciple of H. W. Beecher. But vile men are believed when ten thousand concurrent proofs confirm their statements; and there is but one man in the United States who could invent the terms "nest-hiding" and "paroxysmal kisses" to describe secret acts of adultery, and the ogling embraces which precede them. And if these terms are Mr. Beecher's, the facts connected with them are true. The "untarnished reputation" of Mr. Beecher, made so much of, has been, for years, "tarnished" by insinuated charges of adultery by Bowen, as the tripartite agreement proves. "The unclean spirits," now deceiving the "kings" of the moral world, are fearfully horrible. But the blindness which ignores their success is more so.

Leonard Bacon writes a letter in the Beecher case in which he takes credit for causing the discussion, and *hopes* Mr. Beecher may be cleared and vindicated. When he plays non-committal prospects are growing dark.

Our next annual meeting is to be at Pittsburgh. A proposition was laid before our Executive Committee at our late meeting that our anniversary should come next winter instead of being in May or June.

The arguments are: 1, That we need an early meeting to do something about funds to support lecturers. 2. That we need an early meeting to adopt a platform and make definite arrangements for the approaching Presidential election, that is, to see whether we will attempt to get up an electoral ticket in every State of the Union.

The arguments against it were: 1, That December is busy January cold, and February dreary: while May is the month of birds and June the month of roses. 2, That people hate to leave home in winter, ride in cold cars, and risk being snowed in. 3, That it will confuse our reckoning and subject us to the thousand inconveniences of all great changes. Laid over till next meeting.

THE CONGREGATIONAL COUNCIL.

If God permit our readers shall yet see that Mr. Hinman, our Illinois lecturer, was right when he declared the formation of a National Congregational Council at Oberlin, whose only permanent officer, its Secretary, was a Freemason chaplain, was "the heaviest blow our cause has received yet."

The Congregational churches being, in the words of the Lutheran, Mosheim, "little independent republics," without a national assembly or conference to ward off reforms, were exposed to the assaults of Anti-masonic truth. Hence slavery dreaded them. Hence Jeff. Davis wished the country reconstructed for slavery "*with New England left out.*" Hence the first strike of every anti-Christian power in America is to muzzle the Congregational allied press and put the everlasting irrepressible Yankee under leaders committed to indifference in moral reforms. This slavery did; and this Freemasonry is doing. God willing, our readers shall see how.

Meantime watch the coming meeting of this National Congregational Council, Sept. 30th, at New Haven, Conn. One of the speakers is a Royal Arch Mason, who, if God takes his fifth libation in earnest, must suffer the double damnation he has invoked. More anon.

THE DAY OF FASTING AND PRAYER.

The Executive Committee of the National Christian Association have recommended a day of prayer and fasting, and never was appointment more appropriate. Whether we consider the Scripture theory of fasting for casting out devils, breaking and expelling the force and power of evil spirits over men, or whether we consider the vast stake striven for by the demons of the lodge, which is no less than the religion and government of this country and the world; or if we look at the weak, helpless and distracted condition of our cause, which is that of Christ against the world and Satan, never was fasting humiliation and prayer more fitting or more called for.

True, our progress is wonderful, and, in the words of Bro. Needles, the leaven is working in all directions. But, like the early Christians and early Abolitionists, we are but a handful against the world: without a treasury, without officers who can supervise our national work, because no funds to support even a secretary. Our general agent all the time abroad in the field, our poor lecturers like an invading army with no commissariat at their backs and their families wanting bread like other families! We do not look much like overthrowing Satan's strongest holds in this land. But we have the weapon of prayer, and that can neither be conquered or put aside. It will yet subdue this world to Christ. Besides, you will see that the Executive Committee are slowly approaching our responsibilities, and the hosts of God are mustering for this fight. Important action has been taken at our last two meetings, and if God approves and seconds our endeavors something will yet be done. Read the action of the Executive Committee next week.

GENERALIZED HOLINESS.

Another instance is before us in which the peaceful harmony of a camp-meeting was disturbed by the mention of a great social and political evil as interfering with the practice and profession of holiness. At the meeting of the National Camp-meeting Association, lately held in Urbana, Ohio, Rev. Mr. Osborne, of Florida, a member of the Association, and the father of the movement, spoke on the subject of "Holiness," and brought in the dreaded word, "Masonry." Its effect is thus reported:

"He thought the people were tired of the common kind of religion, and it was time to seek the uncommon religion. He exhorted the people to seek a salvation that would save them from tobacco, from croquet, from Freemasonry—a salvation that would save preachers from follies of the day, and that would save the bishops of the Methodist church from traveling and riding on Sunday, and from going to wine dinners, even if given by men worth their millions, and who occasionally gave half a million to the church. At this point he was interrupted by Rev. Wm. Fitzgerald and Rev. J. T. Correy, who said these were serious charges. He replied that he could not help it; they were facts, and should be dealt with as such; but he declined to give particulars, saying to the gentlemen interrupting him that this was no time for details, but he would meet them in his conference and be ready to answer for what he now said."

The congregation it is reported dispersed with considerable excitement.

The *Northern Christian Advocate* makes this circumstance the occasion of repeating a warning on introducing specialties (particular sins) in teaching holiness. To do so is great indiscretion, and the brethren engaged in "this specialty" are likely to be "betrayed by their zeal."

That is, the Methodist brethren who are calling all men to a holy and blameless life through sanctification by the Holy Spirit will bring in dissention and promote divisions if they make any practical application of their doctrines. They should seek "peace" before "purity"; preach a holiness that is silent on the "follies of the day," tobacco, croquet, the lodge, and Sabbath-breaking and wine-bibbing by the Methodist bishops, lest some loved sin be pressed sore and cry out. Is holiness a whitewash to conceal the deformities, the hideousness of sin, a vail to hide its festering corruption?

The brother was right. We have enough of this "common kind of religion;" that can breathe the poisoned air of the lodge and the world's vices and festivities, and yet have a name to live; that feels no pang when the churches of Christ are made to serve his foes. And we have enough of that holiness which is afraid of the "plague of the heart;" lest the revolting leprosy be brought to the surface. If the National Holiness Association is honestly seeking to promote the object which gave it a name there are public evils and private vices which it must seek to remove. Before God it is in duty bound to "show the people their sin." It cannot draw a line between the popular and unpopular; between surface sins which point the standard puns of favorite orators, and the deep-rooted ones which crucify or stone those who dare thrust at them. If such a distinction is made and adhered to however there will be no more warnings about "specialties." The lodge in particular would be safe, its members crouching securely behind the wall of popular favor.

It is a satisfaction to know that the present managers of the holiness movement are willing to proclaim the whole truth, to point to that "way" in which prophets and apostles trod, the "highway of holiness," and whether they will hear or forbear, warn men to lay aside the besetting sin, the worldly encumbrance, before entering the lists. May the Lord bless their work.

THE METHODIST EPISCOPAL DISCIPLINE AND SECRET ORDERS.

Not long since reference was made in the columns of the *Cynosure* to the discipline of the Methodist Episcopal church, as not upholding connection with Freemasonry; the special application being to Mr. Tullis, of Tiskilwa, who claimed to be the only Mason in the Methodist church of which he was pastor. The following is from an able article on the proposition, "That the oath-bound adhering Mason, is the real church disloyalist," prepared for the *Methodist Free Press* some time since by Rev. O. E. Burch. Let every Christian reader and especially our Methodist brethren read it carefully; it clearly presents the requirments of their church discipline:

I shall allude first to the Christian man's oath.

It is put in these words: "As we confess that vain and oath swearing is forbidden Christian men by the Lord Jesus Christ and his apostle, James, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth in a cause of faith and charity, so that it be done according to the prophet's teaching, in judgment, justice and truth." (See Dis. for 1872. p. 29.)

When the civil authority, as represented in the magistrate, requires the oath of a Christian man, this article doth not prohibit his taking it, if it be done in "charity, justice and truth." But all "vain and rash" swearing is positively forbidden hereby, and this prohibition rests on the highest authority, namely, that of the Apostle James and upon the express declaration of him who spake as never man spake, the Lord

Jesus Christ. (Read Matt. v, 34–37, and Jas. v. 12.)

"Vain" swearing, "rash" swearing; mild terms these, but they cover the ground. They prohibit common profanity and all that uncommon profanity found in the Masonic oath. Herein every professed Methodist Christian who assumes the Masonic oath, is quite guilty of violating this article, which he has promised to observe and keep. He is herein, whether aware of it or not, a traitor to this part of his covenant. For proof, I need hardly detain the reader to particularize. Let him take any Masonic oath from that of the Entered Apprentice all the way down the dark, intricate, slippery path, to the lowest round of the lodge ladder, and examine it carefully in the light of Scripture, and then see if he can speak of it as merely "rash and vain." The truth is, that for unblushing and heaven-daring profanity, these Masonic oaths and penalties are unparalled within the limits of civilization.

Once more, the Discipline forbids "Doing what we know is not for the glory of God," and specifies among other particulars, "The taking of such diversions as cannot be used in the name of the Lord Jesus." (See Dis. for 1872. p. 33.)

We ask here, is Freemasonry for the "glory of God?" Was it organized and has it been carried on for these hundred and thirty or more years, for the "glory of God?" Are its oaths and death penalties assumed, and its midnight murders committed in the name of the "glory of God?" Do men join the lodge and allow themselves to be divested of their clothes, and be roped, blindfolded, sworn, etc., and all for the "glory of God?" But if Masonry be not of God, then whence is it? Certainly not from angels, at least not from good angels. It is not the device of him whom Christ called "The father of liars?" But to the point of Masonic diversions. Call Masonry by what name you will; call it a pastime, a diversion, (and certainly it diverts in more ways than one;) call it "work and labor of the craft," or in the expssive language of Wesley, "an amazing banter on mankind." We are not sticking for a name. The point we raise on this rule of discipline is this: Can Freemasonry, or any part thereof be taken, assumed or participated in, in the "name of the Lord Jesus Christ?" If not, then he who participates in Freemasonry, violates the rule of Discipline which forbids doing what cannot be done in the "name of the Lord Jesus Christ." And what is the truth here? Simply that Christ and Freemasonry are as wide asunder as the poles. Put this question to any well informed Mason, "What (as Masons), do you do with Jesus, who called Christ?" and he will reply, (if honest), "as Masons, we shut the door against him. We have no room for Christ in the lodge;" "to admit him would bring our ancient, honorable order down to the level of a 'sect.'" Such is the statement of Dr. Oliver, one of the highest and most learned English Masons. Such indeed, is the doctrine of Masonry, the world over.

We have two more disciplinary obligations, but without extended argument. The first is assumed in the baptismal ordinance, and is ratified again when the candidate is received into the full fellowship of the church. The vows put in these words: "Dost thou renounce the devil and all his works, and vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou will not follow or be led by them?" Answer. "I renounce them all." (See Dis. for 1872, p. 247-253.)

"The devil and his works, the vain pomp and glory of the world." Most expressive words, these; had they been penned with a special eye to Masonry they could not well have been more so. Is not Masonry one of the "works of the devil," and is it not of the "vain pomp and glory of the world?" If not, there never was an institution that bore such a character. Look at Masonry as it is. See it springing into life in a London grog-shop, a most fitting place for such a truth. See it spying and then corrupting the religion of the Lord Jesus. See it entering our courts with the sworn intent to defeat the cause of civil justice. Behold its grand parades; and its most marvelously bombastic titles of Worshipfuls and most grand, great grands and grandees, and all Puissants, and so on to the end of the Masonic chapter. Scan its oaths and death penalties, and also its pride, deception and murder. Look at the characters who compose the institution of Masonry.

Did the Onniscient eye ever look on such a strange medley? And is this institution, with such an origin, trained by such oaths and death penalties, composed of such a motley crew, doing work of Divine origin? If so, it is, and I say it with reverence, a Divine monstrosity. In the face of the facts, let Masons sing if they will "Hail Masonry Divine," but I assure them the judgment of every unbiased mind will be that the inspiration of their order comes from the dark side of the universe. It is of the devil. And every Methodist solemnly promises to renounce all these "works of the devil," all this "pomp and glory of the world;" not to be led by them. But how—O how, have they kept that church covenant? Let conscience answer.

Once more, and I am done with citations from the Discipline. When the minister is ordained elder in the M. E. church, this question with others is put to him: "Will you be ready with all diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." He answers, "I will, the Lord being my helper." Does he do this? Let us see. Masonry builds its temples, erects its altars and establishes it worship to the "unknown god." Here it receives its "blind candidates," passes and raises them, and claims that through this process it "regenerates their natures" and fits them for the Masonic heaven, the "Grand Lodge above." And yet this institution, setting up another religion, which in the expressive language of Chase (Masonic), "has nothing whatever to do with the Bible," has not been rebuked and "banished" by these ministers, according to their pledge; far from it. On the other hand, the door of the church has been opened and these Masonic idolaters have been taken to its bosom, and though "viper" it be, it has been warmed into life by the fostering hand of the church, instead of rebuking and "banishing this strange doctrine," these very elders have joined themselves to this Bail worship, and have bound themselves under a most horrid "curse" to defend and perpetrate this damnable and murderous institution, and to take "vengeance" insome form on all the enemies of Masonry. And this they do, driving them from the ministery and church, because they try to be faithful to their ordination vows, their conscience, and their God. This alliance is very close with these strange gods, so that he who opposes Masonry, is set down as an opponent of the church. But in view of the above facts, the reader can decide readily whether Ahab or Elijah troubles Israel.

NOTES.

—The Sisters of Loretto, a Catholic order of this city, have entered suit against their Bishop, both in his private capacity and as Bishop of Chicago. Ahab coveted the vineyard of Naboth and got it by a base maneuver and murder; Bishop Foley put his eye on a nice city lot owned by the Sisters and got it by forging the name of their president; so says the charge before the court.

—The secret temperance organizations are not so closely connected with the reform from which they plunder reputation as many people suppose. The New York Grand Lodge of Good Templars met last week and 34,672 members reported against 36,934 last year. There were 15,326 initiations. The suspensions, which are the alleged cause of the deficit, must therefore number some 17,000, for the other causes of diminution and increase generally counterbalance each other.

—Have they overlooked the oldest Mason? Where are the wise men and scribes of the order that they neglect so useful an advertisement? A correspondent of the Christian *Family Companion* (German Baptist, or "Dunkard") says that there came recently to Salem, Ill., a man calling himself James Rutledge who is a Mason and a "Dunkard," and is 109 years old. How he can maintain membership in the two organizations is not explained.

—I. R. B. Arnold of the *Reformer* and *Free Press* is developing an original plan for illustrating lodge work to the eye and impressing its enormous evils on the understanding. By means of a magic lantern and views representing a candidate going through the process of initiation in the various degrees he will accomplish the first. For the small entrance fee he gives a copy of the *Reformer* for two or three months, thus securing the introduction of the paper, and information and argument to strengthen the impressions of the initiation scenes and the explanation accompanying them. This work is now in preparation and we hope soon to learn that its success is assured.

—Victor Emanuel has had the satisfaction of signing the order expelling the Pope from the Freemasons. What can he do but go on purifying the order? But he finds stern measures necessary. A letter from Rome says: "The revolution now desires to set up the Red Republican and the Commune, and to play in Rome the pranks it played in Paris, and to become bold enough to summon a congress to be held at Ferrara. On the 2d of August there was a sort of congress held at a villa near Rimini, and at this were assembled twenty-eight leaders of the revolution from all parts of the peninsula. The government marched a body of troops to the villa, surrounded it, and arrested twenty-eight Reds. They are searched, and, from papers found upon them and from other information, the government obtained a list of over 200 clubs of Reds and Internationalists in the provinces of Revenna, Acona, Bologna, and Ferrara. These clubs were all closed within the next few days, their papers were seized, and some of their members arrested."

—The New York *Witness* has the following instance and deduction on the matter of independence party politics: "This morning, on a ferry-boat crossing from Brooklyn to the city, two young men were pretty warmly discussing political prospects in their ward, and one of them, in tones that could not but be heard by the passengers sitting near, said, 'I don't care, Frank; whoever my party puts up, I mean to vote for, I don't care who he is.' Such a declaration indicates the policy adopted in political matters by many intelligent citizens from whom better things might be expected. The party leaders too frequently lend all their influence in support of candidates who are either themselves corrupt and unreliable, or else are pliable, easy-going men, such as can readily be used as tools for the furtherance of any scheme for robbery, or for the promotion of designs hurtful to the interests of public morality and good government. This being so —and every one knows it is just what is being planned in half the wards in New York and Brooklyn—why should respectable citizens stick by their party. As long as the politicians know that the large class of voters who never interfere with politics and do not attend the primaries and caucuses and conventions, may be relied upon to support 'whoever the party may put up,' they will continue to select candidates who will prove a disgrace and shame; but if this state of things is to be remedied, there must be less of attachment to party and more firm adherence to principle. Let voters feel the importance of the duty resting upon them and they will not then support any man simply because he is the party nominee."

—The secret orders hate discussions above all things. A school house debate on this character will arouse the whole neighborhood, and any one can find enough arguments against secret societies in the Anti-mason's Scrap Book for a dozen such debates. Try it.

It is said that during the last twenty-five years eighty-three Baptist churches have been formed among the Germans of this country, some of which disfellowship those who will not give of their means for the support of the Gospel.

The Home Circle.

The Kingdom of God.

I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street—

That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above:

That doubt and trouble, fear and pain
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And ere thou leave him, say thou this,
Yet one word more: they only miss
The winning of that final bliss,

Who will not count it true that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know—
That to believe these things are so,
This firm faith never to forego—

Despite of all that seems at strife
With blessing, all with curses rife—
That this is blessing, this is life.

—*Archbishop Trench.*

Does a Man's Belief Affect his Salvation?

There was once a sea-captain who refused to believe in the existence of a reef of rocks somewhere in the Mediterranean, which was plainly laid down in the charts. In essaying to pass the place, his vessel was wrecked and all perished. Had his want of faith anything to do in the matter?

The history of the Hebrews, and especially their journey from Egypt to the land of promise, has ever been accepted as typical of the journey of the Christian through this world, and nothing can be more apparent to the careful reader of that history, than that nearly all the troubles and afflictions that befell them by the way, their forty years' wanderings in the Arabian desert, and their failure at last to take possession of the land, were the legitimate result of their want of faith in God, their leader. Indeed we are plainly told (Heb. iii. 19), "they could not enter in because of unbelief." But for this, and no other cause, their march would have occupied but a few months at farthest, their enemies would everywhere have fled before them, and the race who went out of Egypt would have taken undisputed possession of the land "flowing with milk and honey."

There were, doubtless, in that vast roving multitude hundreds, perhaps thousands, who were honest and faithful in all that pertained to their fellows, self-sacrificing to the sick and suffering, with characters beyond reproach; sympathetic, benevolent, loving and loved; yet not having a right faith in God, they could not "please" him (Heb. xi. 6), and even these were excluded from the land.

What was the great sin of the Jews? Unquestionably unbelief. They refused to accept Christ as their Saviour; would not have him to rule over them. To those who asked, "What shall we do that we might work the works of God?" he answered: "This is the work of God, That ye believe on him whom he hath sent." (John vi. 29.) To believe on him was to have everlasting life, while on the other hand he plainly told them: "If ye believe not that I am he, ye shall die in your sins." (John viii. 24.)

The same kind of teaching is found throughout the New Testament. To the Philippian jailor who cried out in agony, "Sirs, what shall I do to be saved?" the quiet answer of Paul was: "Believe on the Lord Jesus Christ, and thou shalt be saved." He might have said to himself, "And is that all?"

The treasurer to the queen of the Ethiopians was allowed to become a member of the church, only after Philip had drawn from him the confession that he "believed with all his heart that Jesus Christ is the Son of God." And we think it would be difficult to find where any of the early teachers of Christianity addressed themselves to unbelievers in terms that did not, at least, include this as the one great question for their consideration.

It seems, therefore, that the first and all-important duty of life is simply to believe; indeed, it is a commandment. Some read in Eph. ii. 5, that faith is the gift of God; *grace* is the gift. Faith is the result of the evidence God has placed within our reach. It is sufficient. If we neglect to examine it, the fault is our own.

But while justification and salvation through faith is clearly a Bible doctrine, it is quite as clearly taught that "faith, without works, is dead." A faith that saves, fills the heart with love to the Saviour, "because he hath first loved us;" hath *so* loved us—it cannot do otherwise; and the result is he is made "a *new man* in Christ Jesus," having new affections and desires. He seeks to leave off his old sins and evil habits, and to so live that he may never again grieve the Holy Spirit—in a word, to become Christlike. And this not for the love of so doing, not for the honor it brings, not to win the affection and esteem of others, but "as unto him whose servant he now is and whose name he desires to honor." It matters not that there ever have been, and now are, counterfeits. The history of two thousand years ago compared, as to morals and general tendencies, with to-day, proclaim the genuine.

With the free-thinking moralist the case is far otherwise. He is not the servant of Christ but of the world, and of the world expects and receives his reward—a good name and the esteem and confidence of his fellow-men. Or he finds, which is much the same thing, that it is far better to his well-being here thus to live. But can he tell us how it happens that such a vast proportion of those who go about doing good, delving into the depths of pollution and crime to carry help and sympathy to the unfortunate and suffering, as well as of those who lead in the warfare against every kind of evil, believe "with all their hearts" in the way of salvation by Jesus Christ?

In the light, then, of such evidence as the Bible affords, what shall be said of an opinion so largely prevalent, that a man's belief or disbelief in no way affects his salvation? that in the light of his daily life he is to be judged, and rewarded according to his works? He may "count the blood of the covenant an unholy thing," and Him who died to save him an imposter and a deceiver; yet if his "good deeds outweigh his evil ones," he may, nevertheless, sit down with Abraham in the kingdom of God, whose faith was counted to him for righteousness. With ten thousand martyrs who suffered every conceivable torment, ending at last in death, rather than deny the *faith*, he may spend an eternity of blessedness, and indeed be vastly happier than they, for having most of them just emerged from heathenism, with all its crimes and vices, *their* good deeds could not have largely abounded.

It may seem unjust to him whose life has been full of good deeds, that he should be shut out of the kingdom with "drunkards and whoremongers and idolaters," and all that is wicked and vile; but if it is God's way it is the right way, and there is an end to all reasoning.—*Christian Worker.*

Closer to Christ.

The sole remedy for all our woes, all our apprehensions, for all our sorrow, is just to come closer to Christ—closer to Christ in personal experience, closer to Christ in daily communion, closer to Christ in perpetual reliance, closer to Christ in importunate prayer, closer to Christ in honest and hearty work! When the good Dr. Alexander, of Princeton, in New Jersey, lay a-dying, some one came to him and quoted a passage for his comfort as he lay half unconscious—"I know in whom I have believed!" A fire lit up his glazing eye, and the old Christian warrior roused himself as for an utterance of latest testimony, and he said to his startled listeners—"No, I cannot allow even a preposition between me and my Saviour; "I know whom I have believed!" Let us get up to that level; let the great baptized heart of the church get up to the level of intimate, close, faithful union with Christ, and we and our cause are safe! No fear of the confessional then. Assuredly those who will not bear an intervening preposition will never brook an intervening priest. No fear of over-weening sorrow then, for we shall remember that, although God buries his workmen, he carries on his work. No fear of relaxed efforts then, for idleness will be seen in its hatefulness as a sin against boundless love. No fear of straitened means and empty exchequers, and niggard doles, and small-hearted liberalities then, for the frost of every heart must melt that is so near the Saviour; and men putting away the large greeds and little givings of their childish days will, like Araunah, "as a king give unto the king," pouring out their treasures as brave warriors their blood, and giving, or striving to give, in some far-off and reverent manner, after the measure of him who, that we and the world might live, spared not his only begotten Son. —*Punshon.*

Character.

From the cradle to the grave the character of an individual, like his body, in undergoing constant changes. It grows, it develops, it matures, it ripens, until the frost of death gives it the fixedness of marble; then as the tree falls so it shall lie.

Character, like stature, temperament, tendency, is to a great extent inherited. Parents outline their children before their birth, and herein is a thought that should give many a parent food for reflection.

Great as the influence of various circumstances in molding character, the influence of one's own will may be equally potent. "Thought and affliction, passion, hell itself, she turns to favor and to prettiness," said Laertes of Ophelia when her reason was "like sweet bells jangled, and out of tune." Even thus may the strong will compel poverty, disaster, bereavement, no less than prosperity and happiness, to become the ministers of grace and perfectness to the aspiring, resolute, patient soul.

The corner-stone of all noble character is truth, and as the virtues ever go hand in hand, with this will naturally be associated purity, justice, integrity, reverence. Therefore the first endeavor of the parent should be to quicken in his child's heart the love of truth, the hatred of falsehood. The first effort of him who would turn away from evil and love good is to cultivate in himself perfect sincerity and utter truthfulness. With this as a foundation there is no limit to the possible growth of the human soul toward absolute virtue and perfectness.

Just as the tendencies in the body to disease and deformity may be modified and sometimes eradicated by a severe and skillful regimen, so may faults in character be purged and smoothed away; flaws may be polished out and virtues incorporated, if, while it is supliant, the right steps are taken to make it symmetrical and well rounded.

A single element of weakness or vice may taint the entire character. For awhile it may seem firm and sound, but as a little leaven leavened the whole lump, so the outgrowth of one vicious thought may gradually undermine the strongest principles and blast the labors of a lifetime. It is not safe to have one inch of wormy timber in the stoutest ship; it is not safe to harbor in the heart the smallest element that is not wholly virtuous, for when the fiery blasts of temptation try the soul, if stubble is found there, it will surely be consumed and leave behind it a blackened, gaping chasm.

Down deep in the inner man, where no eye but God can see, and only the consciousness of the individual can penetrate, should be laid away against the day of trial solid bars of bullion of gold, so that the "promise to pay" can all be made good dollar for dollar. We want no inflation here; here even "the best currency in the world" will answer the purpose. The image of our virtue must be stamped with current gold.

Not by accident or chance does the choicest fruit mature on our trees.

How carefully we prune them; how closely we watch to destroy their enemies; how skillfully we cultivate them, and how we rejoice when success crowns our labors! Not by accident or chance did Charles Sumner become the noble man he was. How diligently did he cultivate art, literature, and the virtues that made for him the spotless character he wears so proudly and will wear forever.

Our labors of aspiration and conquest must last till the breath leaves the body. It is never safe to rest upon our oars until we are anchored in the harbor. Life is full of adverse currents that even when we are almost asshore may drift us away from the desired haven.—*N. Y. Tribune.*

A Desolate Land.

Greenland is almost continental in its dimentions, containing not less than 750,000 square miles, and is all a bleak wilderness of ice and snow, save a little strip extending to 74 deg. north latitude, along the western shore. The coasts are deeply indented with bays and fiords, which invaribly terminate in glaciers. The whole interior seems to be buried beneath a great depth of snow and ice, which loads up the valleys and wraps over the hills. Nothing can be more desolate than the interior. It is one dead, dreary expanse of white so far as the eye can reach—no living creature frequents this wilderness—neither beast, bird nor insect. The silence, deep as death, is broken only when the whirring storm arises to sweep before it the pitiless, blinding snow. This represents the state of the northern part of our continent in the ice age. Some of the Greenland glaciers attain a vast size. Dr. Kane reports the great Humboldt glacier as sixty miles wide at its termination. Its seaward face rises abruptly from the level of the water to the height of 300 feet.

Since ice is lighter than water, whenever a glacier enters the sea the dense salt water tends to buoy it up. The great tenacity of the frozen mass enables it to resist the pressure for a time. By-and-by, however, as the ice reaches deeper water, its cohesion is overcome, and large segments are forced from its terminal part, and floated up from the bed of the sea, to sail away as icebergs. The glacier evidently crops under the water to considerable depths, or so long as the force of cohesion is able to resist the tendency of the salt water to press upward.

Though Greenland is said to be inhabited only upon the south and west coast, there is a record of an early settlement upon the side toward Iceland, with which there has been no communication for 400 years. The colony was planted about 1,000 A. D., which flourished, and maintained intercourse with its mother country till the beginning of the fifteenth century. Since that time, owing to the setting in of the arctic current, and the consequent gradual increase of ice upon the coast, the colony became inaccessible and the records of it disappear from history. At various intervals between 1579, 1751, etc., down to our own time, the intrepid Danes have striven in vain to reopen communication with their lost colony. This emerald coast, with valleys well stocked with reindeer and verdant glades, is now shut in by the pitiless ice-pack, and the fate of its inhabitants ought to excite the interest of the world. It would be very interesting to be informed of the condition of this colony; whether the increasing cold has enlarged the glaciers so as to push the dwellings out to sea, or whether the habitations are still standing, and a population has sprung up who know of the outside world only by tradition.—*Popular Science Monthly.*

Bramwell was a plain preacher, and to some extent an uncultivated preacher; but he was full of faith and zeal, and his ministry was attended with marvelous power. He was preaching in a little village, on one occasion, and the German minister, Trubner, was induced to go and hear him. Trubner was a very cultivated scholar, and a profound critic, and when some of Bramwell's friends saw him there they said, "Alas! alas! for poor Bramwell; how Trubner will criticise him!" Precious little did Bramwell care for him, or for all the philosphers under the sun. He preached, and set before his audience the everlasting Gospel of Jesus Christ; and when Trubner went out of the church, one of his friends said to him, "How do you like him? Don't you think he wanders a good deal in his preaching?" "Oh, yes," said the old Lutheran, "he do wander most delightfully from de subject to de heart."

As a ship held by an anchor looks as though it were going out with the tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ never come, because they are anchored and held by some secret sin.

Children's Corner.

Broken Things.

Harry Vince sat at the table with his face in his hands, looking very miserable and gloomy. Uncle Fred came in at that moment, and looked quietly at him.

"Well, Harry, what is the matter?" he said presently.

"I think you can see what is the matter, uncle," said Harry pointing to some fragments of porcelain that lay on the table.

"You have had an accident, I suppose?"

"Yes; a very bad one, too."

"What is broken?"

"A very beautiful inkstand which the boys in our class gave me."

"How did it happen?"

"I was busy making this ship for Charley, and got so interested in it that I forgot the inkstand which stood on the table. I do not quite know how the accident occurred, but somehow I pushed the inkstand off the table and it fell on the floor. Even that would not have broken it, I think, but there happened to be a large pebble which I had brought in, and placed just where the inkstand fell; and of course this trouble followed."

"The inkstand certainly seems much shattered."

"It is broken into more than half-a dozen pieces."

"Have you tried to make the fragments fit together? Some wonderful things are accomplished in the way of mending with cement."

"But this inkstand cannot be mended. The pieces will not fit in closely enough."

"What a pity!"

"It is, indeed, a pity! I would not have had it happen for any money. You see, it is not only the value of the thing itself, but, of course, I should like to have kept it forever in memory of the kindness of my school-fellows."

"Of course you would. Why did they make you the present."

Oh! It was a simple thing that caused it. You know that I am a good swimmer, and some of the boys cannot swim at all. Well, one day a little lad fell into the pond. I do not suppose he would have been drowned even if I had not been there; but I happened to see the accident, and sprang in after him."

"Very good; and I suppose the boys thought it a brave action which deserved to be rewarded?"

"Yes, they said so; and a few days afterward they came in a body and presented me with the inkstand."

"It seems to have been very handsome."

"It was, very. And when I think that by my own carelessness the thing is spoiled, it makes me feel quite furious with myself."

"I do not wonder at that, Harry!"

"I would not mind so much if it could anyhow be stuck together.

"All the king's horses and all the king's men
Cannot put Humpty-Dumpty together again.'

"That is it, you see; and it is very trying. I feel as if I shall never forgive myself for my folly."

"I suppose a little thought might have prevented the accident?"

"Certainly. If the inkstand had been in its place in my room, instead of standing on the table, it would not have happened. If I had not been making the ship in this room, where I certainly ought not to have been making it, the inkstand would be whole at this moment. Or if I had not foolishly brought that big stone here the consequence would have been less distressing."

"Then there were three ways of preventing the occurrence, if you had only thought of either one of them?"

"Yes."

"Well, Harry, my boy, I am truly sorry for you. But I think that, after all, the accident, though it has pained you so much, may possibly do you good in the end."

"That is so like you, Uncle Fred! But I do not want to be done good to, if the process must be unpleasant."

"Very likely not, Harry; but the Great Teacher does not want to ask us whether we want his lessons or not. He simply sees our need, and gives us what is necessary."

"But you do not suppose, Uncle, that God sent this trouble for my good?"

"I am sure he permitted it to come."

"But it was my own fault."

"Yes; and he often makes use of troubles that are of our own bringing, in order that we may be profited."

"Can any good possibly come out of our sin and humiliation?"

"Oh! yes, I think so. A boy does wrong, and the consequences are very painful both to himself and to all who care for him. But his own sufferings make him thoughtful, and he feels ashamed of his weakness and folly, and resolves to be better. Having discovered the fact that he is much worse than he thought himself to be, he asks God's grace for the future. The result is, that he is thenceforth a better and stronger lad."

"Yes, I see. But what of my broken inkstand?"

"Well, it may at least remind you of many other things that are broken through carelessness and forgetfulness. Did you ever break a promise, Harry?"

Harry's face became more red as his uncle's eyes were fixed on it.

"Yes, Uncle. I am afraid I have broken my promise sometimes."

"You once promised an old man that you would go into his house for a few minutes every day, and read a chapter from the Bible to him. When did you last go?"

"I am ashamed to say that I have not been there for a fortnight."

"The last time you went you began to read the seventeenth of John, and the old man enjoyed the words, for they seemed like life to him. But a playmate called you, and you went away hastily, promising that you would return in the afternoon and finish. The man waited, listening and longing for the sound of your footstep, all the rest of that day. He quite expected you, and every person who came near his door caused him to look up with eager hopefulness. But you did not go either on that day or on the next, and the slow hours passed away and left the man without the comfort of the soothing words of Jesus."

Harry started up and put on his hat.

"O, Uncle! I am very sorry and ashamed of myself. I will go at once to the man and beg him to forgive me."

Uncle Fred laid his hand on Harry's arm.

"It is too late, my boy. Your promise is like your inkstand—it is broken past repair."

"What do you mean, Uncle?"

"The old man died yesterday. Almost his last words were those of regret at your long absence."

Poor Harry! He was utterly cast down by the news; but I think he will try not to break things in the future. —*London Christian World.*

—This is the process by which temptations grow upon us: first, a plain single thought; second, strong imaginations; third, sensible delight; fourth, evil motions or actions.

Religious Intelligence.

—It is reported that the Ku-Klux have hung Rev. Jeremiah Webster of the West Texas conference of the Methodist Episcopal church, and one of the best men in the State.

—Rev. A. Crooks, agent of the Wesleyan Methodist connection, reports nine additions to the preaching force and $500 raised for the new publishing house at Syracuse, N. Y., at the late Indiana State conference.

—The Twenty-second General Conference of the Free Will Baptists in North America will be held at Providence, R. I., beginning at the Roger Williams Church, October 7.

—There are more than 100,000,000 women in India, and until very recently, not one of all this vast multitude could read. At the present time 30,000 girls and women are being taught in the mission-schools. When these become teachers of others, the light will spread very rapidly.

—The Presbyterian church gathered to its fold last year 36,971 converts—the largest ever gathered in one year since Presbyterianism was established on this continent.

—The Presbyterian Board sustains the only existing mission in Brazil. In a territory nearly as large as Europe, and a population of 10,000,000, there are only thirteen Protestant ministers preaching in the language of the people.

—From 1804 to 1873 the Bible has been circulated in 271 languages—over 131,000,000 copies. Last year every hour of each working day 1,300 Bibles were printed, over 16,000 every day, and in languages spoken by 700,000,000 of people.

—The Lutheran church in America numbers 2,309 pastors, 4,115 congregations, 485,000 communicants. There has been an increase during the year of 134 pastors, 286 congregations, 27,000 communicants.

—The American Bible Society has published the Gospel of John in the New York system of point reading for the use of blind persons. This is thought a decided improvement upon the method of raised letters. It is claimed that by the system of points an adult who has lost his sight by disease or accident can learn to read in a few days, whereas it requires months to learn to read by raised letters.

—An extended revival prevails among the various regiments of the British army stationed in India. The awakening began at Calcutta and spread from thence to other stations, reaching in its quickening progress Durapore, Lucknow, Cawnpore, Meerut, Chickreta, Sabotha, Allahabad, and other military stations. Many officers are taking an active part in the movement, and already some of the regiments count scores of earnest converts.

—A large and very successful camp-meeting was held during the last week in August by the Free Methodists near Gowanda, N. Y. Rev. B. T. Roberts, President of the National Christian Association, was one of the speakers. An interesting feature of the meeting was an afternoon meeting held by the Seneca Indians. Through an interpreter they listened to preaching, and also participated themselves in the exercises. Their singing is described as unsurpassed.

—The Diocesan Convention of Illinois, Protestant Episcopal church, met in this city last week. Its principal business was the election of a successor to the late Bishop Whitehouse, deceased. The choice fell upon Prof. Geo. F. Seymour of the General Theological Seminary in New York. Prof. Seymour is a young man, and is reported to be a very high churchman. His administration will not therefore in this respect fall athwart the arrangements of his predecessor.

—A young Japanese student, who was received into the Congregational church in Fair Haven, last week, wrote a letter to his pastor stating the course of his religious experience. It was the words of Christ upon the cross—"Father, forgive them, for they know not what they do!"—that arrested his thought and toutched his heart- "I was perfectly astonished," says he, "to hear this, and wondered what kind of a man could say so."

—The following satistics of religion in Scotland are accepted as substantially correct: Population of Scotland in 1872, 3,394,000; members of the established church, 1,063,000; other Presbyterian bodies, 1,299,000; other denominations, 202,000; total Evangelical population, 2,564,000; Roman Catholics, 290,000; Socinian and other sects, 10,000; neglecting ordinances, 530,000

—A remarkable religious awakening is reported in North China. Two years ago Cheefoo, a Buddhist, happening to enter a Christian church, became a convert to Christianity, and immediately went to labor among the people of his native town to induce them to embrace the same religion. Thus far there have been 160 converts. The place of the revival is 200 miles distant from the residence of any missionary, and outside of the ordinary line of travel.

—*Our Banner* publishes an interesting report of the contributions of the Reformed Presbyterian church for the past year. The total amount contributed is $200,606, an increase over last year but less than the year before; the average for the whole membership of the church is $20.62 each. The different benevolent objects supported by the congregations of this church are Home, Foreign and Southern Missions; National Reform, Theological Seminary, Education, Church Erection and Pastors' Salary funds, beside miscellaneous objects.

—Rev. J. Martin, missionary in Turkey, has written a letter to Earl Derby, England, remonstrating with the British government for the misrepresentations and tardy measures of the British embassador, Sir Henry Clinton, in the matter of religious persecution by the Turkish government, which is in violation of treaties. The remonstrance was favorably received. In spite of government intolerance during January of this year 2,276 copies of the Scriptures were sold in Constantinople. Over 1,000 of these were single Gospels in the Turkish language, and they were purchased by Moslems.

—A missionary in China took pains to collect statistics as to the cost of idolatrous worship in that country. He reported that in one district of Shanghai at least 3,600 pounds sterling are expended annually to appease the souls of the dead. As there are 1,620 districts in the empire, some spending more, some less, the average would give nearly 6,000,000 pounds sterling spent for the Hien gods. In the same manner it is eatimated that 6,350,400 pounds sterling are expended annually for the Foo gods. Add to this the amounts spent in each family for the worship of its ancestors, equal to abort a dollar and a half to each family. With 80,000,000 families of five persons each, the aggregate is 40,000,000 pounds sterling. Is there anything like such a sum contributed to all the Christian objects of this country?

News of the Week.

The City.

The Common Council was visited by a delegation from the Citizens Association, an organization of the "heavy men" of Chicago, who were in earnest about the fire and insurance question. Before they appeared the Council passed an ordinance readopting a former action, making the fire limits co-extensive with the boundaries of the city and applying its provisions so as to be effectual. The agencies here raised their rates of insurance lately on all buildings not properly protected by fire wall and iron shutters.——Measures for self-protection against fire have been eagerly sought and some plans had a recent demonstration. A plaining mill took fire but was saved with small damage, chiefly by its own apparatus, which was a system of perforated iron pipes extending through the building supplied with water from a large tank.

Political.

Samuel D. Tilden was nominated for Governor of New York by the Democratic Convention on the 17th. He is a candidate not altogether satisfactory to the Liberals and there is some speculation whether their convention on the 29th will ratify the nomination. Tilden bore a leading part in the overthrow of the Tweed dynasty and his uncompromising attitude as a reformer will alienate many votes in New York city. It is a question whether he does not stand better than Dix in the election.——Gen. Butler addressed his constituents in Gloucester, Mass., on Saturday night. The Southern outrages and the financial question, were the chief themes of his discourse. He also brought forward arguments why he should be re-elected to Congress. His reception was with marked cool ness, and his popularity seems waning in his district. ——The election in Maine has gone uniformly Republican.

The Railroad War.

The decision of the Supreme court at Madison, Wis. on the cases brought up under the potter law has been against the railroad companies to their surprise, as they were confident of a decision in their favor. The Chicago and Northwestern and Milwaukee and St. Paul roads are most interested. Mr. Mitchell, president of the latter says that his company will at once take measures to comply with the laws, although it will have a disastrous effect on the business of the road. A large number of locomotives and cars will of necessity be immediately withdrawn from the road in order to curtail expenses. He hopes that that the legislature will act fairly, and protects the company's rights equally with those of the public.

There is said to be a strong feeling in Milwaukee in favor of the repeal of the Potter law, now that the railroads have been taught that the people are sover eign.

President Keep, of the Chicago and Northwestern railroad, says that his company will conform with the requirements of the law, but every means of reducing expenses will be adopted at once, In anticipation of the decision the service of the road has been greatly reduced, and the number uf trains would also be reduced as well as the rate of speed. The company could not consent to do business under the law if it still furnished the same accommodations, and consequently fewer trains would be run, and second class cars run in place of first-class. All work, except necessary repairs, would be stopped in the machine-shops, and no improvements of any kind made until the position of railroads is better defined by the United States Supreme court. In the opinion of President Keep the business men of Wisconsin generally are in favor of repealing the law, since, by its operation, railroad building is effectually prevented.

The Country.

By the burning of the Granite Mills at Fall River, Mass., on Saturday forty young girls lost their lives, and many more were injured by jumping from windows. The fire caught in some machinery on the fourth floor and quickly spread, by means of oil on the floor and about the machinery, to the center of the building where were situated the stairways in a tower extending to the lower floor. There were 100 girls at work on this floor and thirty more, mere children, in the attic above. A few escaped down the accustomed stairway; but flight was quickly cut off and a majority the terrified girls could not be induced to escape by the fire ladders on the exterior of the building, and so miserably perished. The means of escape it is said were sufficient, but the suddenness of the fire seem to deprive the girls of their wits and even force was not enough in some cases to prevent their perishing.——A dispatch from Dodge City, Kan., Sept. 19th, states that Col. Miles who has been fighting the Indians has been obliged to fall back, no reinforcements being available. A supply train was captured and one man killed and twenty-seven wounded. The Indians are bold and numerous around Ft. Dodge, and an attack is daily expected. ——A Unitarian National conference was held last week at Saratoga, N. Y. Among the members reported present were Judge E. R. Hoar, of Massachusetts and ex-Gov. Padelford, of Rhode Island. A Universalist General Convention was held at the same time in New York city.——The barge James Davidson which cleared from Chicago with the largest cargo of wheat ever loaded on the lakes got aground in St. Clair river, and had to be lightened before she could be got into Lake Erie.——The best authority at Agusta says that the cotton crop of Georgia will be 100,000 bales short of that of last year. The whole crop is estimated at 3,500,000 to 3,700,000 bales.——The monument to be erected in honor of General Nathaniel Lyon, who was killed at the battle of Wilson Creek in August, 1861, was dedicated in Lyon Park, St. Louis. Between 3,000 and 4,000 old soldiers and citizens were present and eloquent orations were delivered in English and German. The monument is a red Missouri granite obelisk, 15 feet high, standing upon a granite pedestal 20 feet high.——The water of Lake Mahopac has been found to be poisonous. During the summer a large number of persons staying at the Gregory House, on its shores, have suffered, and it is even alleged that some of the servants have died from its effects.

To All Seceding Masons.—The National Christian Association at its late meeting in Syracuse, N. Y., appointed to the Recording Secretary the duty of securing the names of all the seceding Masons of the country with their endorsement of Bernard's Revelation. In accordance with this vote all seceding Masons are requested to send their names and the endorsement as stated; and they are desired in order to make the statement more complete to send also their post-office address, the number of degrees taken, number of years connected with the lodge, the date of their leaving it, and where residing when they joined. These facts will be preserved with the records of the National Association, and their value in the future progress of the reform will be undoubtedly great.

Friends of the reform everywhere are earnestly desired to co-operate in extending this notice and securing the desired information, which should be sent to

H. L. Kellogg,
Recording Secretary N. C. A.,
11 Wabash Ave., Chicago.

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct. 4th, vii 31-37: The Deaf Mute.
" 11 ix 17-29: The Evil Spirit Cast out.
" 18 ix 33-42; The Mind of Christ.
" 25 x 46-52: Blind Bartimus.
Nov. 1 xi 12-14, 19-24: Fig Tree Withered.
" 8 xii 28-34: The two Commandments.
" 15 xii 38-44; Hypocrisy and Piety.
" 22 xiv 3-9: The Anointing at Bethany.
" 29 xiv 42-50: The Betrayal.
Dec. 6 xiv 66-72: The Denial.
" 13 xv 22-39: The Crucifixion.
" 20 xvi 9-20: The Risen Lord.
" 27 Review.

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON XL.—OCT. 4, 1874.—THE DEAF MUTE.

SCRIPTURE LESSON.—MARK vii. 31-37. Commit 31-37; Primary verse, 37.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And they took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened;

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak.

GOLDEN TEXT.—"O Lord, open thou my lips, and my mouth shall show forth thy praise."—Ps. li, 15.

TOPIC.—"He hath done all things well."

HOME READINGS.

M. Isa. xlii, 1-25..Blind Eyes and Deaf Ears.
T. Isa. xliii. 1-11..The Word of Promise.
W. Matt. xii. 14-37. The Strong Man Bound.
Th, Matt. xiii 9-17..Seeing Eyes, Hearing Ears.
F. Isa. xxxii. 1-20..The Reign of Messiah.
S. Isa. xxxv. 1-10..The Years of Peace.
S. Mark. vii. 31-37..The Deaf and Dumb.

TOPICAL ANALYSIS.

Phenicia to Decapolis,	verse	31.
Asking for Others,	verses	32, 33.
Looking up to Heaven,	verse	34.
The Cure and the Charge,	verses	34, 36.
The Only Perfect One,	verse	37.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

What is the first topic? Where did we leave Jesus in our last lesson? If you draw a line describing a curve to the north, and then eastward across the Jordan, and south of Mt. Hermon; then to the south a little east of the lake, to a point opposite the middle of the sea, it will show the route traveled as nearly as it can be given. Many miracles were performed here (Matt. xv. 30); two are recorded by Mark (vii. 32; viii. 6).

What is the second topic? Who did they bring to Jesus? (verse 32.) What did they ask Jesus to do? (verse 32.) What seven things did Jesus do? (33, 34.) What kind of language do you think this man used? Did not Jesus use the same language in talking to him?

What is the third topic? Who was it that looked up to heaven? (verse 34.) At what times did he do the same thing? (ch. viii. 11; John xi. 38, 41; see also ch. vi. 41; John xvii. 1.) Why do you think he did this? Ask your teacher why. Why did Stephen look? (Acts vii. 55.) What does Paul say? (2 Cor. iv. 18; Heb. xii. 2.) We may look as often as we will.

What is the fourth topic? What did Jesus say to the man? (verse 34-) What was the first result? What the second and third? It was as if his tongue had been bound; now it was free. What did Jesus say to them? (verse 36.) We hardly know why he did this, but he knew. Did they obey him? (verse 36,) They were as astonished they could hardly keep from telling it. What does Matthew say was the result? (ch. xv. 31.)

What is the fifth topic? What did the people say? (verse 37. Why did they say this? (verse 37.) What more can we say? We can add, he died, he rose, he ascended, he intercedes. Many men have done some things well, Do you know any one besides Jesus who never failed? He is God, he is man. What is he in Prov. viii. 24? What is Mark ii. 17? What in John xix. 6? What in 1 Peter i. 18, 19? What in Matt. i 21? Luke xix. 10? Eph. ii. 14?

LESSONS. The journies of Jesus. His many wonderful works. Many who have ears do not hear; many who have tongues do not speak; we must take such to the Lord. We may look up to heaven for help, for comfort, for blessing. Jesus can open our ears to his word, and loose our tongues to speak his praise. He is the only perfect one. He hath done all things well.

Speaking of the "poor trash" in our Sunday-school libraries, Mr. F. G. Ensign thinks that the fault does not lie wholly with those who make and sell the worthless books—reprehensible as that is; for so long as Sunday-schools demand a *cheap* literature, he says, they will get it. And as he truthfully adds, "it is the business of every Sunday-school, of every church, and of every parent to know what their children read, and they ought to be willing to pay the honest value for the books they read." His rule-of-three for keeping clear of what is trashy is, (1.) Let Sunday schools quit begging of every one of whom they wish to buy. (2.) Pay for what they want and accept only that which is good. Buy by quality, not quantity. (3.) Examine the books carefully before putting them into the library, and do not "jew" the book-seller, nor trade with those who have two or three prices.—*Bible Studies.*

Let the teacher each Sabbath day give every pupil something special to do—some specific point or points in the next lesson to investigate. Besides giving him something special to do, this will also cause him to feel special obligations to make preparation on these points. But these points are so related to the remainder of the lesson that he cannot make satisfactory preparation on them without a more or less thorough investigation of the whole. The same points may be given to two or more at the same time, which will add the advantage of a little wholesome emulation. The expedient has been known to work charmingly, and it is worth trying by the teacher who finds his class indisposed to study the lesson.—*Bible Teacher.*

Home and Health Hints.

AN ERECT GAIT.—To bend forward while walking, indicates debility, depression, or mental trouble, and always aggravates itself and promotes disease. Pads and supporters are all pernicious, and worse than useless, because they teach the system to rely on them, and cannot support one part of the body without causing an unnatural strain on some other part, and, to that extent, tend to disease that part. There is always one easily available and successful method of acquiring an erect, manly gait, without any material effort, or feeling of awkwardness. Let the chin be a little above a horrizontal line, which is easily done by keeping the eye fixed on the top of some person's hat or bonnet in front of you. The habit of this erect carriage may be faciliated by accustoming yourself, when at home, in the garden, or other places, to walk with your hands behind, held in one another, and the head thrown up, as is done in smoking a cigar or singing a tune.—*Hall's Journal of Health.*

TO CLEAN PAINT.—A correspondent says: Use but little water at once; keep it warm and clean by changing it often. A flannel cloth takes off fly specks better than cotton. Soap will remove the paint; so use but little of it. Cold tea is the best liquid for cleaning varnished paint, window panes and mirrors. A sharp piece of wood is indispensable for cleaning corners. A saucer of sifted ashes should always be at hand to clean unvarnished paint that has become badly smoked; it is better than soap. Never put soap upon glass unless it can be thoroughly rinsed off. Wash off the specks with warm tea, and rub the panes dry; then make a paste of whiting and water, and put a little in the center of each pane. Take a dry cloth and rub it off with a chamois skin or flannel, and your windows will shine like crystals.

MEANS OF CHECKING COUGHING, SNEEZING.—There are many facts which show that morbid phenomena of respiration can be also stopped by the influence of arrest. Coughing, for instance, can be stopped by pressing on the nerves on the lip in the neighborhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same mechanism. Pressing also in the neighborhood of the ear, right in front of the ear, may stop coughing. It is so also of the hiccough, but much less so than for sneezing or coughing. Pressing very hard on the top of the mouth inside is also a means of stopping coughing. And I may say the will has immense power there.—*Brown Sequard.*

It is known to many, yet not to all, that a handful of flour bound on to a wound will prevent the blood from flowing. Thousands of men who have bled to death on the battle field would have been saved if they had had a handful of flour in their sacks, and bound it on their wound with their handkerchief.

Few people know, but everybody ought to know, that by placing a glass fruit-jar on a folded towel, thoroughly soaked in cold water, the fruit can be poured in boiling hot, with no more danger of breaking than with a tin can.

Josh Billings says: "Don't toil before breakfast. If it is necessary to toil before breakfast, eat your breakfast first."

Farm and Garden.

Milking in silence.

The London *Milk Journal* thus comments upon a discussion at a Farmer's Club at West Cornwall, Conn., where a member said he discharged one of his milkers who persisted in talking during milking time, and that, in three days, the increase of milk was equal to the man's weekly wages.

We fear an increase to such an extent must have been due to other causes besides the one assigned. If the enlarged yield followed solely from the dismissal of the man, we suspect his presence affected the supply of milk in some way apart from his loquacity. We have frequently found a change of servants to prove beneficial.

It may be that talking prevents hens from laying also. We know we have often experienced a vast increase in the number of eggs brought into the house after the removal of a too officious individual from our employ. Besides, our cows have sometimes improved in produce by the same means, but we generally attribute it to cleaner milking by fresh and more industrious hands. It is, however, well known that cows are particularly sensitive to sights and sounds during the time they are milked. Unless they are at perfect ease they will not give their milk freely. They should be daily milked under the same conditions.

Cows that are fed at milking time require their usual meal, or they may become restless or dissatisfied, and put a stop to their bounty. Many of them will only allow some special favorite to milk them. In some parts of the country where women are solely employed to milk, we frequently find one or two tuneful lasses singing at their work, and many cows become so pleased with the rustic harmony as to show evident signs of their approval of the loud, sweet voice by giving their milk only by being sung to. Everything that distracts the attention of the cow and ruffles her placidity should be avoided when called upon to yield her milk. Her nervous system should not be excited by strange noises, unwelcome objects or rough treatment, or the effect will be apparent in a diminished supply in the milk pail. It would no doubt be good advice, on the whole, to tell those who milk that they should keep their tongues and keep their tempers. The Connecticut farmer appears to have sufficient reasons, indeed, to say that "speech is silver, but silence is golden."

ASHES AS FOOD FOR CATTLE.—The *Live Stock Journal* has a correspondent who found his cattle given to the habit of eating wood, chewing bones, etc., They became thin in flesh, refused to eat hay, and presented a sickly appearance. He had no impression that their food lacked the constituents for making bone; and his neighbors used bone meal, without noticing any good results whatever. At last he put about four bushels of leached ashes in his barn-yard and threw out to them about a shovelful each day. They all ate with evident relish. After turning them out to pasture, he put one peck of dry ashes per week on the ground in the pasture. They ate it all and gnawed off the grass where it had been lying. The cattle began to improve, gaining flesh and looking better than they had done for several years. He says this morbid appearance was unnoticed years ago, from the fact that the ground was new and ashy from the burning of the woods and land clearings. Since this discovery he gives one quart of ashes mixed with one quart of salt to twelve head of cattle bout once a week.

Facts and Figures.

—Prof. E. E. White, ex-superintendent of the Ohio schools, holds that no man is fit for the position of teacher "unless his knowledge of what he teaches is so fresh and thorough that he would be able to teach if all the text-books in the world were burned up."

—All the Christian sects together comprise a membership of about 330,000,000, while heathen worshipers count over 1,000,000,000. The Buddhists alone have 340,000,000. The Roman Catholic church embraces 195,000,000 followers, while all the Protestant denominations combined number only 68,139,000.

—An item marking the progress of trade is the purchase in Chicago and shipment hence, via Montreal to Liverpool of 300 head of cattle. A steamer has been fitted up at Montreal with stalls and other conveniences, and it is proposed to make the trade in beeves between Chicago and Liverpool a permanent one. This is a new outlet to the already enormous cattle trade of Chicago.

—Until this summer the greatest telegraphic feat was, if we do not mistake, the transmission of Charles Francis Adams' speech at Albany, comprising about 14,000 words. Perhaps the report of the Boston fire occupied a little larger space, but there was a longer time in which to send the news. Beecher's statement—the second one—contained 19,000 words, and Moulton's 22,000. These achievements are altogether without precedent in the history of telegraphing.

—M. Flaminio Servi, grand rabbi of Casale, has prepared satistics of the Israelites in different parts of Europe. He reckons 5,000 in France, 494,000 in Germany, 1,220,000 in Austria and Hungary, 52,000 in Great Britain, 2,600,000 in Russia and Poland, 43,000 in Italy, 3,000 in Belgium, 68,000 in Holland, 5,300 in Switzerland, 5,600 in Greece, 250,000 in Roumania, 3,000 in Spain, 3,500 in Portugal, 10,000 in Scandanavia, and 350,000 in European Turkey, making in all 5,157,400E uropean Jews.

—A census of Japan has at length been taken, this, so far as is known, being the first enumeration of that people. It is announced as the census for "the fifth year of Meiji, the 2,532d year from the accession of Jimmu Tenno, which corresponds to the year 1872 of our calendar. By this census the population of Japan is given at 33,110,825, there being about 480,000 more males than females. There are in that country 7,107,841 houses, 89,914 Buddhist temples and 128,123 "shinto shrines." One-half of the people are classed as agriculturists, 701,000 as artisans, and 1,309,000 as merchants.

—From returns issued by the House of Commons relating to Irish land owners, resident and non-resident, we find that less than 20,000 persons own the soil of Ireland, of whom 5,982 own less than 100 acres. These, of course, are resident; and so are 5,589 more, owning an average of 1,600 acres apiece; while only 1,443, owning altogether 3,145,214 acres, or a seventh of the soil, are usually resident outside the island. A considerable number—4,465—reside away from their properties, but still in Ireland, and the remaining few are occasional visitors. Absenteeism can hardly be counted, therefore, among the grand grievances of Ireland, more especially as many of the richest absentees are among the more spirited and lenient landlords.

—The recent German census shows that the non-German inhabitants of the Empire number 3,240,000. They consist of 220.000 French-speaking people in Alsace-Lorraine, and 10,000 French and Walloons in the Rhine Provinces, 2,450,000 Poles, 150.000 Lithuanians, 150,000 Danes in North Schleswig, 88,000 Wends in Brandenburg and Silesia, and 52,000 in Saxony, 50.000 Moravians and Czechs in Silesia, and 80,000 foreigners. The Protestant clergy number 16,000, while the Roman Catholics have 20,000 priests, 800 monasteries and convents, twenty bishopricks, and three vicars apostolic. Of the twenty-one universities, Berlin heads the list with 3,573 students, Leipsic standing next, with 2,032, Rostock, with 135, being the smallest.

—The legislation in Northern India for the suppression of female infanticide has had a salutary effect. The birth of a girl being considered among the Hindoos a calamity, it has been usual to make away with a large proportion of female infants. The Calcutta correspondent of the *Times* states of the effect in less than two years: "The result of the special police agency has been this—that in a population of nearly half a million, no fewer than 12,854 lives have been saved. You may imagine the frightful disproportion of the sexes when I say that even after this gain there are still in that guilty population only 54,712 girls to 101,092 boys."

—At the International Grain and Seed Market held in Vienna, Austria, last month, some valuable statistics were obtained concerning the harvests of the German Empire, Austria and Hungary. In the Austrian Empire the total supply of wheat, rye and Indian corn is expected to amount to about 346,000,000 bushels, a large excess over the average product. In Prussia the yield of wheat is estimated at 54,000,000 American cwt., rye, 93,700,000. In the smaller German States there is a general surplus of wheat, with a falling off of barley and rye in some of them. The Austrian empire has a deficiency of about 3,500,000 bushels of oats, which offer a market to other countries. The same country will be able to supply foreign market with over 5,000,000 hundred weight of barley, 12,000,000 of flour, 5,000,000 of rye, and a moderate amount of corn. These estimates were made at a season of the year when the harvests were well advanced, and they are supposed to be very accurate.

—Although constant experiments have been made to find inorganic materials for the road-bed of railways, nothing has yet been found that will supply the place of wood; nor have we reason to hope that the demand for ties will ever be less per mile than at present.

At the end of 1873 there were reported 71,564,9 miles of main lines, and 13,512 miles of sidings and double tracts, making 85,077,9 miles of railroad within the United States. Of the main lines, 5,462,3 miles were in the New England States, 14,209 in the Middle States, and 23,905,9 in the Western States. 15,316,4 in the Southern States and 2,681,3 in the Pacific States. Upon these roads locomotives were running, and a large proportion of them used wood for their fuel. The number of ties used varies from 2,200 to 2,800 per mile. If we take 2,500 as a mean, we find that 212,692,500 pieces of timber, eight feet long, and from six to eight inches between upper and lower surfaces, are required to supply this single item.

The durability of ties vary with the kinds of timber, soil, climate and use, ranging from four to ten years. Taking six as an average, the amount required for the annual supply must be 35,448,750 pieces, or 94,530,000 cubic feet. In considering this, we must remember that a large amount of waste occurs from hewing and from leaving the upper part of the trees, some of which are used as firewood, and the remainder being a total loss.—*Northwestern Lumberman.*

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Grain Wheat—Spring, No. 1	$	1 03
" No. 2	98¼	98⅝
" No. 3	91	92
" Rejected		88
Corn—No. 2	82	82½
Rejected		80
Oats—No. 2	52	56
Rejected	45½	46½
Rye—No. 2		91
Flour,—Minnesota	5 50	10 50
Winter	5 50	7 25
Spring	3 00	5 50
Hay—Timothy, pressed	14 50	17 50
" loose	14	16 00
Prairie, "	9 00	11 00
Lard		14½
Mess pork, per bbl		22 75
Butter	22	34
Cheese	11½	13
Eggs	14	15
Potatoes, per brl, new	1 25	2 25
Broom corn	05	09
Seeds—Timothy	2 25	2 55
Clover		6 75
Flax	1 75	
HIDES—Green and green cured	07½	9¼
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
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LIVE STOCK Cattle, extra	6 60	7 00
Good to choice	5 65	6 50
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Hogs,	6 40	7 25
Sheep	3 62	4 50

New York Market.

Flour	$ 4 40	9 00
Wheat	1 10	1 40
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Oats	64½	66
Rye	90	98
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Butter	23	30
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VOL. VI., NO. 51.—WHOLE NO 234. WEEKLY, $2 00 A YEAR

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Topics of the Time.

THE LODGE TRAINING of Gen. S. A. Hurlbut, Republican candidate for Congress from the Fourth Congressional district, has furnished a serious obstacle in the way of his election. While Major General of volunteers in 1865, and in temporary command of the city of New Orleans, his management was so notoriously corrupt that President Lincoln appointed a commission, composed of Maj. Gen. W. T. Smith and Jas. T. Brady, a well known jurist of New York, to investigate affairs on the ground. In their report are nine several indictments: two for official falsehood, two for perjury, and three for conniving to prevent detection of offenses. This report is being circulated throughout the country to the evident demolition of Hurlbut's political hopes. All these offenses are directly allied with lodge practice—form the greater part of its real "work," and Mr. Hurlbut in losing the election, as he undoubtedly will, may be inclined to curse the day he became a neophyte and experienced the throes of the (Masonic) "new birth." His *alma-mater* has had at least one dutiful son who will reap the benefits of obedience.

INSURANCE.—The action of the National Board of Underwriters in New York in withdrawing from Chicago presents serious questions to business men. This Board is a kind of central committee for a large number of the leading home and foreign insurance companies, and its recommendations are generally considered final. In the complexity and extension of the insurance business this Board possesses great power. Insurance in cities has become fundamental to business prosperity. Where confidence in the companies is shaken, as in the great fire of 1871, the whole country is affected, and in self-defense they are wary of great risks. Manufactures, trade and produce forsake the spot where reliable insurance cannot be had. And when such security withdraws, as it were in bulk, even a great fire cannot give a greater blow to commercial prosperity. A conflagration comes by act of God; the other calamity by men, who, it may be, have riva interests, and do not scruple to use their power. It is a question of importance whether the present cumbrous system of insurance is the best. It has sucked in millions on millions of capital. Vast sums have gone to enrich individuals, to erect business palaces; and a great army of able-bodied men are withdrawn from other and more useful callings to carry it on. The general use of such means of preventing fire as we have would make it almost necessary. Or the theory of insurance might be brought into a greatly simplified practice by putting it under control of communities or the government. The manifest existing evils call for a remedy, and financial disaster will hasten its discovery.

THE COST OF REPUBLICANISM.—A comparison of the revenues and expenditures of Great Britain and America should make a pause for reflection. Leaving out the interest on the public debt on both sides, it is said the current expenditure of the United States is $202,000,000 against $235,000,000 for Britain. Thus Britain, with its large army and navy and heavy cost of royalty, requires only $33,000,000 more than the United States general government for current expenses. If to this we add the cost of the several State governments we have an aggregate which must be beyond that of the government which has been considered one of the most expensive in the world. Old Ben. Franklin and the political economists of his day made wise provisions for the peaceful maintenance of a large and prosperous people, but those virtuous statesmen could not understand the temptations of vast and suddenly acquired wealth, and so build a constitutional fortification against them, and so we have a standing army of government thieves, who have even improved on the Spartan code. They not only regard it no dishonor to steal, but, so that they escape the penitentiary, their social standing is not impaired even if their crime is detected. It is the support of the volunteers who have enlisted under Butler, Logan, Shepherd, Sanborn, Jayne, Tweed and Casey that has changed the United States government from the most economical to the most expensive in the world. Following their government our people are every where marked for outlandish expenditure. It is not reasonable that such extravagance and public dishonesty long consist with the application of free principles to government. Jehovah himself will work the humiliating but necessary change, if his people repent not of this their folly.

SUNDAY AND ART.—The Chicago *Tribune* calls on the managers of the Inter-State Exposition to open its art gallery on Lord's day to the classes whose time and means do not admit of their attendance during the week. Its arguments apply as well to opening the whole building. The arguments are: the plan has been tried at Cincinnati and no disorder ensued, therefore it was a success; the public mind and heart would be educated; and it is no sin to look at a picture on the Sabbath. It would be expected that a city journal, whose Sunday issues and Sunday trains run plainly counter to public conscience, should be anxious to increase Sabbath-breaking to hide its own sins in a multitude of others. Hence the suggestion. For every one knows that there are scarce a hundred well persons in the city who care for paintings and statuary, who cannot honestly find the means and time to visit the Exposition on an ordinary day. The example of Cincinnati is nothing. If art galleries invited rows, they would be fewer than they are. But how would the people be made better by the cultivation of esthetical qualities. It brings no grace to the heart or peace to the conscience. There is but one right use of the Sabbath—to hallow it. There can be no better than a wrong use. To introduce any end other than the highest answers no useful purpose. It serves only to break down public conscience, which, of all nations, we are not able to afford.

Satan's Sacrifice.

BY A. THOMSON.

The river murmured hoarsely by,
The heavy clouds hung dark and low,
The moon withdrew her silver eye,
And shuddered all the land with woe.

A power that God had never blessed,
Whose inmost heart was treason's seat,
Like savage beast for blood athirst
Sprang sudden from its black retreat.

A loyal subject of our laws,
To freedom's holy rights an heir,
Was dragged from home and friends, because
He show'd the monster's bloody lair.

Now see him standing fetter bound
Beside the river's troubled brink,
Whose chilling waves shall soon surround
The man that dared for freedom think.

The trees hang down their leafy hands
And moan, as if in deep despair,
And evil spirits come in bands
From all the outer fields of air.

On harpy wing they cleave the sky,
Through forests deep and dark they flew,
From midnight revels wild and high,
And midnight seance came the crew.

From Afric's Purrah jungles dark,
From heathen temples smeared with blood,
From rebel Judah's Godless ark,
They gathered swiftly to the flood.

The hour had come; upon the wave
A shallop moved with muffled oar,—
Hell shouted in its blackest cave
And demons danced upon the shore.

For, dropped into the gurgling deep,
The martyred Morgan prays and dies;
While Freedom's holy angel's weep,
And hell accepts the sacrifice.

But hell could not the deed conceal,
The river tells it to the sea,
And all the winds of heaven reveal
The hateful secret to the free.

But think not ye who stand to-day
To bar the laws of God and man,
Who lift your guilty hands to pray
And take that holy name in vain,—

Think not to stamp with cloven foot
From human bosoms love and faith,
Nor deem that truth's eternal root
Shall wither at your blast of death.

Though priests of Baal may throng the land
To gag the church and throttle law,
There lives and acts a fearless band
Untamed by ruffian threat or awe:

To struggle bravely for the right,
For all that Christians hold as dear;
And God himself shall guide the fight
And couch the truth's unerring spear.

Wheaton, Ill.

I believe the first test of a truly great man is his humility. I do not mean, by humility, doubt of his own power, or hesitation in speaking of his opinions; but a right understanding of the relation between what we can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; and are not only right in their opinions, but they are right in them; only they do not think much of themselves on that account.—*Ruskin.*

An Honest Confession.

[The following is an extract from a little work "Behind the Bars," written by Seth W. Payne, a journalist who was arrested for an exposure of the New York courts. He was tried and sentenced by the vindicative judge, and spent a short time in Albany penitentiary, where he wrote the above work. His opinion of Freemasonry under the circumstances is very interesting. Mr. Payne reported Prof. C. A. Blanchard's lectures in Brooklyn last year for one of the city journals.]

From the number of Masonic signs I have received I should judge that full three-fourths of the male members of this institution are also members of the Masonic fraternity. I can scarcely catch the eye of a fellow convict without his giving me a Masonic sign. This, when I was less experienced than now, would have surprised me, but since meeting with Masons in the hovels of the Irish in Ireland, the street corners of London, the Five Points and other places where the honest poor are compelled to congregate in New York, in the wigwams of the savages on the plains, the temples of the Latter-Day Saints in Salt Lake, and among the Celestials of the Pacific coast, it is not at all strange that I should find Masons among the inmates of our jails and State prisons. Masonry, I believe, is as universal as the world. A Mason may go where he will and he will find many calling themselves such.

And now, having said this much, I am going to tell what I think of both Masonry and Masons. In telling what I thought about a judge I got jugged in this jail. For aught I know it may be treason for a man to tell what he thinks about Masonry. I do not want to say things that I ought not to say. I do not want to be locked up in prison any more, and wish to have it understood that I pretend to write no one's thoughts but my own. I see out of my own eyes and hear through my own ears, and those having eyes and ears of their own should not be led astray by mine. Three times already have they led me to jail.

In Masonic language, I hail from Bergen Lodge, No. 49, Jersey City, where I believe I am in good standing, as every Mason is who pays his dues and bows submissive to the high priests of the order, there being from one to ten priestly idols to be worshiped in every lodge. I am, therefore, a Mason, and, after making myself known as such, am entitled to visit any lodge in any part of the world.

The theory of Masonry is most excellent. The practice of Masons, as a class, is a disgrace to the name they bear. The teaching of Masonry is charity and brotherly love; the practice is selfishness and love of self-interest. Men become Masons that they may, by Masonry, be advanced in wealth and positions of power. Thus you will find all the corrupt, wire-pulling politicians to be Masons. They want office, and through the influence of Masonry they expect to obtain it, no matter how obnoxious their actions may have been to the masses of the people. It is a lamentable fact, yet nevertheless true, that about all the mean men of a city or town can be found by reading the names in a Masonic directory of the place. There was a time in the history of this country when an honest man considered it an honor to be known as a Mason, but now honesty blushes to own the name. This does not argue a word against the institution, but it shows the facility with which bad men gain admission to the order. There is but little honor among Masons as a class. They sometimes turn out with great pomp and display to bury a rich brother. They do this to be seen of men, but to scare the wolf from the door of a dead honest brother's family brings them neither honor nor votes. I would advise all poor and honest disposed men to keep clear of Masonry. It will do you no good, and the money you will have to spend can be used to a far better advantage. Besides, the leading lights in every lodge are bad men. They are bruitish, licentious, unprincipled men. To be made a Mason is to be made their tool. They want you for your money and the good you can do them. Oft times these leading lights are the most dangerous members of society. To carry out their selfish purposes they will break every law known to man or Maker, and they want you to protect them in their villainy. Woe be to that Mason who refuses to bow to the high priests of his lodge. I have known poor men in the order persecuted, driven from their situations, their families brought to the very verge of starvation and they themselves treated in the most barbarous and hellish manner by these high-handed "brothers" because they refused to second their villainy. But if a mean, sneaking, policy man has money, and, without fairly earning it, desires more, then he should join the Masons by all means. If a mean man wants to sneak into office he should lose no time in taking upon himself the secrets of Masonry; but a man with nobility of nature and manhood enough to stand or fall by his own merits, a man who looks to God for help and in all things and at all times is determined to obey God's will through the conscience God has given him, and to act manly towards all mankind, can not be made one whit more manly by belonging to all the secret societies in Christendom. It is far better to be a man than to be a Mason or anything else. Those friends whose friendship must be secured through secret oaths and serious obligations are not the friends for me. I want no purchased or compulsatory friendship. It is a happy thought that in this life at least one can stand alone. He may suffer persecutions and privations, but even these, if met in a right spirit, are a pleasure. It is really happiness to be shut up in a dungeon for trying to maintain principle. A pure heart and a clear conscience are better friends than either money, Masonry or power can bring. With these a man can snap his fingers in the face of fate, laugh at the power of the law and grow fat on mush and water in the pen of a prison.

Masonic Prayers.

[From the Report on Foreign Correspondence to the Grand Lodge of New York, 1874.]

It is universally claimed, in behalf of Freemasonry, that the institution is Catholic and cosmopolitan in its character, and it studiously excludes from its lodges all systems of faith, or sect, and all mere dogmas of religion, and only requires from its initiates a belief in Deity, and conformity, in life and practice, to the moral law. And yet we find intolerant Masons who insist that the prayers shall be so worded, at our lodge devotions, that their particular creed, or form of belief, as to the nature, power, substance, individuality, unity or trinity of God, shall be acknowledged and worshiped, and addressed in prayer, and none other.

To all such we would say, there are Masons all over the civilized world, and lodges are organized among all nations, tongues, and kindred of people. What, then, shall the brethren do, when required to meet with those of several different creeds, at one and the same time and place, or in one lodge? Shall the Parsee brother demand that the ritual of Zoroaster shall be followed, and God worshiped only in or through fire? The Persian—insist that all join with him in the salutation: La Mah e il Allah! The brethren of Islam, that all cry Allah l Ackbar! Mahomet is his prophet! The descendants of Israel: that power and glory and dominion be ascribed to God! One Only! Eternal and Immutable! Or, shall a Christian Trinitarian insist, that the only ascription made, or worship had, shall be to God, in unity of substance and trinity of individuality? When all of these different brethren, on this question, agree in the one great and sublime belief and faith that God is the Supreme Being; Creator and Governor of all things; Infinite, Eternal and great Jehovah! Why then cannot all meet as brethren, in a truly fraternal and tolerant spirit, one with another? And if the lodge where the "gathering together" occurs, be in the land of the Parsee, let the brother of that faith offer his prayers; if in the home of the Hindu, or the Persian, or Islamite, let one of them conduct the devotions; if among the Sons of Israel, one of them, and if among Christians, then one of that faith; or better still, if the great majority in each one of these would let the one who visits them, offer prayer in his own way! This generosity of action, this noble exercise of true Masonic toleration, would disarm that offensive spirit which seeks the propagation of a creed with the bayonet, joins the missive to be hurled, with the missionary sent; and is ever furnishing materials for mere sectarian strife. Such tolerant conduct as we have suggested, would be like that dictated by the Giver of Light, in the ancient oriental allegory, to the Father of the Faithful.

It reads thus:

"And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun. And behold a man bent with age, coming from the way of the wilderness, leaning on a staff. And Abraham rose up and met him, and said unto him: 'Turn in I pray thee, and wash thy feet, and tarry all night; and thou shalt rise up early in the morning and go on thy way.' And the man said, 'Nay, for I will abide under this tree.' But Abraham pressed him greatly, so he turned, and they went into the tent; and Abraham baked unleavened bread, and they d d eat. And when Abraham saw that the man blessed not God, he said unto him, 'Wherefore dost thou not worship the Most High God, Creator of Heaven and earth?' And the man answered and said, 'I do not worship thy God, neither do I call upon his name; for I have made to myself a god, which abideth always in my house, and provideth me with all things." And Abraham's zeal was kindled against the man, and he rose up, and fell upon him, and drove him forth with blows into the wilderness.

"And God called unto Abraham, saying, 'Abraham!' And he said, 'Behold me, oh Lord! And God said, where is the stranger?' And Abraham answered and said, 'Lord, he would not worship thee, neither would he call upon thy Name, therefore have I driven him out from before my face into the wilderness.' And God said, 'Have I borne with him these hundred and ninety and eight years, and fed and nourished him, notwithstanding his bitterness against me, and toulds't not then, who art thyself a sinner, bear with him for one night?' Then Abraham fell down upon the ground, with his face in the earth, and worshipped the Lord, and said, 'Let not the anger of my Lord be kindled, and wax hot against his servant! Lo! I have sinned in thy sight, and lie in dust and ashes before thee! Oh my Lord, hearken unto me and forgive the trespass of thy servant I pray thee!' And God said, 'For this thy sin, thy seed shall be servants four hundred years in the land of the stranger whom thou hast driven out. But for thy repentance will I deliver them; and they shall go forth from thence with power, and with gladness of heart, and with much substance.

"And Abraham arose and went forth into the wilderness, and sought diligently after the man, and found him, and returned with him to the tent, and when he had entreated him kindly, he sent him away on the morrow with gifts."

In the ancient Grecian mythology, prayers were considered as the gift or teaching of God, and deemed of celestial birth. Thus Homer, writing nearly thirty centuries ago(Illiad, ix. 623), as rendered by Pope says:

> "Prayers are Jove's daughters, of celestial face,
> Lame are their feet, and wrinkled is their face;
> With humble mien and with dejected eyes,
> Constant they follow where injustice flies,
> Injustice swift, erect and unconfined,
> Sweeps the wide earth and tramples o'er mankind.
> While prayers, to heal her wrongs, move slow behind."

And in ancient times, among people we are accustomed to consider as heathen, no great or important undertaking was entered upon, without invoking the favor of Deity. And the worshipers in the temples, were summoned to join with the officiating priest, in the very words we use now, Let us pray! (Aristophanes, Page 662, Ams. Ed). And in the same manner, "with the hands uplifted." (Tacitus, Ann. l. iii, c. 5.) And no one could come to the worship, or join in the prayers, who was in any defiled. For this purpose 'water for cleansiug" was furnished, which had, in some form, been duly consecrated. The coming defiled waa deemed so impious, that it is related in story, that a thunderblot struck dead one so approaching the altar of Jupiter. *Timarchides Lib. de Caronis.*

But time and space forbid further discussion, and we will only add, that if those who are so critical as to the forms of prayer and the modes of devotion would consider that all such things are the mere husk which holds the wheat, the setting which clasps the clear and sparkling diamond; for to these we would compare the offerings of a pure and contrite heart to the "Great I Am," we think they would cease the critical and try to

obtain more of the devotional spirit. Indeed, if all the fraternity would only reflect and consider what prayer is, what it symbolizes, why it is offered, and above all, to whom it is addressed, and in whose awful presence, we, poor worms of the dust, are especially thrusting ourselves, we believe there would be less strife and contention, and more of that lowly and contrite spirit for which the King, Poet, and Psalmist of Israel so earnestly besought.

The Brooklyn Dispensation.

One of the most remarkable chapters in church history has been gradually unfolding at Brooklyn. We should be blind to the signs of the times, and to the plainest lessons of Divine Providence, if we failed in reading it to recognize the hand of God. . . . .

Thus far we have watched and waited for some revelation that would clear up the dark enigma, but in vain. While darkness still shrouds the main issue, there are some collateral points which are clear enough, as viewed in the light of Divine Providence toward the church. And with the Bible in our hands, how are we to interpret them? It is not a lesson for Brooklyn alone, but for the whole American church and people; nay, for all the churches in Christendom, to give heed to and profit by its solemn warning.

1. The first thing which has impressed itself profoundly upon our own thoughts in connection with the whole case is, that the true policy of God's church and God's ministers is to stand by the old landmarks. We look upon this great and terrible calamity, which has come upon the church, with all its wide-spread injury to Christianity, as the legitimate and inevitable result of the innovating and destructive gospel which has been preached for more than a quarter of a century in this great metropolitan pulpit of the nation. No preacher of our day, at least in our country, has had such a hearing and wielded such an influence over the popular mind. But the gospel thus proclaimed to thousands has not been the old gospel of the apostles and martyrs, nor the gospel of the continental reformers and the English Puritans, nor the gospel of the New England fathers, nor even the gospel of Jonathan Edwards and Lyman Beecher; but a new, progressive and humanitarian gospel, appealing to the predjudices of the age, and boasting that its mission was to reform the world by pulling down and destroying the old theology.

Well did this great, popular preacher describe the character of his own ministry when he said, according to a testimony lately published, that "his work was about done in that line (preaching), that it had principally been a destructive work, pulling to pieces the old theology, and that some one else must now arise with constructive ability to make a new scheme." And well did an apt disciple of his own training, who is now his chief accuser, portray the effect of that sort of preaching on the heart and character, when he said: "The old religious teachings, the orthodox view, the dread of punishment, the atonement, have less and less power over my mind. I do not believe in orthodoxy. Thank God I do not belong to the priesthood or the church. I am a man of religious sympathies, who thoroughly hate and despise religious creeds. I don't believe in one of the Thirty-nine Articles nor in either one of the catechisms, nor in the Divinity of the inspiration of the Scriptures, nor in the Divinity of Christ in the sense in which it is held."

Now as Christ Jesus is on the throne of universal dominion, still loving and defending his truth as when he ascended, these things cannot be done in his name and within the bosom of his church without sooner or later bringing down his rebuke. His professed ministers may not pour contempt upon the great doctrines of his gospel and wage war upon that theology which teaches sin and depravity, redemption by the blood of Christ, salvation by grace alone, and an eternal hell for the wicked, and the wrath of God against all iniquity, without being brought to see ere long that they are fighting against God.

The thoughtless multitudes may be carried away for a time with admiration for this new gospel, and scores and hundreds of young ministers may even catch the infection, and imitate the popular idol; but the reaction of truth, as in this case, is bound to come, even though it come in the form of judgment and disaster.

During all these years of rising popularity, of widening influence, and of progressive latitudinarianism, in the great metropolitan orator, there have not been wanting many thoughtful men in all parts of the land, who, while they appreciated the genius of the man, saw the departure of the preacher from the truth of God with pain and apprehension. And some had even predicted that the career would at last end, either in a total abnegation of faith, or in some other great disaster.

2. The next important point which the providence of God seems to be making plain by all these manifestations is that this boasted humanitarian and progressive gospel, which has been so long preached in the Brooklyn and other pulpits, is, after all, no improvement on the old orthodox Gospel of the fathers and the church creeds.

"God and humanity" has been the cry and the watchword from the beginning. But far more of humanity than of God. Humanity has been the climax of this creed: manhood, the perpetual theme of its preaching. Not all for God's glory, but all for man's enjoyment. To build up a true manhood has been its great endeavor. Not to reveal to the world a more spiritual type of Christianity, more holy, more self-denying. more consecrated to God, but a more robust and athletic Christianity, a more muscular and enjoyable Christianity,—a live Christianity, as it is called, suited to the times, and thus commending itself to the world.

It is a Christianity that knows how to make the most out of the good things of this world without losing its hope of heaven—a Christianity that praises men and pleases men by ignoring the doctrines of sin and apostasy,—by lowering the claims of God's violated law, and keeping out of view the penalties of God's coming wrath, and thus adjusting itself to the tastes of the unconverted heart, and to the caprice of this enlightened age.

Such, in brief, is the new evangel of humanity and worldliness, of which this great popular preacher has been the pioneer and the chief apostle in our country for a quarter of a century—as different from the old gospel of the New England Congregational fathers and the New England Presbyterians, as light is from darkness—as different even from that stern and solid gospel of God, which Lyman Beecher in his earlier ministry preached with saving power, and with great revivals of religion at the other end of the island, in Easthampton, as the east is from the west.

And now behold the result in the light of all these recent revelations! What becomes of this great reformation by which Christianity, clad in the beautiful garments of worldly conformity, and preaching the dignity of human nature, and the beatitudes of virtue, was to reconcile sinners to God by praising them, and build up a nobler type of manhood than the church of the old creeds has ever seen? Where is its supesior saving power as exhibited either in the individual man, or in the collective body of the people? What have been the fruits of this public inauguration in the pulpit, of a style of preaching which almost destroyed the solemnity of the Sabbath and the house of God? It has been the reign of levity, and fun, and frolic, and a virtual breaking down of all lines of distinction between the serious and the frivolous, the sacred and the secular, the church and the world. If these things are done in the green tree, what may we not expect in the dry? Is it not time for buffoonery to cease from the pulpit.

3. It is now manifest that this whole Brooklyn dispensation of Broad Churchism and of universal love and brotherhood will not answer. It is no improvement after all. It baptizes itself with a blessed name. It boasts of progress and liberality. It claims emancipation from all the iron shackles of the past. It sings of freedom and of love, the march of mind, and the mighty march of humanity. But it has been weighed in the balances of the sanctuary, and found wanting.

Its confident claim to be the gospel for the times, an advance over all that went before, is found to be without foundation. Its great fundamental dogma about the dignity and beauty and perfectibility of human nature, is, after all, an empty boast, unsustained by facts, and which leaves this poor manhood in the dust and mire. It has no power to regenerate society. It has no power to eradicate the dread malady of sin, for it denies all true knowledge as to the nature of sin, all real experience of the only method of deliverance from sin. It ignores all those motives drawn from the impotence of man, the terrors of God's wrath, and the sovereignty of Divine grace, which would drive the soul to seek salvation in God alone.

It scouts all denominational and creed boundaries, and it has virtually broken down all the old distinctions between the church and the world, denouncing the doctrines of the old theology, and setting at naught the rules and restraints of church discipline. Says an eye-witness: "He used to take people into his church who believed in almost anything and almost nothing. There were Congregationalists and Baptists, and Quakers and Presbyterians, and Episcopalians and Free Religionists. and Universalists and Unitarians, and Progressionists, and those who believed in almost everything from Darwin down. The consequence was the crowd was a very promiscuous one. They were like the preacher, liberal in their views."

Now this whole movement for a broad and liberal church has from first to last been of the nature of a compromise with error and a concession to the demands of the world. It has been a virtual surrender of all these distinctive elements of the gospel of God which are opposed to the natural tastes, prejudices and passions of the human heart, for the sake of winning the approval and the co-operation of the world. It is a kind of preaching and of church organization, which is willing to purchase the favor of unbelieving and ungodly men at the expense of the truth, at the sacrifice of the only gospel of Christ. It is simply and intensely a humanitarian scheme throughout.

It is the gospel of the world baptised in the name of Christ. It is not the gospel of the New Testament. It is powerless to convert a single soul from death. This is not saying there are no converted souls in all this broad church organization. Doubtless, there are true Christians among them. But they have been converted elsewhere, and by other and better agencies, than this style of preaching. All that it has ever done is to make Christians more worldly; and if it could be carried out, it would end, not in converting the world to God, but the church to the world, the flesh and the devil.—*Prof. Halsey in the Interior.*

A distinguished author observes, that for good or for evil, in these days of ours, nothing is taken for granted. Creed, system, institution, all must justify their existence. No prescription, however venerable, no authority, however sacred, may plead exemption. The restless tide of thought washes away the accretions of ages. But is it indeed so? Must Christianity, which has proved itself divine so many times as it has come down unshaken through the centuries past, prove itself anew, or be summarily dismissed as unworthy of acceptance? As one sensibly asks: Is nothing settled, nothing fixed and permanent? Is truth, moral truth, divine truth, mutual and flexible and subject to revision and amendment and improvement? Verily there are some creeds, and systems, and institutions that need no new justification before men. They are once for all and finally attested and established and will remain till the second coming of the Lord. The tidal wave of human thought can not wash them away.

"I am exhausted by so many severe illnesses. God knows what end it serves. He is like a printer, who sets the letters backward. We see and feel him set the types, but here we cannot read them. Yonder in the life to come, we shall read all clear and straightforward." "Christians must be sown, torn, crushed and winnowed." "So many times indeed do we die, before we die once." "Oh, my God, punish with anything rather than thou be silent to me."—*Luther.*

Notices.

The National Chistian Association.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

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RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

Life membership. $10.00; annual do, 25 cts. Orders for memberships and general correspondence of the Association should be sent to the Corresponding Secretary. All donations or bequests, to the Treasurer.

—Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa. It is proposed to organize a State Association in connection with this meeting. Communities, churches, any organized body opposed to secret societies, are requested to appoint immediately, good men, citizens, clergymen, any suitable person to attend said meeting, report to the following committee: NATHAN CALLENDER, Greene Grove, Luzerne Co.; M. D. MCDOUGAL, Wilkesbarre; A. L. POST, Montrose, Pa.

—The Indiana State meeting will be held October 28th, place not yet announced. The agent announces to all the friends in the State to—

1st, See that a delegate is sent from your neighborhood, church, or association.

2d, If you cannot secure the appointment of a delegate, come yourself, and prove your devotion to this good cause.

3d, Come prepared to assist us financially to the extent of your ability.

4th, Come with words of counsel and cheer, and God will bless you and give us a successful meeting.

JOHN T. KIGGINS.

NOTICE.—All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the *Christian Cynosure* office, No. 13 Wabash Ave., from 9 to 11 o'clock, A. M. any day in the week except Sunday.

C. A. BLANCHARD,
Cor. Sec'y.

—The Association lately organized at Groton, N. Y., holds a meeting at McLean on Wednesday, Oct. 14.

Reform News.

—Keep in mind the appointments of the present month.

—When shall the meeting of the Illinois State Association be held? Where? See notice on the sixteenth page.

—The Du Page County (Ill.) Association holds its semi-annual meeting; soon at Downer's Grove. The time is not yet fixed.

—The lodge has broken out again in violence. See the letters from the General Agent and Bro. Givens. The communication from the latter has been overlooked for two or three issues, for which we crave pardon of our readers. We aim to present such news immediately.

—D. P. Rathbun is an industrious lecturer besides being an effective one. At the close of the Central Ohio Wesleyan Conference in August, which he addressed, he spoke respectively in Clark Street, Sparta, Marengo, Olive Green, Bennington and West Liberty, lecturing ten times and preaching twice. At Sparta the lodge was greatly aroused, and at Olive Green the Masons, headed by a lawyer named Baird, resorted to personal violence which was nearly serious. He also attended the Michigan Conference during the early part of Septemqer, and occupied one evening in an address on Masonic worship. His calls for work in that State are so numerous that he will remain there until his return home about the middle of October.

From the General Agent—Activity in Indiana—A Cowardly Masonic Attack.

N. MANCHESTER, Ind., Sept. 21.

DEAR K:—From Grant county, where I spoke twenty times in ten days and left the friends in good heart, I came to this region on the 26th inst. The church, (U. B.), at Silver Lake being closed against us, I went to Center Church, two miles north, where I met a cordial reception at the house of Bro. Wells. Bro. Ulsh and wife soon came in, and at the hour appointed repairing to the church we found a respectable audience who seemed interested and willing to listen to the truth. Accompanying Bro. Ulsh to his home, five miles distant, I remained quiet recuperating through the day for the work of the evening.

At Yellow Lake the United Brethren did not see their way clear to open their house, for at this point, as at Silver Lake, leading members are reported to me as Masons and Odd-fellows. Of course men who live in open violation of their covenant, and trample the authorities of the church under their feet, "love darkness," and for the same reason that counterfeiters and burglars "love darkness because their deeds are evil." We were not surprised, but did regret to see men thus deluded and sold to sin, and, as it appeared to some at least, "wearing the livery of heaven" in the church "to serve the devil" in the lodge more effectually.

Returning from an enthusiastic, orderly meeting in the church of God, one mile distant, Bro. Ulsh was suddenly stopped by the falling of one of his wagon wheels. On examination it appeared that one of the burrs had been removed, and thus the life of himself and family endangered. Fortunately he has a gentle team and so escaped serious consequences. Having adjusted his wheel we proceeded homeward for about half a mile further, when passing a thicket, we were saluted with a volley of eggs served up in true Masonic style. This was near the "Granger's" lodge, and the eggs were probably some that were left over from the last festival and appropriated for the manly and characteristic defense of the order.

From Yellow Lake I went to Beaver Dam, where fixed attention and good order for two hours in a large and well filled room may be taken as evidence of interest, on the part of the citizens of this prosperous and enterprising community. The friends here showed us much kindness, and the hearty hand shakings and cordial invitations of the brethren to return and occupy their house for a "whole week" will not soon be forgotten.

Father Plumber had prepared the way for us at Zion Bethel, twelve miles distant, and we arrived just in time to shake hands on the steps and around the altar with a few of the veterans before the lecture. Owing to local causes and want of understanding the meeting was not large, but the 100 or 125 present, mostly listened with fixed attention. We stayed all night with a good brother whose name I dare not undertake to spell, but as he promised to send for the *Cynosure* as soon as he got a little change, you will have it in full and can refer to Prof. Fischer for a correct translation. Other meetings are much needed and desired at this point. The grange officers have been grazing and fattening upon these fruitful fields, and while the few who run the "concern" demurred, most present enjoyed the reading of their "Beautiful Work" in the open congregation.

By the way I hope Bro. Elliott or some of the neighbors of the Master of the State Grange of Indiana will tell the readers of the *Cynosure* how the devoted spouse of this champion of the farmers' rights used to protect her lord while he slept, from the impertinent streams that trickled through the appertures in the roof of their cabin on a rainy night, by the dexterous use of pans, skillets and other available utensils. This, of course, was before he became a Patron, and now I am told he si building a fine house. Query—Who pays for that house?

From Zion Bethel we returned to Yellow Lake, where, at ten A. M., I preached in the house occupied by the Church of God. Father Plumber suggested a collection and the brethren responded by a liberal contribution. From Yellow Lake Bro. Ulsh brought me to this place, seventeen miles, where I preached in the U. B. church in the evening, and am now with Bro. U. and wife enjoying the liberal hospitality of our worthy friend and brother, E. Lantzenhiser, who has given his subscription for the paper.

J. P. STODDARD.

Missouri Anti-secret State Convention.

[From the Am. Freeman.]

The Christian Association opposed to Secret Societies met at Brashear, Adair Co., Mo., the 31st of August 1874, G. W. Needles, Vice-President of the National Christian Association for Mo., in the chair. On motion N. E. Gardner, J. B. Davis, were chosen secretaries. On motion it was directed that the Chairman appoint a committee on permanent organization. A. D. Thomas, B. J. Murry, A. H. Geesling, T. S. Downey, Geo. W. Meek, J. S. Kelley, J. H. Estep, were appointed. Rev. Mr. Stewart, a seceding Mason was called, and proceeded to address the assembly; subject, Masonry the Anti-Christ of the present day. After the address of Mr. Stewart, the Committee on permanent organization reported as follows for permanent officers: For President, J. H. Brundege; Corresponding Secretary, E. H. Carpenter; Recording Secretary, N. E. Gardner; Treasurer, L. D. Ambrose; Vice-Presidents, J. Herlbert, Samuel Murry, J. H. Logston, D. E. Statten, S. King, Jos. Beauchamp, Rev. Thomas Evans, of St. Joseph, were duly chosen as officers for one year. Rev. Brundege took the chair and made some pertinent remarks. On motion J. B. Davis was elected Assistant Secretary. On motion the following committees was chosen on resolutions: A. D. Thomas, H. E. Henry, and J. H. Pulley. On Publishing interest, B. F. Miller, B. J. Murry and A. H. Geesing. On Constitution and By-laws: B. F. Miller, H. H. Geesling, B. J. Murry, L. D. Ambrose, C. R. Hunt. Executive Committee, G. W. Needles, John Glendenning, Joseph Beauchamp, A. H. Geesling, Nicholas Murry, of Holt Co. B. F. Miller then being called, and responded in making an address. Subject, Masonic threats. The committee on resolutions reported as follows:

Whereas, We regard that moral questions are invaded in all secret societies, and this being true, we regard it not only our privilege but our duty to investigate the principles which underlie these orders, and if their tendency is to evil, they should be shunned, but if they are right, then they should be upheld.

Be it Resolved, 1. That we regard the calling of a convention of Christians opposed to secret societies as opportune. 2. That we will discuss the merits of these orders in the light of the Bible and Christian fairness, and whatever is wrong in them we will oppose, although it may be unpopular to do so. 3. That we invite all persons who are interested in this movement to come out fully from the power and dominion of the orders and help this movement. 4. That we humble ourselves before God and ask him to guide us, protect and lead us to victory in his name. 5. That we employ a State lecturer through our Executive Committee as soon as possible, and that he lecture throughout the State, and perfect county organizations auxilary to the State Association. The committee on publishing reported a resolution expressing sympathy with and proffering encouragment to the *American Freeman*, the *Christian Cynosure*, *Methodist Free Press*, *Reformer*, and other journals.

The committee on constitution reported progress, and was instructed to report to the Executive Committee the constitution to be published in the *American Freeman*, subject to the approval of the association at its next meeting. As it is not a delegated convention all persons favorable to the organization were invited to take part in the meeting. About 75 persons participated. The Executive Committee asked that pledges be made to support the lecturer, and nearly $400 were pledged at once. The meeting then adjourned till 7 o'clock.

EVENING SESSION.

President Brundege in the chair. Speeches were made by Revs. Geesling and Gardner, after which the business of the convention proceeded. The time and place of the next meeting

was referred to Executive Committee to fix. The proceedings of the convention were ordered to be printed in the *American Freeman.*

We received letters of congratulation and encouragement from ten persons living in Henry and St. Clair counties, but saying that they were sorry that they could not be with us. There seems to be a general awakening throughout the State on the sub- of secret societies. Their despotic character is becoming generally known, and everywhere the people feel that something has to be done or our liberties must soon be lost, outside of the lodges crushed under the heel of despotism. The minutes read and approved. Adjournedsine die.

J. H. BRUNDEGE, Pres.
N. E. GARDNER, Sec.

From Southern Illinois.—The State Agent's Visit and the Local Society at Nashville.

Editor Christian Cynosure:

NASHVILLE, Ill., Sept. 19, 1874.

Our State lecturer, Bro. Hinman, made us a flying visit the first of the month. We were surprised one evening on returning from our work to find among us a person we thought an utter stranger but the brother was not long making himself known; and we went about filling out some of his bills to circulate in the neighborhood, informing our friends that Bro. Hinman would deliver two lectures in our church, (M. E.) on the evenings of Sept. 4th and 5th.

There were not many out the first evening on account of the inclemency of the weather. But the few were well paid for going by listening to the telling blows that our brother dealt upon the hidden ways of darkness. At the close of the meeting Bro. H. stated that he would on the following evening tell us how a man was made a Mason.

The evening of the 5th was pleasant. At the appointed hour there was a goodly number gathered to hear the lecture. Among the number was an Odd-fellow, and the "Mason's jack," a local preacher in our church (the M. E.) who said that he came on purpose to question the preacher. But our brother made his points and arguments so clear and convincing that the questioner was afraid to attack him on a single point; but gave as the reason that Bro. H. did not pitch into him rough shod. He (Bro. H.) was too old for him, and at the same time claiming to be two years older than brother Hinman. So he held himself in reserve for our regular monthly meeting which came off on the following Monday evening.

We had a larger attendance on that evening than we have had on any occasion before. Our school-house was full of very attentive listeners. We opened with song and prayer, and then read a portion of Odd-fellowship Illustrated. The origin and design of the grange and the revised platform of 1872, also an article entitled, "A Word of Caution," from the grange, and the revised platform of 1872; commenting on each as we went along, and intermingling the exercise with appropriate songs. After which the "Mason's jack" asked lieve to make some remarks, which was granted. He gave us the report of the L. O. O. F. for 1872, and quite a lengthy harangue on our efforts to expose the works of darkness; said we were marking ourselves with a stain that it would take years to remove. To which we made a short reply and stated that we would have the same report at our next meeting, and make a full reply to the gentleman.

He has had more than double the years to gain light on this subject than we have, but has failed to improve the time in the right direction. We feel that we are in the right, and have no fears of the stain spoken of, and intend going ahead battling for the right with the expectation of gaining a reward when alone with the cares, toils, and conflicts of an unfriendly world.

Brethren, pray for us.

Yours in the conflict,

CHAS. M. LIVESAY.
T. W. J. LOGAN.

From W. M. Givens—Outrageous Secretists in Clark County, Ill.

BRO, K:—On the 27th of last month I went to Clark county, Illinois, to a point known as Potter's Hall, where arrangements had been made for me to deliver three lectures in defense of our church rule on secrecy (United Brethren.) My first lecture was on Odd-fellowship. The house was well filled, and I had good attention, except repeated denials on the part of Odd-fellows, demanding proof for every proposition that I laid down. And by the way, those fellows are very properly named. They are odd indeed; for when they are driven to the wall, they "go back" on their own book and reports, as was repeatedly manifested on this occasion. But I go armed and equipped with their own books and reports, and try to feed them with their own soup.

On the second evening I spoke on the origin, law, spirit and religion of Masonry. Some of the more verdant Masons lost their jewels—that is, talked out in meeting, but after being cautioned by the old ones, they said they had nothing more to say to me if I was a seceding Mason—a wise conclusion. On the evening of my third lecture the house was densely crowded, and as many out of doors as in the house. There were quite a number of Masons present. Two Royal Arch Masons sat immediately in front of me, (so near (that I could lay my hand on their heads,) one of whom stood fire extremely well. The other gave signs of internal agitation soon after I began to talk. His zeal soon got the better of his judgment, and he arose hastily, and leaning forward, he said, "Brother Givens, Jesus Christ was a Freemason, and I can prove it from the Bible." "Ah!" said I, "you come right up here, Bro. Wilber, and tell this audience all about Christ's relation with the Masonic order." He declined the invitation. I still insisted. At this juncture his brother R. A. turned and shook his finger at the claimant for Christ's lodge-ship, saying, "Tut! tut! tut!" Then another Mason arose and said, he did not think Christ was a Mason. I insisted that Bro. Wilber was a high Mason and therefore understood himself. Whereupon he gave me the sign of a Royal Arch Mason, telling me at the same time that he had been that high, but declined occupying the floor, from the fact, (as he said) he was not prepared. I asked him if he learned that Christ was a Mason in the lodge. He said that he did. You may rest assured that I made all the capital I could out of the assertion.

I went from Melrose to Doulson Chapel, one and a half miles north of Martinville, where I spoke Friday and Saturday evenings. On Monday bills were put up through the neighborhood and circulated in the town, of which the following is a correct copy:

"FARMERS, LOOK OUT!—A fellow giving his name as Gibbons [Givens] is passing through the country lecturing against secret societies. He is about 6 feet high, dark complexion, dark hair, dark, sandy whiskers, and about 45 years of age. He pretends to have been a Mason, and pretends to expose its secrets. If so, he is a perjured scoundrel. No one should trust him out of sight, for such persons have been known to travel under the garb of religion, while they in reality were horse-thieves. Keep your stable doors locked!"

The circulation of such a paper had the tendency to bring out one of the largest gatherings that was ever known in that community on Monday evening. As I went into the church a man plucked my arm, and invited attention. He said that somebody had put up handbills about me, but it was not the Masons, for he was a Mason and they did'nt do such things. To which I replied that public sentiment had harnessed it upon the Masons and Odd-fellows, and that it was just as the law and spirit of Masonry required them to be; therefore I should be compelled to rivet the dark deed upon them. On that evening I spoke two and a half hours to a large and attentive audience; subject, How to make Masons.

On Tuesday evening, Aug. 4th, I went to the school-house two and a half miles west of Marshall, the county seat of Clark county, Illinois. When I got to the house I found a large concourse of people assembled, and one of the above named bills posted on the walls behind the desk where I had to stand. In my opening remarks I referred to it briefly as characteristic of the order. When I had spoken about an hour, but not without interruption, I referred to the sign and penalty of the seventh, Royal Arch degree. Instantly a sensation passed through a portion of the audience. One man sprang to his feet, swearing that he was a Mason and that my statements were G—d—lies, etc. A scene of confusion followed that beggar's description. Cursing, swearing, shouting, threatening, and general tumult seemed to be the order. Two professed Masons came at me with drawn knives threatening my life. After some time spent in fruitless attempts to quell the mob, by the advice of my friends I withdrew from the house; but only to find that the fiends were stationed around the building to salute my appearance with a shower of eggs, only one of which hit me, however. When the mob in the house found that their victim was gone, they rushed for the door and out into the yard yelling and screaming like Modoc Indians.

Kind readers, do not think this an overdrawn picture. There are perhaps one hundred men and women that can corroborate what I have stated if necessary. And believe me I have been in California in the days of mobocrisy, in Mexico and Central America, amongst those half civilized people. I have been present at riots, but I have never seen as mean, low, unprovoked actions as those Clark county Masons and grangers exhibited on that occasion. But why comment? It is but the law and spirit of their order, and would be enacted in almost every community where there is opposition if they had the power of influence.

WM. M. GIVENS.

Central Point Ind., Aug. 23, 1874.

Correspondence.

The Macedonian Cry.

DEAR CYNOSURE:—While on a recent vacation visit to my old home in Bureau county, I was informed by friends near Walnut that the M. E. minister in that place had busied himself recently in preaching the devil's gospel and securing the organization of a devil's church in the shape of a Masonic lodge. The desire was expressed by friends of our cause, that some Anti-masonic lecturer would visit that place, and I was assured that his expenses would be paid but not much more could be expected. Let some person who may be lecturing in the region make a note of this and give them some lectures. The whole region is lodge-ridden, and the M. E. and P. M. ministers, so far as I could learn are all minions of the lodge—blind leaders of the blind. A few noble laymen by "departing from evil make themselves a prey." God will vindicate them in his own good time. May he hasten the time when his own professed ministers shall "see eye to eye," be all united in the great work of publishing a pure Gospel; when part of them shall not be actually and actively engaged in propagating and sustaining what profess to be and are in fact, the spiritual descendants of the heathen mysteries of which the apostle says "it is an abomination even to speak of the things done of them in secret," and that the sacrifices performed in them are made to devil and not to God; and the rest of them with few exceptions, be dumb dogs refusing even to bark although set to watch for the life of the flock.

O. F. LUMRY.

A Sweeping Resolution.

The Bridgewater, Pa, Baptist Association held its forty-ninth Anniversary with the Wyolusing Baptist Church, at Camptown, Bradford Co., Pa., Aug. 25th, 26th, and 27th. The meeting from beginning to end was interesting, rarely equaled, especially that of the last day. The Divine Spirit came down most copiously, and in the concluding free conference, both brethren and sisters spoke as moved upon by that Spirit.

That truth, however radically spoken in love, does not grieve the Holy Spirit was made most emphatically evident from the fact that on that last meeting, prior to the conference, after several speeches, pro and con, the following resolution, offered by the writer of this, was adopted:

Resolved, That we continue to stand by our old land-marks, among which are: individual soul liberty; church independency; church as distinguished

from Christian fellowship or communion; anti-slavery, anti-rum, anti-tobacco, anti-organized secrecy, and anti-midisterial titles of honorary distinction."

The Association passing this resolution represents fifteen, most of them small, churches located, all but three of them, in Susquehanna Co., Pa., one of the most intelligent, as to its inhabitants, of the counties in the State.

On taking the vote, a division of the question, so as to let the last two items stand on their own merits was called for and without dissent granted. It was fully understood that organized secrecy "covered the whole brotherhood and sisterhood of secret societies and that "Ministerial titles of honorary distinction" had special reference to the title "Doctor of Divinity" (D. D.) which Roger Williams in his sermon on the Hirling Ministry, characterises as "popish and vaunting." The vote on these two items, stood twenty-four to four; and unanimous as to the other portion of the resolution.

It is matter of earnest desire, if not confident hope, that the discussion and vote may result in good. An itch for titulary honor is cursing the ministry; and the love of mystery and show is cursing the churches. The simplicity and power of the Gospel is ebbing, while pagan mystery and papal show are at the flood. The men and women of martyr spirit must arouse themselves, put on the whole spiritual armor of God and rally together in the conflict now being waged between the powers of light and darkness. The Lord bless them. A. L. Post.

Montrose, Pa.

OUR MAIL.

John A. Knepper, Delta, O. writes:

I received your circulars and have distributed them, and through them was able to get eight subscribers for your glorious paper that I love to read above all others. The Anti-masons have organized in this (Fulton) county and have nominated a county ticket and we expect to pole a heavy vote against secret societies."

Rev. John Galbraith, Glade Mills, Penn., writes:

I have taken the paper since it was commenced—have been generally pleased with its course. I love the cause which it advocates."

Joseph Sherk, Sherkstown, Ont., writes:

"It would be impossible for me to get along without the *Cynosure*, as it is a great help spiritually. I pray God that the time is not far distant when Freemasonry and all other institutions of the devil will cease to exist. I shall endeavor, by God's help, to circulate your good paper. I have the promise of two or more subscribers, at the beginning of next month."

John T. Russell, Rome, Penn., writes:

"I had rather have your paper than any other I ever saw. It spreads light among the lodge men, and makes some of them tremble."

Hon. Francis Gillette, Hartford, Ct., writes:

"I highly appreciate your paper. . . . How much this old world of ours needs reforming, and how little comparatively has yet been done to prepare and straighten the way of the Lord."

A. Waterhouse, North Pownall, Me., writes:

"20,000 Masons in Maine, and half a million in the United States." How many Anti-masons are there?

Mr. L. B. Lathrop, Hollister, Cal., writes:

"I am in the fullest sympathy with your cause. Your paper and the Wesleyan are the first papers I read."

Henry W. Steele, Canton, Dakotah Ter., writes:

We live or stay in the region of country where the grasshoppers have done us a good deal of damage. I have tried to get some to subscribe for it (the Cynosure) but have failed as yet; but am not discouraged. Nor should I be, if I should never get one for I know that the truth that it vindicates is God's own truth. Why is it that in all the *Cynosures* we have received we do not get them until Monday of the next week? . . . . I suppose Masons could answer this question for they rule here and it is ruinous to both church and State."

We are glad to hear from this brother and to know that although he labors under difficulties he is not discouraged. We hope and pray that he may prove a bright light in that dark region so that others seeing his good works may glorify God.

In regard to the *Cynosure's* late arrival, we mail it now on Thursday but we are hoping and expecting soon, to make Wednesday our mailing day.

Increase Leadbetter, Cochituate, Mass., writes:

"The *Cynosure* will be the last paper for me to give up while it exposes evil as it does now. I have just read in my morning's lesson 'Then was fulfilled that which was spoken by Jeremiah the Prophet.' Now dear friends work on cheerfully, for secret societies, like those chief priests and elders, can only fulfill revelation. . . . I would have sent in a hundred names on that petition but it came to hand too late."

We are about sending out another petition and we intend to allow more time for its circulation. It is a petition which we desire to present to the next United States Congress. Let us continue this work until the government shall know how the people feel on this subject and act accordingly.

Hosea Washburn, Madison, Me., writes:

"I have tried to do what I could for the cause and will endeavor to."

We have had encouraging letters from this brother before and we hope that he and all our workers in Maine may be blessed and prospered in their self-denying efforts. Maine is a good field to cultivate, we think, and there is a vast amount of cultivation needed there. We trust the Lord will give our friends courage and wisdom adequate to the work.

A. M. Durfee, Sherman, N. Y., writes:

I have circulated some thousands of tracts in the last four or five years. As a continual dropping will wear a stone, the devil could stand it no longer, so he inspired a Methodist Episcopal priest, . . . who says he has been around gathering up the *Cynosure* tracts that I scattered: and says he has taken care of them so they can do no more harm. He says I ought to be arrested and punished for circulating these vile *Cynosure* tracts, as they are corrupting the morals of the young. Send me as many tracts as you can for the money enclosed and I will keep said priest busy, . . making tracks to gather up tracts to save the young from corruption. Said priest is a Mason and Odd-fellow."

J. C. Hilbon, Widder Station, Canada West, writes:

"Our Mason minister was much displeased with me for scattering these papers (*Cynosures*) on the Lake Shore Road appointments. The people told him plainly that they would not pay him if he would come back on the circuit; so he left.

Now they have brought a man from your side (the United States) for a Bishop, and have elected him. They say he is a Royal Arch Mason and we think it will cause a split in the Episcopal church."

W. J. White, Worcester, Mass., writes:

"Dear Brother Blanchard, I send the enclosed lines which you may print if you think best, with my name or without it. I do not pretend to add any new argument against the lodge. Different writers often present old truths in new aspects; and I am much interested in reading the varied correspondence in the *Cynosure* from unlettered and honest Christians in their way. Your paper is exerting a powerful influence wherever it is read. The lovers of Jesus are brought near together and seem to hold sweet communion with each other. I have not sent you any new subscribers of late, yet I do not dispair of getting new names. Let me not flatter you, but let me say in all sincerity that you have my warmest sympathy in your efforts against the lodge. If some brethren find fault with you in some respects, I ask them, "Who can you get to take his place, either in the East or West." None so fit as those whom God appoints, and if any say that you are not thus appointed, to arouse a slumbering church against these modern wiles of the devil, I ask "How comes it then that Bro. Blanchard stands where he now is? You have only to look at the poor signature in mortal flesh which the Almighty has placed before you for the defence of His truth."

John Denny, Seattle, Wash. Ter., writes:

"I regret that I cannot give you more than two names, but though there are many who are opposed to secret organizations, they dare not speak out for fear of giving offense. The press and the pulpit are muzzled. Consequently we few stand comparatively alone, but like Wellington's Scotch Highlanders at the battle of Waterloo, we entered the fight for death or victory."

C. C. Thompson, Anneville, Iowa, writes:

"Count me in for a life subscription. I have tried very hard to get subscribers here but always fail. The county is one vast grange, but they are getting tired of the 'Old Horse' and will soon cease to ride it. If it was not for occupying room that is deserved by more worthy articles, I should like to tell the brethren how the grange treated me."

Daniel F. Pratt, Reading, Mass., writes:

"It is the only independent paper that I know of. Don't know how to do without it even in these hard times. I hope your efforts in the good cause will prove a success. I believe the time coming when secret societies will not be so popular as now."

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct.	4th,	vii 31-37: The Deaf Mute.
"	11	ix 17-29: The Evil Spirit Cast out.
"	18	ix 33-42; The Mind of Christ.
"	25	x 46-52: Blind Bartimeus.
Nov.	1	xi 12-14, 19-24: Fig Tree Withered.
"	8	xii 28-34: The Two Commandments.
"	15	xii 38-44; Hypocrisy and Piety.
"	22	xiv 3-9: The Anointing at Bethany.
"	29	xiv 42-50: The Betrayal.
Dec.	6	xiv 66-72: The Denial.
"	13	xv 22-39: The Crucifixion.
"	20	xvi 9-20: The Risen Lord.
"	27	Review.

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON xlii.—OCT. 18, 1874.—THE MIND OF CHRIST.

SCRIPTURE LESSON.—MARK xxxiii 33-42. Commit 33-37; Primary verse, 35.

33 And he came to Capernaum, and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace; for by the way they had disputed among themselves who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

GOLDEN TEXT.—"Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 5.

TOPIC.—"The servant is not greater than his master."

HOME READINGS.

M.	Mark viii.	27-28..Self Denial.
T.	Matt. xviii.	1-14...A Childlike Spirit.
W.	Matt. xviii.	21-35..Seventy Times Seven.
Th.	Matt. xix	13-30..The First and Last.
F.	Matt. xxiii	1-12..Humbled and Exalted.
S.	John. xiii.	1-17..The Form of a Servant.
S:	Phil. ii	1-16 ..The Mind of Christ.

TOPICAL ANALYSIS.

Disputes by the Way,	verses	22,34.
Who Shall be Greatest,	"	35-27.
The Disciples Mistake,	"	38-40.
The Easy Service,	"	41,42.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

From the scenes of our last lesson, Jesus and his disciples journied southward, and crossing the Jordan, they passed around the head of the lake to Capernaum. After some delay in Galilee they continued their journey to Jerusalem.

What is the first topic? What had Jesus taught them by the way? (verse 31.) Had they listened to the lesson? What kind of hearers were they? (Matt. xiii. 19.). What had they talked about? (verse 34.) Did Jesus know it? (Luke ix. 17.) What did Jesus ask them? (verse 33.) What was the result. (verse 34.) Afterwards they asked him the question (Matt. xviii. 1.) Who was it that disputed? Where was it? What was it about? Do you think Christians ought to dispute? Is there any danger now? Do you have any disputes in your Sunday-school? Read them this lesson.

What is the second topic? Jesus was a teacher. He called his class. How many scholars had he? (verse 35.) What did he say of the one who wished to be at the head? Was he ever sent to the foot? (Matt. xvi. 22,23; xxvi. 33-35, 40, 75.) Did he learn the lesson? (1 Pet. v. 6, 7). Who was the new scholar Jesus brought into the class? (verse 36.) Did Jesus treat the little fellow well? What did he say to them? (verse 37.) Who had the best place? Who was at the head, nearest the teacher? So now those who are humble are in his arms.

What is the third topic? Which of the scholars answered? (verse 38.) What did he do? (Made confession.) What was it? Why did John answer? (Probably he had rebuked the man.) What was his reason for rebuking him? Was this a selfish reason? What was the man doing? Could he do this in Jesus' name and be a bad man? What did Jesus say? (verse 39.) How shall we know who to condemn? Those whose words and works are against Christ.

What is the fourth topic? Jesus had told them he was to be away. While absent who would represent him here? (verse 41.) If we would receive Jesus, we must receive his disciples, his followers. How will Jesus know if they are received? Does he watch them? What does he say about offending them? (verse 42). Stumbling means hindering, giving occasion to fall.

LESSONS. The journey. The wayside lesson, and the careless hearers. The shameful dispute, and the suffering Lord. The teacher and his class. The humbling lesson. The one that confessed. The new scholar, and the first place. The way to receive him and honor him.

Why Should Sunday-school Teachers Understand the Home and Home Life of Their Scholars?

To ascertain their helps and hindrances.

To ascertain the character of their home instructions.

Without a knowledge of their home-life he cannot aptly teach.

To secure the co-operation of parents.

To determine the social influences of the child.

To secure the confidence of both parents and children.

To learn the characteristics of the child.

To induce the parents to attend the school.

To make successful teachers.

For the mutual benefit of parents, teacher and child.

It increases the teacher's interest.

To promote punctuality and regularity in attendance.

To awaken in careless parents an interest in the spiritual welfore of their children.

To assist the scholar in preparing the lesson.

To secure the co-operation of parents in determining the character of and habits of the child's reading.

To overcome the child's diffidence.

A knowledge of the home-life of the children insures success.

To ascertain the child's associates.

To prevent the teaching from being counteracted.

To help them in trouble.

That the influence of the Sabbath teachers may grow stronger through the week.

To better correct any existing evil in the scholar.

To direct and control their religious conversation.

To advise as to their amusements.

To correct faults that should not be mentioned in the class.

To bring children and parents together in religious conversation.

To induce parents to read the Home Readings in the current lessons.

Because it is the best place to talk about Jesus and the salvation of the scholar.

To pray with and for the child.

To turn the hearts of parents to their children, and the hearts of children to their parents.

To secure practical illustrations to be used in teaching.

To influence the children to spend their evenings at home or in proper places of amusement and worship.

To consider and promote the secular interests of the scholars by ascertaining their secular needs.

To promote benevolence in Christian work.

To present an example of faithfulness.

To lead to the conversion of sinful parents.

To secure family worship in Christian families.

Teachers should have a Bible which they call their own, in the same sense that they call their hat their own. That is, for every day use—a daily companion, not to lie on the shelf or center-table, but to be used, to carry about with them, to which they may continually refer.

Forty Years Ago.

[From the Anti-masonic Review, 1829.]

Memoir of Jesuitism.

[CONCLUDED.]

But the reader can not suppose that the society of the Jesuits fell without a struggle, and disappeared without excitement. Their moral influence was prodigious, and their political ascendancy was paramount. To rise upon them outright was too much for the courage of that age in France. To save appearances the bill of indictment made out by Parliament run against the pretended Jesuits; and great fears were entertained for the fate of religion and the peace of society in the result. The grossness of the charges exhibited against them, and the atrocity of the extracts quoted from their standard authors, were such as to stumble public belief; and had not their avowed theory of infidelity and regicide been reduced to practice by their more zealous brethren the world could not have believed the righteous charges. But the heinousness of the charges against Jesuitism is no evidence of the want of truth; "and there is tremendous proof that, whatever might be the guilt of their principles, it was sustained by the guilt of their practices." (For. Rev. p. 321.)

Societies, like men, become vicious by degrees; they do not venture upon the cold and cruel slaughter of their fellow-men for their first offence; they approximate this height of crime by regular steps in the lower degrees of iniquity. The investigation of Freemasonry now in the vigor of youth, fetches them to light and exposes them to honest hood-winked brethren and to the world. Where this investigation has been conducted a length of time sufficient to allow its results fairly to operate upon the public mind, the people, by an overwhelming majority, have given the fullest demonstration of their abhorrence and distrust of Freemasonry. The churches have spoken distinctly, and are yet speaking, that the order of Freemasonry is anti-Christian. The people at the polls have pronounced it hostile to our civil liberties and to our political institutions. The honest members of the fraternity are themselves openly forsaking it by tens and by fifties.

For at the West inquiry has so alarmed the people that they have lost their confidence in the tribunals of public justice. "They believe," says the excellent report of the Senate upon this subject, "that Masonry exerts its influence in civil as well as criminal cases; in arbitrations, references, trials by jury, before justices of the peace, and in higher courts. Formerly from one-half to two-thirds of their justices belonged to the fraternity of Masons; now not one in twenty are of the initiated, and this change has been chiefly produced by their entire conviction of the fact that Masonry pervades and influences the courts of justice." And such a storm have the confessed and apparent outrages of the conceited mystery raised in that region that the fraternity not only fly before it but wisely yield to it and honestly surrender their charters.

The Jesuits carried on a trade with the island of Martinico. In the war between France and England, during which Wolf and Montcalm fell on the same contested field, and Washington began his glory, these affiliated traders met with some losses, which they wished to leave upon the hands of their correspondents at Lyons and Marseilles. "The merchants, robbed and treated like fools by the Jesuits, attacked them in the regular way of justice." The Jesuits, in order to make their expected triumph more brilliant and complete, demanded that the cause should be brought before the great chamber of the Parliament of Paris. They lost it there unanimously, and were condemned to pay large sums to the merchants, with a prohibition again to meddle with commerce. In the law-suit it had been debated whether in reality the Jesuits were, by their constitutions, answerable one for the other. This question furnished Parliament with a very natural opportunity of demanding a sight of those famous constitutions, which had never been examined. The examination of these, and afterwards of their books, furnished legal means more than sufficient for declaring their institution contrary to the laws of the kingdom and to the obedience due to the sovereign, and contrary to the tranquility of the state.—*D'Alembert.*

Abundant testimony is exhibited to show that the Masonic institution is more contrary to the constitution and laws of this Republic and to the tranquility of the State; but it is not legal evidence. The public are deeply interested to know the truth in this matter, and to know it with the assurance which the calm decisions of our legal rtibunals never fail to inspire. This assurance may be properly attained by trying the competency of a Royal Arch Mason to give his testimony or to sit on a jury where a brother Royal Arch Mason is on trial by indictment. The court will not inquire whether the witness or challenged juror deems his Royal Arch oath incompatible with the impartiality of a witness and of a juror; but they will inquire: "Have you taken the Royal Arch Mason oath?" "I have." "Please to step aside until we learn the precise character of that oath." Ten thousand honest Masons may be found, in good standing with the order, who, if called upon by the legal authority, would either frankly say that they could not testify in the case without implicating themselves, or else with true and faithful answer give to the questions put by the court.

This course is very plain; we rejoice to have it so. We make our mark and challenge the fraternity to cross it. We throw our glove at the bar of our legal tribunals; let those who contradict us take it up if they dare. We challenge them to judicial combat. We defy them to meet us before twelve men impanneled in due form of law. We are sure that such a trial would place Freemasonry in the condition of Jesuitism when the Parliament of Paris demanded a sight of the Jesuit constitutions. We know it would furnish legal evidence of the iniquity of the order, which would be irresistible and overwhelming, not to show that every Freemason is a knave, but that the constitution of the order would have him so. We dispute no man's word; honest Masons may declare that they know of no evil in Freemasonry. We believe them; but they will allow us also to know, and from their own ranks to prove, that every point in the oaths revealed in Bernard's "Light on Masonry" is exacted by regularly constituted lodges of Freemasonry; and when that is proved to the entire satisfaction of the court and jury the inquiring public will know and the honest Masons will learn somsthing that they did not know before, viz., that there is evil in Freemasonry.

Until we have opportunity to submit the oaths of Freemasonry to the trial of a high court we, in conclusion, offer for consideration the following questions carefully prepared from those propounded to the Jesuits in the year of their dissolution in France, as recorded in the history of their destruction by D'Alembert:

1. Are not the people competent of themselves, and by their legal representatives, to decide whether any secret or benevolent institution be comformable or contrary to the laws of this republic?

2. Did not the citizens who have submitted themselves to the institution of Freemasonry submit to it on the supposition, nay, in the persuasion, that it was approved by the laws and by the people?

3. If the people or their representatives, having at first permitted or tolerated the institution, come afterwards to be of opinion that it is contrary to the laws of the republic, would the good citizens who have subjected themselves to this institution do wrong to renounce it? Would they err in accounting their vow of obedience to the order inconsistent with the obedience they owe from their birth both to the commands of God and to the constitutions of their country?

4. If the vow which they have made as citizens be contrary to that they have made as Freemasons, is not this second vow null of itself, being destroyed by a vow more ancient and more sacred?

5. If they think themselves, notwithstanding this consideration, engaged by their vow of obedience to the order, ought not the people and their legal representatives to declare that they are disqualified for the discharge of any public trust?

We do not believe that the Jesuits were naturally worse men than their contemporaries, or that they became Jesuits with criminal views. We do not believe that the individuals were, as private citizens, worse than any equal number of their fellow citizens. The mischief was not in the men; it was in their form of social constitution, in their oaths of obligation to the order, in their wide distribution of immense power, concentred in one body, actuated by one spirit of self-aggradizement, and governed by one head of the order. The mischief of Jesuitism was not so much in the men or in the object of their association as it was in the mode of action they adopted to attain that object. They organized into companies like an army; into higher grades like an aristocracy; under one chief like a despotism; and they worked this complicated machine with secret springs concealed from the world and from the inspection of even the great body of the order itself. Here was the mischief. We believe that man is incapable of exercising great power uncontrolled by public accountability without abusing it. Whether it be religious Jesuitism or social Freemasonry, the organization, the power, and the secret operation are the same, except that Freemasonry is much the more secret and complicated of the two. And it may be doubted whether angels in such a society could resist the temptation always held out to sin. It is not the fault of Jesuits or Freemasons individually that their societies are regarded with jealousy or have fallen into disrepute; but it is the constitutional fault of their social organization, and their unaccountable mode of public action, which renders them alike objects of democratic hostility and of republican dread. It is their secret government, their fraternal obligations, their mutual confidence, and their spiritual love to the order, which fasten them together, right or wrong, and incline the whole body downward in the race equally of time and sin. A secret society can not improve in virtue. Its tendency is irrevocably to err, to become wholly corrupt. History affords no example of one which has not fallen into disgrace, or of one which has ever purified itself, or been purified, save only by dissolution and death.

The Christian Cynosure.

Chicago, Thursday, October 1, 1874.

It is in contemplation to hold the anniversary of our State Association in Chicago soon, and endeavors are being put forth to enlist new men in the movement.

Remember the fast day for the casting down of Satan from his control over the mind of this nation through its secret lodges. Individual men may be wicked, but, in the lodges, mischief is framed into law, and Satan rules man in masses as in heathen and popish countries. As a farmer in Bureau county said to me: "The Masons are afraid of each other and outsiders are afraid of them." Thus the lodges "drive men to hell like sheep," as Wesley said of the distillers of England. Nothing but the power of Jesus Christ ever did or can dislodge Satan from his strongholds, the spurious worships of men. But Christ is mightier than Satan; stronger than the strong man armed, and his kind goeth forth by nothing but by prayer and fasting. Remember our fast day is Sabbath, November 8th.

Dr. V. R. Bridges, of Mattoon, Illinois, read an exceedingly able paper on temperance before the Ladies' Temperance Alliance in the College Chapel at Wheaton, on Wednesday, Sept. 23d. The Chapel was filled and the audience attentive. Dr. Bridges was a brigade surgeon and had charge of an important post hospital during the war; and was an important man in our great struggle. He was also master of Westfield Lodge, Clark county, Illinois; and while sitting in his office in the hospital near Little Rock, Arkansas, a secesh Southerner, who murdered a Union man near Little Rock and robbed him of two thousand dollars, came to Bridges and, "on the square," applied for his help. He was then under arrest and in charge of an orderly. The Doctor took him aside and held the following dialogue with him:

Dr. B.—"Well, did you kill him?"

Secesh.—"Yes."

"Did you get the two thousand dollars?"

"Yes."

"Well, what do you expect of me?"

"I expect you to aid in extricating me from this difficulty, because within the length of your cable-tow."

"You infamous puppy, you. If you think I propose to make such a use of my Masonry, for once you have mistaken your man. And when your matters come up I will endeavor to be present and give my testimony against you."

I need not say that Dr. Bridges is now opposed to the lodge. He is altogether a remarkably fearless, patriotic man.

THE GREAT COUNCIL.

Below find the programme of the National Congregational Council. Dr. Quint, the secretary and only permanent officer, and who should properly sign the notice below, is back out of sight. He proposed, so we are told, to resign his secretaryship to avoid our attacks on the Council, but not to renounce the blasphemies of "his fifth libation."

Dr. Storrs, who signs the call, is a professed Anti-mason, who helped write and issue a tract against the lodge while he was in Cincinnati. Since his going to New York he fraternizes with Freemasons like Quint. We will give a full account of this "Council" and its acts and omissions hereafter.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

The delegates chosen are reminded that the second session of the National Council will be held in New Haven, Ct., commencing on Wednesday, September 30, 1874, at 3 o'clock P. M.

The precise place of meeting, and the arrangements for entertainment of delegates, will be made known by the committee of brethren in New Haven, through the religious papers.

The opening sermon will be preached on Wednesday evening, by Rev. Richard S. Storrs, D. D. Of topics for consideration previously suggested, papers will be read as follows:

Rev. Zachary Eddy, D. D., of Michigan, upon the occasions of hope for an immediate general effusion of the Holy Spirit.

Rev. I. E. Dwinell, D. D., of California, upon the Fellowship of the Churches.

Rev. N. G. Clark, D. D., of Massachusetts, upon Our Foreign Missionary Churches—their internal organization, mutual relations, and relations to the churches at home.

Rev. D. B. Coe, D. D., of New York city, upon Christian Comity between Denominations on the Home Field.

Rev. C. L. Goodell, of Missouri, upon Mutual Aspects of our Different Benevolent Agencies.

Rev. Pres. A. D. Smith, D. D., of New Hampshire, upon the Internal Spiritual Condition of our Colleges.

Hon. Henry P. Haven, of Connecticut, upon Sabbath-schools, City Missions, and similar agencies.

Rev. W. H. H. Murray, of Massachusetts, upon the Conditions of Pulpit Effectiveness among the multitude.

Rev. A. F. Beard, of New York, upon the Development of latent Power in churches and individuals.

Rev. Pres. J. H. Fairchild, D. D., of Ohio, upon the Character Essential to the religion which will take strong hold of the American people.

A committee of the last Council will report regarding the Consolidation of Benevolent Societies.

The Provisional Committee will also report necessary and occasional items of business.

Blank credentials have been seasonably forwarded to the Secretaries of the several organizations, for distribution.

Henry M. Storrs, New York city,
Chairman of Prov'l Committee.

Report of Meeting of the Executive Committee of the National Christian Association.

Chicago, Sept. 19, 1874.

The Board met in the *Cynosure* office pursuant to call. Pres. Blanchard, Isaac Preston, I. A. Hart, J. G. Terrill, C. R. Hagerty, E. A. Cook, H. L. Kellogg and C. A. Blanchard, present. Mr. Sturgis of Washington, Iowa, and Mr. Arnold, of Sycamore, Ill., were invited to sit as corresponding members.

Prayer was offered by Pres. Blanchard. Minutes of the previous meeting were read. It was moved by H. L. Kellogg, that the provisional clause respecting the compensation of the Assistant Secretary be stricken out, and that she be allowed 05 per cent. of the now unpledged receipts until her salary be $500, for the term of office.

The report of the Committee on Finance and Tracts was read. It was voted to consider the report on Tracts, article by article. Articles one and two were adopted. Article three was amended by striking out parenthetic clause and adopted as amended. Article four was adopted. The committee recommended that monies for tracts be sent to the Treasurer. It was voted to adopt the plan herewith printed in the report on Tracts.

The report on Finances was taken up. Articles one, two and three were read and adopted. A long discussion was had respecting the propriety of hiring by definite contract State agents. It was finally voted to employ such agents promising them: 1st, The funds contributed for the purpose of the States in which they work; 2d, Their pro-rata portion of other funds in the Treausry unappropriated. Article fifth was amended by striking out the words "General and State agents", and substituting therefor the words Corresponding Secretary. It was adopted as amended. Article sixth was adopted. Article seventh was stricken out.

It was moved that reports of the meeting of the Executive Committee be published in the *Cynosure*. Carried. It was moved that Pres. Blanchard, Prof. Lumry and H. L. Kellogg be a Committee to nominate the Committee on Tracts. Carried. It was moved that the Chairman, the Corresponding Secretary, and the General Agent be a committee to make contracts with State agents now at work. Carried. It was moved that the annual meeting be held in February. Laid on the table until the next meeting.

It was moved that there be appointed a day of fasting and prayer for the overthrow of secret societies. Moved to amend by designating the second Sabbath in November as the day, and that all Anti-masonic churches be requested to take up collections for the cause on that day. The amendment and motion as amended prevailed. It was moved that I. A. Hart, Prof. Lumry, and C. A. Blanchard be a committee on addresses, and printing addresses to the people respecting the coming day of fasting and prayer. Carried. It was moved that proof slips of the address be mailed to ministers and papers so far as deemed advisable by the Secretary. Carried. It was moved that H. L. Kellogg, through the *Cynosure*, ask opinions respecting a winter meeting. Carried. Meeting then adjourned.

C. A. Blanchard.
Secretary.

Below will be found the reports on Tracts and Finance.

REPORT ON TRACTS.

1, We recommend that a committee for the publication and revision of tracts consisting of five persons be appointed.

2, That so long as Ezra A. Cook & Co. continue to own the tract plates and publish the tracts at their own risk, E. A. Cook be the secretary of that committee.

3, That the business of this committee shall be to examine the tracts already published and approve of, revise, or reject them. (Rejected tracts will not be published in the future.)

4, That all tracts hereafter published be issued only on the recommendation of the committee.

Under the above recommendations the tract fund will be sent to Ezra A. Cook & Co., and the account of it shall be open to the inspection of the tract committee (or any member of it) and the Treasurer of the National Christian Association in all business hours; and be audited annually by the Auditor of the National Christian Association.

The secretary of this committee shall keep a careful record of all monies received and of all orders filled for tracts, and report quarterly to the Treasurer of the National Christian Association, the amount received and paid out, with the balance of funds on hand.

REPORT ON FINANCES.

The committee recommend: 1, That donations be solicited for General and Lecture Funds, and for a State Fund for each State so fast as State lecturers can be provided. These funds to be appropriated according to the wish of the donors, the committee reserving the privilege to appropriate from either in case of a surplus. Where no special fund or object is named the amount to be credited to the General Fund; the membership fees to be credited to the same fund.

2, The General Agent and Lecturer to be paid $1,000 and expenses from the Lecture and General Funds.

3, The Corresponding Secretary to be paid $300 per year from the General Fund.

4th, The State Agents to be paid———per year and expenses from the respective State fund and the General Fund.

5th, The Corresponding Secretary to report monthly to the Treasurer the receipts and expenses of the General and State Agents in full, and the former in such manner that the names of donors may be published.

6th, The Agents and Corresponding Secretary to be paid quarterly, as nearly as possible.

In accordance with the vote of the Executive Committee, correspondence is invited in regard to the best time for holding the National Association at Pittsburgh. Every reader who has a suggestion on the subject write to the Corresponding Secretary.

NOTES.

—The granges of La Salle county, Illinois, held a picnic the other day, and after Grand Master Golder had made his accustomed speech the young folks danced all the afternoon in spite of rainy weather. If the grange has added the promiscuous country dance to its social attractions, the sooner the farmers abandon it the better for the virtue of their families.

—The Odd-fellow Grand Lodge met last week at Atlanta, Georgia. The question of uniting the Grand Lodge with the Grand Encampment was negatived. A charter was granted to the first encampment in Montreal. On Friday the Grand Lodge in a body visited the Supreme Court of the State and were banqueted by the city Chamber of Commerce in the afternoon. This visiting supreme courts in a body is somewhat original with lodges, but the idea must not be considered either fanciful or a simple act of courtesy. The Grand and subordinate lodges of all kinds have a vast interest in the courts, not particularly with their presiding genius, to be sure, for they are not intimates of Justice, but in bribing her attendants. Such courteous visits as the above can never be received without suspicion.

—We call attention to the report on Masonic Prayers from the proceedings of the last Grand Lodge of New York. It is an authoritative confirmation of the really pagan character of the lodge.

—The next issue of the *Cynosure*, closes the sixth volume. A special effort should be given to new subscriptions and every renewal due is paid with more satisfaction now than at some future indefinite time. Read the publishers notice elsewhere.

—N. E. Spalding, one of the oldest settlers of Northern Illinois died last week a Blackberry, Kane county. Mr. Spalding was a Freemason, but commanded the lodge not to appear at his funeral with its gew-gaws and sham solemnities. Considerable light has been disseminated in that region, no doubt to the enlightment of Mr. Spalding's mind, and to tho weakening of the lodge power.

—An interesting reminiscence of Anti-masonic efforts is a pamphlet published with the assistance of a few friends by Jonas Brown, of Highgate, Vt., in 1859. It contains the Masonic obligations from Entered Apprentice to Knights of Kadosh according to Morgan and Bernard, with notes; reports on the abduction and murder of Morgan and on the construction of Masonic penalties before the United States Convention in 1830, and other documents.

—As a single note of the progress of our reform, the fact that half a hundred or more seceding Masons have joined the Free Methodist church during the past year, is of the greatest encouragement. A minister of that denomination intimate with its statistics gives the estimate. Such converts from the lodge are the ones who get clear over the fence and are faithful witnesses for the truth. May their members increase a thousand fold.

—The periodical difficulties of the great Pennsylvania coal mines—strikes, closing of mines, brawls, murders—have almost always been chargable to the unions, or secret combinations among the workmen. The manager of one mine at Braddocksfield, Pa., Mr. J. B. Corry, has no affection for secret lodges of any kind whatever and will not have a "union" miner in his employ. Neither does he enter any of the dealers combinations, to raise prices regardless of the welfare of their men. He endeavors to use fairness and his efforts are met in the same spirit. No trouble occurs at his mine. While other mines are idle all around his is in full operation. So much for refusing to fellowship the lodge in business relations.

Fast Day, November Eighth.

The National Christian Association, realizing that secret oath-bound societies are corrupting the church of Christ; and deeply sensible of the timid, time serving policy which many Christians is all parts of our land maintain towards such societies; and humbly acknowledging their own weakness, have appointed the second Sabbath of November as a day of fasting and prayer. They ask all Christians who deplore the evils resulting from secret societies to pray that the understandings of God's children may be opened to see the wickedness of these institutions that they all may come up to the help of the Lord against these hosts of darkness who are making fearful breaches in the walls of Zion; and that in the government of this nation the power of those who love darkness rather than the light because their deeds are evil, as well as in the church of Christ may be broken; and that all Christians who have been beguiled into these unholy leagues may renounce and forsake them; and that these societies may be destroyed.

Testimonies of the Church on Secret Societies.

That freemasonry is a fearful evil, is generally acknowledged by christians of different denominations, as the following quotations will show. The Interior, organ of the Presbyterian Church, said in July, 1874, editorially, that MASONS "MUST EXPECT AND RESPECT SHARP CRITICISM AND EARNEST OPPOSITION FROM EVANGELICAL CHRISTIANITY."

The General Association of Cong'l churches of Illinois eight years ago passed resolutions drawn up by Rev. Sam'l C. Bartlett, of their Theological seminary, from which we quote the following:

"Fourth resolution. That there are certain other wide spread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because while claiming a religious character they, in their rituals, deliberately withhold all recognition of Christ as their only Savior and of Christianity as the only true religion; because while they are in fact nothing but restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men in confidential relations to bad men; and because, while in theory, they supplant the church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connections with such associations we earnestly advise the members of our churches, and exhort them, 'Be ye not unequally yoked together with unbelievers;'".

The United Presbyterian Church maintains on its books and in its practice:

"That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity and church members ought not to have fellowship with such associations."

The Reformed Presbyterian organization testifies:

"We reject all systems of false religion and will-worship, and with these, all forms of secret oathbound societies and orders as ensnaring in their nature, pernicious in their tendency and perilous to the liberties of both church and state: and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed and the church beautified with universal conformity to the law and will of her divine Head and Lord."

The Free Methodist Church believing that: "Evil works instinctively incline to darkness" that "Good works grow up in the light" that "God commands us to let our light shine" that "A *bad* institution *ought not* and a *good* one *need* not be secret," maintains the following rule:

"Any society requiring an oath, affirmation or promise of secrecy, as a condition of membership, is held to be *a secret society;* and any member joining, or continuing in such, violate his covenant obligations and shall in due form be excluded from the church."

The Wesleyan Methodist Church state in their discipline:

"We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies, such as Freemasonry or Oddfellowship; as in the judgment of the Wesleyan Methodist Connection it is inconsistent with our duties to God to hold such connections."

From the discipline of the *Friends* we take the following on *secret societies*:

"It being obvious that the public entertainments, and the vain, ostentatious processions of those called Freemasons are altogether inconsistent with our religious profession: if therefore, any of our members shall join therein or unite in membership with them, they are to be treated with as in other cases of disorderly conduct, and if after tender admonition and brotherly labor they cannot be dissuaded therefrom they are to be disowned."

The United Brethren put a rule into their discipline excluding adhering Freemasons from membership in their church, in 1829. The subject came before their General conference in 1849, was thoroughly discussed and the following rule (more explicit than the other) was inserted in place of the old one. "Freemasonry, in every sense of the word, shall be totally prohibited, and there shall be no connection with secret combinations; (a secret combination is one whose initiatory ceremony or bond of union is a secret); and any member found connected with such society, shall be affectionately admonished by the preacher in charge twice or thrice, and if such member does not disist in a reasonable time, he shall be notified to appear before the tribunal to which he is amenable; and if he still refuses to desist, he shall be expelled from the Church."

The Baptist church has in former years gone before almost all others in exposing and opposing this anti-christ. We might speak, if time would permit, of the Lutheran church, the Albrechts, the *Christians*, the Winebrennarians, the Dunkards and others. But Satan tempts Christians as he tempted their Master promising to give them all that the natural heart desires, if they will fall down and worship him, and some of them are led captive by him at his will. Presbyterians say they are opposed to masonry in theory but in practice their business interests forbid their touching the subject. Congregationalists recognize masonic chaplains as brethren and place them in offices of trust without first requiring them to remove the yoke which "binds them unequally with unbelievers." An eminent pastor in Pittsburgh says that the introduction of the subject of Masonry in conversation with United Presbyterian Pastors of that city makes them tremble. The general ignorance of the masses on the subject of masonry together with the prevailing spirit of a liberal Christianity which proposes to serve both God and mammon, brings such a pressure to bear on those who will follow their Master that many of them, with Peter, are tempted to deny Christ. Different Bodies of Christians which will have no fellowship with masonry find in the National Christian Association an opportunity to mass their forces and make each church feel the strength of every other. In the words of Edmund Burke "When bad men combine, the good must associate, else they will fall, one by one an unpitied sacrifice in a contemptible struggle."

THE CHARACTER AND WANTS OF THE STATE AGENTS OF THE NATIONAL CHRISTIAN ASSOCIATION.

As each loyal state was taxed to support the soldiers who were defending our liberties and the rights of the slave, so the churches must combine to support the noble men who have enlisted in this work. See the motives that impelled them to enter it. One of them, laboring in Illinois, writes: "I have undertaken the work for the *Lord* and as a work of *faith*, I shall not doubt that He is to triumph though I may fail." Another at work in Indiana writes: "I am committed to this cause for life, God being my helper. Not that I expect always to remain in the field as a lecturer, but whatever I may engage in, to contend for the truth against error." This spirit has compelled these and other noble men to enter this work even before a salary was guaranteed them; has led them to leave home fields of labor where they were sure of obtaining a reasonable salary, to run the risk of support for their loved families while defending a suffering truth.

As yet that support is wholly inadequate.

Have you any money? a friend said to one of them.

Yes. I have sixty cents, was the reply. The friend gave him a few dollars and the agent said "I obtained that sixty cents by the sale of half a bushel of my apples."

Another on receiving $15.00 on his salary writes: "*Thank you very much.* Nothing ever came more acceptably than did it. I had been clinging to a two dollar bill for over a week wishing to keep it for seed: but one week ago to-day my wife informed me that the bread was all gone, and that she had no flour, so when I bought a sack of flour I had twenty five cents left which enabled me to feel, if I did not say that I was not out of money. • • • I was hard pressed. • • • You have afforded me relief for the present which I heartily appreciate: and I shall trust the good Lord still for the future."

We appeal to every Christian who knows that masons deny the Lord that bought that them; who realizes with Dr. Fisch of Paris, that "The Church in America must stand as one man against Masonry or be destroyed"; to support these self denying men and their families.

We ask every church in sympathy with this movement to take up a contribution for its lecturers this year. If convenient, on the fast day November eighth. Rev. B. T. Roberts of the Free Methodist church writes: "I think a collection for the National Christian Association might with advantage be substituted in our churches for the collection now taken for the Bible Society. They have ample resources and access to all the wealthy churches."

Rev. L. N. Stratton thinks that the Wesleyans at any annual conference would pass a resolution recommending to their churches an annual contribution to the National Christian Association.

Our lecturers need money now and there is nothing in our treasury for state agents. Will you not give this matter your immediate prayerful, careful, attention? As individuals will you not respond to this call if the church collection cannot be taken up soon?

We especially request the people of Indiana, Illinois, Ohio, New York, Pennsylvania, Missouri, Michigan, Iowa and Kansas to respond promptly as these are the states in which our agents are already at work or where we are hoping to put them within three months. Funds contributed from these states will be sacredly used for the salaries of agents in each respectively, unless there should be a surplus. This would be put into the general fund. We have a small salary to pay our General Agent and Corresponding Secretary besides bills for printing and postage. These will be paid out of contributions to the general fund or out of monies received from states where no agents are employed. Although our aim is to have lectures delivered in all states even where no lecturer is at work through the year.

Send all donations in post office order, draft or registered letter, to H. L. Kellogg, Treasurer, N. C. A.

All donations will be acknowledged in the Christian Cynosure.

The Home Circle.

Consecrated by Christ.

By sleep he consecrated sleep,
And taught us how to lay our head
With trust like his, divine and deep,
In slumber on our nightly bed.

By death he consecrated death,
And made the grave a holy home,
In which our flesh, the turf beneath,
Shall rest in hope until he come.

Resting, he consecrated rest,
And bade us in his rest to dwell,
And when, with weariness oppressed,
He sat at noon on Sychar's well.

Weeping, he consecrated tears,
And showed the mourner how to weep:
And yet the tear-sick eyes he clears,
Lest sorrow be too long and deep.

Loving, he consecrated love,
Lifting it out of human sin,
Making it pure, like things above,
And deepening the fount within.

—*Bonar.*

Domestic Life.

Domestic life is the school of patience. Its duties, its difficulties, and its delights, too, are constantly recurring. Only the work of to-day can be done to-day. There is a sameness, also, in the mere external form, an ever-recurring round that must disgust, or make one a mere mechanical drudge, unless the heart is put into the work, and the little, common, trivial acts are made the embodiment of noble ends. Step by step, stitch by stitch, stroke by stroke the work goes on. One round of duty is completed only to commence another. Every day is a lesson and a parctical exercise in patience. It is a good lesson, and we need to learn and practice it. It helps us to another work which is absolutely necessary to the perfection of human character and the happiness of home, and that is the surrender of self. When two persons unite in the marriage relation they become one by mutual concessions. They naturally approach each other. There is much to give up as well as to give on both sides. There are many sharp corners to be rounded off, many rough surfaces to be made smooth, and many crooked ways to be made straight, and irregularities to be adjusted. Some of these are in the very grain of the constitution, some of them have been confirmed and hardened into habit, and it is difficult to make any impression upon them. Neither must seek to make self the standard, and to exact all the surrender and conformity from the other. Neither must seek to become the other, but something better than either. When two substances unite, chemically, the result is a substance different from either of its components. So it should be in marriage; the result should be favorable to husband and wife. Each one should become freer, nobler, stronger, purer and wiser—should attain a higher excellence than either could attain alone. This will always be the result when the rule of action is mutual surrender, accommotion and help. Each should inquire, What can I yield? In what respect and how far can I reform?

Every day will bring occasions to put our principles to the test. There are diversities of taste, of feeling, of judgment, of principle. Happy are those who can yield their own preferences so cheerfully that diversities of character are softened and shaded off into harmonious varieties, and not hardened into irritating and hostile opposition.

A great part of the sum of domestic misery is caused by this want of mutual accommodation, in apparently trivial things. It is as though the builder had left here and there in the floor, partitions and passages, the sharp points of nails to pierce the feet and rend the garments; or as though a thousand rough surfaces and sharp corners were fretting the inmates, and loose, ill-fitting joints were annoying them. If we could see the spiritual houses as we see the natural, we should discover all these defects in the very walls. We would see the marks and scars of painful collisions; the want of proportion and harmony in the various apartments. I repeat, then, if we desire to have the work in our spiritual building to go on harmoniously to a successful and noble issue, we must seek harmony in little things. Our intercourse must be courteous and respectful. We must be filled with that worthy fear which is the off-spring of love—not fear of each other, but fear for each other; fear of ourselves that we may be wanting in some attention or respect; fear that we may do less for each other and exact more from each other than we ought. In a word we must seek the good of each other and of all in the house, and around that end as a center the life of each and all should revolve in freedom.—*Sel.*

A Remarkable Case.

In "The Philadelphia Medical Times," August 2d, 1873, Dr. T. D. Davis, of Dayton, Ohio, gives an account of a man who, for six months before his death, from tumor from the brain, suffered with what is called by physicians aphasia; i. e., loss of the faculty of language. This gradually increased until "there was complete aphasia, he being unable to recall the name of the most familiar article." But the wonderful exception to this was, as Dr. Davis says, that "he could lead in prayer with a clear voice and well pronounced words. This was the more remarkable, as he did not pray by rote, but framed new petitions each time." Dr. Davis observes, in another part of his report of the case, that "he could repeat distinctly any word after you pronounced it, but would miscall the commonest article. Wanting his hat, he would ask for his boots, and be surprised when they were brought to him; and it was sometimes impossible for him to tell his wishes without resorting to signs. But even in his worst stages he could frame and pronounce accurately a long prayer. He would arise from a well-worded prayer, and be utterly unable to name his children. His last words were uttered in prayer for them.

This is one of the most striking instances of the preservation, in the midst of bodily and mental decline, of those faculties which serve the uses of the spiritual life. In old age, and near the approach of death, many have witnessed the closing, as it were, of the earthward windows and doorways of sense, along with the opening wider and wider of those that look towards heaven. We are thus reminded of Milton's lines upon his blindness:

"So much the rather, Thou celestial Light,
Shine inward, and the mind, through all her powers,
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

—*The Christian.*

Riches.

All men desire them.

No man possesses them.

This last is a startling statement, and will be contradicted by all readers of it. The aim of this paper is to maintain it.

The richest man is he who has the fewest ungratified desires; who in himself carries, independent of externals, the largest proportion of all he values.

The desires of a man expand with the increase of his means to acquire; so that the more his wealth abounds, the more do his desires superbound.

A man, then, is poorest in that of which he possesses the most; for as his wishes expand in a geometrical ratio to his acquirements, the more he has the larger is his want.

Thus, a man begins by desiring to possess a house. He obtains his wish. Is he content? On the contrary, he is now looking with a longing mind on several houses. So that possession, instead of extinguishing desire, inflames it. The tendency in any one direction, which may be called the hobby, is like a plant which, at first putting out two small leaves, or cotyledons, is nourished till it grows into a tree, with branches on every side, all abouuding in leaves.

The writer knew a man in London who owned a thousand houses there, besides many in the provinces, and whose eagerness to add to the number was inordinate. He began life on a tailor's board.

The writer having no house, does not wish to possess one, being content with the occupation of one which he does not own.

But the writer remembers when he first began to buy books. He got together half a dozen volumes, and his desires were bounded by one or two more. He afterwards became possessor of twenty-five thousand volumes. and then eagerly searched every critical review, every sale catalogue, within reach, and every second-hand bookstore, and his desires were unbounded and insatible.

He had to part with all, and owns himself richer to-day, with a few volumes now, he than he was with many; for now he has all he wants.

This illustrates what was said at the beginning: No man possesses riches. For if the word be interpreted to mean as much as will circumscribe desire; it is contended that possession enhances instead of diminishing desire; and it follows, of course, that whatever the favorite object, that in which a man has most attained to abound in, is also that in which his ungratfied desires do most super-abound.

Theology says, riches do not make happiness.

Experience says the same thing.

The Bible precedes both in like teaching. "The happiness of man consisteth not in the abundance of that which he possesseth."

Universal practice walks its own way in utter disregard of the teaching of religion, philosophy and experience, for the commonest instinct says, "get as much as you can."

But now, to supress the contemptuous sneers of money hunters at the utterance of such unworldly lore, I am willing to let them decide the matter themselves from the experience of their own lives.

This is a land where such an appeal will be peculiarly right and decisive.

In Europe the rich are often also the men of rank, and, and as they have inherited their title and estates, and never remember a time in which they not in possession of the distinction which wealth confers, they can make only an imaginary comparison of themselves with those men who are in very different, or opposite circumstances. But here, in California, there is probably no rich man who was not once poor, and in the majority of cases, not long ago. His memory is still fresh of the former life; he can recall all the state of mind, and the way of life he had, when he was poor, and now that he is rich, shall one, who is not rich and who never was, make an attempt to speak for such a man, merely from the basis of such a knowledge of our common nature as experience of various fortune has given?

The very possession of wealth is a burden, and the very administration of it a toil and vexation.

We know a man in England whose vast estate compelled him to make this bargain with himself: He visits his ancestral mansion—a sumptuous palace in a beautiful romantic park, and filled with works of art, some of them of world-wide renown—only six weeks in each year; and all that have business with him must come to him on these occasions. At such times he begins early in each day, and continues without intermission as arduous a plodding as any over-worked clerk, auditing his steward's accounts, interviewing his tenants and the workmen who do his numerous jobs; and as soon as the six weeks are expired he tears himself away, leaving a large balance for transaction by his steward, or to stand over for decision on the next half year. This he rigorously adheres to, for otherwise his property would claim all his life. He is well in his generation, but would he not be much better if he were poorer?

Look at the men who are the richest among us. Can they enjoy themselves with the airy freedom of the poorer class? They are way-laid at every turn, besieged in their places of business, invaded in their homes, and delivered as a prey to the teeth of every kind of men who wish a share of their money. They look jaded, weary and overworked, and in fact are so; and they will admit that, whatever the triumph of their position, whatever the distinction and consideration it gives,

they pay a heavy penalty for it in the labor it imposes, and the loss of the light and shade, the picturesque freshness of their former life; while they feel an alienation of friends, and the miserable substitution of equals in wealth—since they are sought not for what they are, the truest choice of all, but for what they have. In moderate circumstances, money was his servant and his friend; now he has become the slave of his money, in the enjoyment of which he probably has a smaller share than the poorest man he pays, who, having no ambition beyond his day's work, relishes his food and sleeps soundly after his work, which insures him a good digestion.—*Selected.*

Trap Rocks.

There is not a rock that crops out of the ground, or that lies asleep far below its surface but has its story. It was not always stone. Some rocks were once mud settlings at the bottom of the sea, and others, in their terrible birth, were cradled in fire. The six days of creation were good long days, no doubt, with a long morning and a long evening to every one of them; and the best reason I have for this belief is the fact that the rocks themselves hold, nicely locked up in their strata, the selfsame story of the six days, in the very order in which Moses gives it.

Among the fire-made rocks the basaltic or trap ridges and dikes are the most famous. Trap is from a Sweedish word meaning stairs and the regularly shaped rocks fitting together in close columns, often look like a flight of steps.

When from the fiery mass of liquid rock below the earth's crust, there is shot upward into the sea, or through some crevice in the continent, some of the red hot mixture, it will form, as it gradually cools under the pressure, regular or prismatic shapes. Such a formation is called a dike. That the trap dikes were once rocks in a melted state, is proved by the appearance of the rocks lying near them. For the distance of several feet the dike has baked it neighbors, changing sand stone into quartz, clays into jasper, and coal into coke and cinders.

Crystals owe their beautiful shapes to to the action of intense heat, and the trap rocks and lavas, though of a coarser grain, when they cool slowly, "behave" as near as may be like the crystals, taking, in their formation, regular shapes.

If the lava from a volcano should pour into a deep chasm till it is full, the cooling would go on slowly. In a hundred years, when it is quite cool, it will be found to have hardened into geomotrical forms. When an earthquake, or the action of water, has torn away the side of a volcano, and a glimpse of the interior has been obtained, the rocks have been discovered in a columnar form, fitting to one another like the cells of a honey comb.

This kind of rock scenery is found in all parts of the world. Fingal's Cave, a great natural curiosity on the Island of Staffa, one of the Hebrides, is of this formation. Staffa is visited by steamers, but it is uninhabited. On the north of Ireland is the Giant's Causeway. Mount Holyoke, in Massachusetts, and the palisades on the Hudson, are also examples of trap ridges. On Lake Superior are scenes of great beauty from the same cause. The Deccan, near the Western Chauts, in Hindoostan, a plateau of great extent, affords the most remarkable example of trap formation in the world. The high land for an extent of 200,000 square miles, is covered with these rocks, and the scenery presents a romantic succession of walls, chasms, stairway, waterfalls and forests.—*Ex.*

AN ITEM EVERY MAN SHOULD READ.—We have probably all of us met with instances in which a word heedlessly spoken against the reputation of a female has been magnified by malicious minds, until the cloud has become dark enough to overshadow her whole existence. To those who are accustomed—not necessarily from bad motives, but from thoughtlessness—to speak lightly of females, we recommend three "hints" as worthy of consideration.

Never use a lady's name in an improper place, at an improper time, or in mixed company. Never make any assertions about her that you think are untrue, or allusions that you feel she herself would blush to hear. When you meet men who do not scruple to make use of a woman's name in a reckless and unprincipled manner, shun them, for they are the very worst members of the community—men lost to every sense of honor—every feeling of humanity. Many a good and worthy woman's character has been forever ruined, and her heart broken by a lie, manufactured by some villain and repeated where it should not have been, and in the presence of those whose little judgment could not help from circulating the foul and bragging report. A slander is soon propagated and the smallest thing derogatory to a woman's character will fly on the wings of the wind and magnify as it circulates, until its monstrous weight crushes its poor, unfortunate victim. Respect the name of a woman, for your mother and sisters are women, and as you would have their fair names untarnished, and their lives unembittered by the slanderer's biting tongue, heed the ill that your own words may bring upon the mother, the sister, or the wife of some fellow creature.—*Ex.*

CHURCH-THEATER.—The worst of it is, our conscience is so defiled that we feel quite as innocent and out of harm's way in some theaters as we do in some churches. That is to say, that we find very bad actors in both, and occasionally clowns in the pulpit, and grave and serious gentlemen in the theaters. And we see people going to the church with all their worldly diamonds, and lace, and tucks and frills upon them: and saying with the most beautiful acting in the world, "Lord, be merciful to us miserable sinners;" and we cannot help for a moment help asking—when we see what we see—if it is not the theater.—*Banner of Holiness.*

Children's Corner.

Profanity.

TO THE BOYS OF AMERICA.

DEAR BOYS.—Did you ever see a lovely plant overshadowed and choked by great ungainly weeds till it had no strength to bud or bloom? Just so the noxious weeds of profanity shadow your character and choke from your heart every sweet blosom of purity and refinement.

I hope there are many among you who never use bad language of any kind, but I want to warn you all against profanity. First, it is exceedingly sinful to take the name of God in vain, and how often do we hear the name of our blessed Jesus Christ—who died for us—profaned. Any boy has some influence, be it more or less; and if he indulges himself in the use of profane language he places a very bad example before his acquaintances. Besides, this ensnaring practice will surely bring you into bad company, and evil companions would lead you to many vices. Vicious boys would soon trace you and flock around you, while the good could find no pleasure in your society. If you have a friend on earth—one who seeks your best interests, you may rest assured that that friend would suffer deep sorrow and humiliation if you were to entangle yourself either with bad associates, or the disgraceful fault of which I have warned you. Every boy should have a certain independence to enable him to stand up for what he knows to be right, no matter who or what resists him. The lack of independence is the stumbling-block over which very many fall into temptation. Do not be led through the world, boys, by a set of loafers, unworthy to be your leaders. Be independent; have a mind of your own; find where the right is, and uphold it; then you can respect yourself and be respected by others, even by those who desire to lead you astray; while on the other hand, they could but despise you in their hearts, for demeaning yourself in what all know to be wrong.

Putting aside the wickedness of profanity, you cannot be a gentleman in a worldly sense, and use rough or profane language; for this vulgar habit would transform you into an ill bred unmannerly boor, and stamp the unmistakable mark of a nobody upon you, and thus you would be excluded from refined, intelligent society. Who desires to be a nobody? Think of this boys, when you are tempted to swear! Avoid all slang expressions. They are often the prelude to this vile evil. To those, young or old, who have already formed the habit, I say—"It is never to late to mend." Resolve, at once, that you will prove yourself stronger than the habit. If in a moment of anger or forgetfulness, you fail, do not be discouraged, but try again, and yet again, if need be. Do not despair, I entreat you; but persevere until the hidious monster is trampled under your feet!—*New York Observer.*

The spirit of truth dwelleth in meekness.

Tom's Gold Dollar.

Tom Caldwell threw a stone at Deacon Ulster's horse as the old deacon was riding by the other day. The stone struck the horse. The horse kicked off into the mud, and the deacon himself came very near being thrown. Tom did not exactly mean to do it, although he did cast the stone, and did join with the rough boys in laughing heartily at the sad plight into which the deacon was put by his recklessness.

"Good for you, Tom!" said a red-vested and red-nosed horse-jockey, who stood by the livery stable door, and saw the catastrophe to Deacon Ulster. "Here's a dollar, Tom. It's worth that to see pious pride put into pickle." And the jockey reached out a gold dollar and offered it to Tom. Tom was surprised. He hesitated a moment, but could not resist the prize, and so pocketed the dollar, joined in the jockey's jolly laugh at the deacon's expense, and then walked on, feeling a little ashamed of himself, and yet covering his conviction with the thought of how many nice things a gold dollar would buy.

Tom had gone but a few steps when he heard a voice on the other side of the street calling to him. He raised his eyes, and saw Doctor Maybin, an old Quaker, standing in his office, and beckoning to Tom to come over.

"What did the fool pay thee for thy folly, Thomas?" asked the old man.

Tom blushed. His fingers fumbled in his pockets, and the gold dollar seemed to burn them more than the hot blushes burned his cheeks and brow. He answsred nothing. What could he answer?

"Didst thou sell thyself, Thomas?" asked the old doctor.

Still the condemned boy was speechless.

"Thoughtlessly, thou didst do a foolish thing. Mischeviously, thou didst laugh with fools at thine own wrong. Cowardly, thou didst shrink from confessing thy wrong. Covetously, thou didst accept a bit of gold for a bad and contemptible deed; and canst thou now rejoice in gold thus ill-gotten from base hands?"

The scarlet face was turned upward, and Tom's blue eyes, brimfull of tears, gazed into the white face of the indignant old man.

"I am ashamed of thee!" said the doctor.

"I despise myself," said Tom, flinging the gold piece to the pavement, and bursting into tears.

"Then pick up that gold; go to the giver; place it again in his hands, and say 'I blush that I dared to touch it;' go then to Deacon Ulster's and confess thy wrong."

"All this will I do," said Tom, as he picked up the coin and hurriedly left the doctor's presence.

And Tom did as the doctor advised and as he had promised. And on his way from Deacon Ulster's house to his own home, Tom said to himself, "The reproofs of the wise are sweeter then the rewards of the wicked."—*Angel of Peace.*

With the humble there is perpetual peace.

The Fettered Press.

DEAR BRO. KELLOGG:—Please lay before the readers of the *Cynosure* the following letters touching the refusal of the *Standard* to publish my questions to ministers of the Gospel who are members of the Masonic fraternity or kindred orders. [Published last week in *Cynosure*.—ED.] I presented the document to both the editor-in-chief, Rev. J. A. Smith, and one of the publishers, Rev. Leroy Church, neither of whom made any objection to the subject matter of the communication; but on the other hand the tone of their remarks seemed to indicate sympathy with it.

My object in publishing these letters is to show, first, how the press is muzzled by the influence of secret societies: and, second, what flimsy excuses publishers and editors will frame for refusing anything aimed against these orders. "Controversial in tone!" "Provoke replies." "Lead on to interminable discussion." "We believe unprofitable to the readers!" And yet the principles approved of! What is it then, but fear of the menaces of secretism? And yet these men are managing a religious journal, telling the people to trust in God, and that it is perfectly safe to do so, declaring their trust in him because he is Almighty! And then cower before feeble man, while they claim they have God for backing! O cowardice unmeasured! and inconsistancy unparalleled! Poor *Standard!* I am sorry for you.

The following is the letter of Bro. Church to me:

Rev. A. D. Freeman,

DEAR BRO.—We have examined your article with some care. It is controversial in tone, would necessarily provoke replies, and lead on to interminable discussion, and unprofitable as we believe to the readers of the *Standard.* In declining it, we mean no disrespect to yourself or your principles, and trust you will accept our decision in the same spirit of kindness and good will with which it is made. Very truly,

LEROY CHURCH.

DOWNER'S GROVE, Sept. 18, 1874.

DEAR BRO. CHURCH.—I am sorry that you have decided to reject my "Article" as you are pleased to call it. And now please allow me to ask *you* a few questions: Suppose the article is controversial in tone; what then? Is not the Gospel controversial in tone also? Did not Jesus and the apostles controvert Judaism, pharisaism, and the traditions of the elders and the idolatries of the nations, and the spirit and customs of the world? Did not John the Baptist controvert the wicked course of Herod and his unchaste conduct with his brother Philip's wife? You would not tauntingly say he lost his head for it? no, nor that his loss of head should be taken as a token of Divine displeasure? Did Jesus and the apostles and John do right? By what "standard" will you decide? Did not Jesus inaugurate an interminable discussion? I believe it is not yet ended; nor do I expect it ever will end. I expect that heaven and hell and the reigning principles in each will forever be opposites. And yet I expect God's kingdom, and all connected with it, will prosper. And though I have thrown myself into the arena of this great conflict between heaven and hell in battling against this gigantic evil, oath-bound secretism, I expect to prosper. It will be prosperity for me, if God be pleased, whether men are pleased or not. My proposition to you was not to get up a discussion, nor to continue one, if it should arise. I wished only to call the attention of ministers who may be Masons or members of kindred institutions, first to certain obvious truths, which it is manifest they ought to consider. But you, it would seem, are unwilling that these Christian truths, so vital to the welfare of our country, the church and the souls of men, should reach your readers, in the relations that I presented them, at least through the *Standard.*

My dear brother, I fear you are assuming too much in standing between the truth of God in its legitimate relation to these unholy orders and the readers of the *Standard.* It would seem that you fear discussion in its bearing somewhere, (where shall we say?) more than all the troops of evils that come in crowds and floods upon all the land from these oath-bound fraternities. Do you fear your subscription list and the amount of deposits would be diminished? I would not of choice think so; but what else can I think from the tone of your and brother Smith's remarks to me a few days ago, and your letter of yesterday? If you could think that discussion would be immediately triumphant in favor of the views I have presented, and of course, therefore, the prosperity of your *Standard,* would you not be willing to insert my little article, that I had no had the vanity to think for a moment would provoke any reply, much less an interminable discussion. Because I know the obscurity into which I have been pushed by oath-bound secretists, who think me securely caged, so that I cannot cause a jar in the harmony of their dark designs. I had not thought that I could set a ball to rolling that could not be stopped. And it seems I am correct so far as the *Standard* is concerned. Shut out! You say "We have examined your article with some care;" and now will you please to consider that our heavenly Father has also examined it and noted the comparative worth of the truths (his truths) which you think ought not to appear in your paper, and reject them; and the column of "Brevities and Oddities" which you insert and much more of equal value; for instance, the games and plays for children which you have, much to the annoyance of the sober, thinking part of your readers, made prominent in the *Standard,* and this in a Christian paper! Shall we be obliged to believe that folly, nonsense and play may hold high carnival in the *Standard,* and God's truth touching and exposing a gigantic and dangerous evil, be ruled out?

"Watchman, tell us of the night!" Terribly dark, when religious journals flaunt their blotted pages before the public eye, instead of being transpariences through which the light of God may shine away the darkness of the times. O that God would hold editors and publishers in his own hands, and that they would submit to be guided by Divine wisdom!

My dear brother, I hope it will not cause you as much pain to read the foregoing as it has me to feel obliged to write it. And I hope you will consider, seriously, the full import of what I have written. The time has come, I think, when "Judgment should begin at the house of God," the church. And reform in religious journals insue. Yours fraternally,

A. D. FREEMAN.

Religious Intelligence.

—The first Methodist church in the Territory of Idaho, has just had its foundation stone laid at Boise City.

—Rev. E. P. Hart recently organized a Free Methodist church in Braddocks Field, Pa., near Pittsburgh, in which were a number of seceding Masons.

—Rev. F. Brooks, an esteemed and active Episcopalian pastor of a church in Cleveland, Ohio, was drowned at Cambridge, Mass., on the 15th of September.

—The first United Presbyterian church in the territory has been lately formed at Evans, Colorado, with a membership of thirty-two.

—The United Presbyterian Board decided last week to send six missionaries to Egypt. The work of this church in that country is very successful compared with other denominations.

—Extensive revivals are reported in the Methodist, Presbyterian and Baptist churches in the South. An organ of the Southern Methodist church notes over 2,000 in a single number. Camp-meetings are said to be very successful.

—The Foreign Missionary Board of the Free Baptist church will send out in October as missionaries R. M. Hogbin, Iowa; Miss Mary E French, Massachusetts; and Miss Susan R Libbey, daughter of the Secretary of the Free Will Baptist Missionary Society.

—An extensive Sunday-school conference has just been held in Darlington, England, by the Friends, to advance the interests and efficiency of this branch of Christian work. Nearly 800 delegates were present, some of whom were from America.

—A. H. Springstein, a Methodist Episcopal minister, who seceded from the lodge a year or two since, united with the Free Methodist church at the Michigan Conference held last week at Albion. An effort was made to bring him under charges in the M. E. Conference, but utterly failed.

—A movement for centralization is to be brought before the General Convention of the Episcopal church soon to be held in New York. It is understood that the Bishop of Litchfield will urge the union of the American church with the church of England and all its branches under the primacy of the Archbishop of Canterbury.

—The county auxiliaries of the American Bible Society have, in some localities, performed a good work by placing copies of the Bible in passenger depots and on the trains. The parent society, it is stated, is about to carry on this important step toward the general diffusion of the holy Scriptures among all classes of our people. They now propose to supply all the railroad cars with copies of the holy Bible.

—A table showing the religion of Scotland, lately prepared with great care by a Glasgow minister, gives the Presbyterians (Established, Free and United) 2,362,000 church goers; other evangelical denominations, 202,000; Roman Catholics, 290.000; Socinians, etc., 10,000. It appears that about 500,000 of the population of Scotland, about one-seventh, attend no church, which, however, can hardly be above the proportion in our own country.

—The clergy of the Methodist church, of Baltimore, recently had a warm debate upon the question, "Should not the ministers do something to prevent the running of public conveyances to camp-meeting on Sabbath?" Six or eight of the ministers participated in the discussion, and the most unanimous opinion was that the practice is an evil, and should be prevented, even if it be found necessary to suspend the camp-meeting.

—Many missionaries are scattered all through Japan, nominally as teachers, but actually as pioneers in the work of Gospel evangelization. There are twenty professed Christians among the government officers at the capital, now called Tokia, formerly Yeddo. Mr. Hatate Yama, one of the native Christians, converted in America, is now at the head of the Bureau of Instruction. His predecessor was a bigoted opposer of missionaries. At Yokohama the missionaries have perfect freedom, except that they should not probably be allowed to preach in the streets of the city.

—William Taylor, known in this country as "the California street preacher," has been laboring in India with some remarkable results. He has been preaching in Bombay, Calcutta, and Madras, and such has been the success of his ministrations that suspicion and opposition have been silenced. With him are associated nine missionaries, who constitute what is called "Taylor's Flying Artillery." Formerly the movement was confined to the Eurasians, the offspring of Europeans borne in India, but now the work has been extended to the natives proper, who hear the Gospel as gladly as the Eurasians.

—Rev. G. J. Alf, who has been a fearless and successful Baptist missionary in Poland for some years past, addresses an appeal to British Baptists for aid in erecting places of worship on his field. The lack of these is the greatest hinderance of the work there. Seventeen brethren are preaching the Word in Poland, one church sending out preachers, and their youngest church furnishing two, whose efforts are greatly blessed. During the six months preceding the date of the appeal, fifty-five converts had been baptized at Kicin, and others at other points. But the Papists cannot rent their houses to worship in, since the priests have forbidden it, and the brethren are many of them poor.

—A convention of the Young Men's Christian Association was held in Germantown, Pa., on Friday last. The Secretary of the International Committee stated that there are now 940 associations in the Union, forty-eight of which have buildings valued at $2,000-000, and fifty-six are accumulating funds amounting to $500,000. There are seventy-eight general secretaries employed by individual societies, to give their time and effort to this work. International work is really the missionary work of the Association. Last year, at the Dayton Convention, the reports of the Committee having this work in charge indicated progress in Alabama, Indiana, and Illinois. The present year there is a loud call for work in Virginia. The banner State of the Association is Pennsylvania, and it is to her that we must look for contributions to this missionary work.

—The value of mission work was thus illustrated in the recent Bengal famine. In the Soutal district a Danish missionary took the entire charge of distributing grain to the sufferers for nothing, and gave out the portions with his own hand to prevent cheating. He was well fitted for this work by long experience and his influence in the district. He did not with this work neglect the souls of the people. His mission was already a large one, but as numbers of the inhabtants came from a distance he utilized every occasion to spread the good work among them. Every night he preached to the people before giving the grain, and the overseers he selected were all Christian Sontals, who effectually reached the natives in many cases.

News of the Week.

The City.

An extraordinary row took place in McGarry's saloon, a political rendezvous, late Saturday night. Mc Donald, a notorious gambler and politician accompanied by two ruffians worked up a general fight in which a number of city politicians of prominence were roughly handled. The disgraceful affair is an index of the management of the city government, which disgraces every respectable resident.——The National Board of Underwriters have recommended to all the insurance companies represented by it to remove from Chicago Oct. 1st. This action is in accordance with a vote taken by the body soon after the July fire, making certain propositions for the prevention of and fighting fires. It has caused great indignation among the business men of the city with whose interests it considerably interferes. The rebuilt portion is considered as nearly fire-proof as any in the country, and the water supply will soon be unquestionably ample.

The Country.

The competition in cotton manufactures has reduced prices to a minium, if not a losing rate. A manufacturer's committee met last week at Providence, R. I., and agreed to a reduction of one-third in the production of cotton fabrics for the next three months. Also a meeting of the cotton manufacturing interest was held in Boston, at which about 2,000,000 spindles were represented. The committee in their report express the opinion that four full working days of 10 hours each, per week, would best promote the interest of the employed and employers during continuance of the necessary reduction.——On Thursday last the boiler of a steam thresher exploded in Franklin township, Wright Co. Minn., killing a Dr. Grant, of Watertown, and two ladies, and severely wounding several men.

—No search for the State arms, said to be still held by members of the White League, was made at New Orleans last week, and the peace of the city remained undisturbed. In a consultation which was held between Governor Kellogg and others, and it was decided, after considerable discussion, that for the present no search would be made. This decision will, it is thought, preclude the possibility of further rioting for some weeks at least. During the day a number of gentlemen on both sides were engaged in an effort to again bring together the Conference Committee, but, as the Republicans very properly refuse to allow the White Leaguers to secure a majority on the Board of State Canvassers, it seems to be settled that no arrangement will be arrived at.

—As the south-western mail and a passenger train on the Selma, Romo & Dalton road was crossing Waxahatchie Creek, on Thursday last, the bridge gave way and the engine and train fell in. Judge Wm. M. Boyd, one of the most prominent citizens of Selma, and the fireman were killed. There were several passengers on the train, several of whom were wounded, some fatally.

—The Jewish feast of the Tabernacles began last Friday at sunset and continues for ten days. On Sunday the ceremony of blessing the palm, the myrtle and the willow was observed; on Thursday the scroll of the law will be carried in procession around the synagogue, and on the following Sunday, which is known as the Rejoicing of the Law, the people will give themselves to social enjoyment.

—Reports from Central Michigan state that wheat is beginning to move rapidly and in considerable quantities. Old corn is entirely out of the market, and the prospect for the new crop is fair.

Foreign.

—A London dispatch says: The existence of a cordial and sympathetic letter from the Czar to Don Carlos, which had hitherto been denied at Berlin and elsewhere, is now acknowledged. The letter was written in reply to one from Don Carlos thanking the Czar for his refusal to recognize President Serrano.

—Gen. Moriones, of the Spanish Republican army, has begun a series of operations with the object of relieving Pampeluno, and fighting has been going on several days. The engagement of the first day was indecisive. On the second day the Republican artillery gained an advantage and inflicted heavy losses on the Carlists. Gen. Moriones resumed the offensive and dispersed several insurgent battalions, but failed to follow up the advantages he had gained.

—It is now stated that the wheat crop in France is nearly double that of ordinary years.

Home and Health Hints.

Prevent Colds.

This is the season for colds, with the oldest as well as the youngest, many will forget the thick, long socks and flannels, but rush to their stoves and furnaces, increasing the heat of their rooms (if your room is dark or damp a fire is indispensable) from one to twenty degrees in a single day, and hope thus to avoid them. This is very unwise; a sensitive mucus membrane either from some one of the exanthemata, or asthma, or repeated colds, does not seem to require a higher temperature than sixty-nine or seventy degrees. This supposes all parts of the room to have a like degree of heat. For adults, five minutes use of the flesh brush as they lay off their night clothes will be of vast use in warding off colds. With children use a soft flesh-brush, the brush just tipped with cold water, then dry with your hand, and with infants nothing except lard or sweet oil, well rubbed in. This accomplishes two objects, the rubbing will be tolerated with more satisfaction, while the blood will receive an impetus to the surface, making the circulation quicker. This will increase its warmth, and there is no possibility of catching cold, unless the degree of heat of the blood is reduced. You thus avoid those catarrhs which are so disagreeable, and sometimes fatal, but its more acute form, the agonizing earache, which may be among the earliest ailments of a child, and which the oldest cannot be indifferent too, as with other ailments.

A mother should accustom herself to the physiological appearance of her child's ear so that she can readily turn off the bad effects of a sudden cold. If the child shrieks on the sudden motion of the neck, rubs one side of the head or ear especially, or is trying to pull the hair, you may be watchful. If either external canal is smaller than its fellow or unusually pinky or the texture around it appearing more transparent, dropping a teaspoonful of warm water into the ear, holding your hand or some warm cotton over the ear, has quieted many a child; or one drop of oil, or what is better two or three drops of warm arnica tincture, should be used before harsher remedies are resorted to. This thing should be attended too as soon as all or any of those symptoms appear.

If the cold appears at first to settle in the head, there will be pain and tensions over the temple. Rubbing well with lard there as well as across the bridge of the nose, to give greater freedom through that member, has relieved many a little sufferer. The subject is inexhaustible, but if you can attend to those few or many symptoms within the first three days, with curative results, you will find the cold so much dreaded exhausted.

How to Bake Tomatoes.—Take large, smooth tomatoes and cut them round-ways. Take the seed out and fill the vacancies with stuffing same as prepared for fowls, then place them together again, putting them in a pan or dish and bake. When done remove them carefully and you will have something that is nice. Do not peel your tomatoes. [Remarks—Another grand way is to bake the tomatoes whole, having first sprinkled a little flour over them.]

Sweet potato coffee is out. Sweet potatoes, cut into pieces the size of coffee grains, roasted in a slow oven for the same length of time that coffee is, and then mixed with an equal amount of coffee, will, it is asserted, produce a beverage fully as palatable as the genuine article.

A Frequent Trouble with Kerosene Lamps.—The light is often unsatisfactory while all is apparently in good order. It should be borne in mind that though the wick is but very gradually burned, it is constantly becoming less able to conduct the oil. During several weeks some quarts of oil are slowly filtered through the wick, which stops every particle of dust or other matter, which will with the utmost care be in the best kinds of oil. The result is that the wick, though it is of sufficient length and looks as good as ever, has its conducting power greatly impaired, as its pores, so to speak, or the minute channels by which the oil reaches the place to be burned, become gradually obstructed. It is often economy to substitute a new wick for an old one, even if that be plenty long enough to serve for some time to come.—*Agriculturist.*

Farm and Garden.

How to Get Plenty of Fresh Eggs.

Once, thirty years ago, I was troubled just as my neighbors now are. I fed my hens plenty of corn, and got few eggs. I reasoned upon the matter, and happened to think that the constituent parts of milk and the whites of eggs were much alike. Now, it has been known to milkmen that wheat-middlings and bran are about the best of any feed to make a cow give milk; why not, then the best to make hens lay? I tried it, and have since had no trouble. My mode of preparing the feed is to mix about five parts of bran to one of middlings. In the morning I wet up with water about four quarts of the mixture in a large tin pan, taking pains to have it only slightly damp. This I set in a warm, sunny spot south of the shed, and they walk up, take a few dips (don't seem to fancy it like corn), and start off on a short hunt for something better, but always, coming around in a short time for a few more mouthfuls from the dish of bran. There is little time during the whole day but what one or more are standing by the pan, and likewise helping themselves. I am careful to mix for them just as much as they will consume during the day.

Walking Horses.—A writer in the National *Live Stock Journal* thus dwells upon the importance of training horses to walk fast:

One of the most desirable and valuable gaits for a horse is a walk, and it should be the aim to first develop this gait in the handling of the colt. The good walker will always make good time on the road when a day's journey is to be made, without wearing himself, while the slow mope must be constantly kept on the trot if time is to be made. A horse that will walk five miles per hour will go as far in a day, confined to this gait, as an ordinary horse can be driven when kept half the time to the trot, and with much greater ease to himself. If one half the pains were taken by farmers' boys to make fast walkers of the youngsters on the farm that is usully taken to make them trot, the result would be much more beneficial, and we would find plenty of teams that could do their five miles an hour with ease. But instead of this, as soon as the colt is bridled, the sole aim of "the boys" is to make a trotter of him and both gaits are spoiled.

Make the colts walk, boys; make them extend themselves in a long, sweeping, square walk, and don't be satisfied with anything less than five miles an hour. When he gets to trotting he will go all the faster for this preliminary training to the walking gait; and if he cannot trot fast enough to beat Dexter or Goldsmith Maid, or Occident, he will have a gait that is invaluable for business purposes. We hope to see more attention paid to fast walking than heretofore, and we respectfully urge upon agricultural societies the importance of offering liberal prizes for walking horses at the fairs for the coming year.

Calves in the Orchard.—Calves do not injure an orchard, but usually improve the fruit by picking up the wormy fruit as soon as it falls and thus destroys the insect eggs. Calves seldom are inclined to knaw the bark or to injure even small trees; they will sometimes rub against the trees but could do no damage unless newly set. —*Live Stock Jounal.*

In screwing nuts into any part of machinery in cold weather, be careful not to heat them first with the hands, or they will contract after being screwed on tight, and become immovable afterwards.

Cost of Intoxicating Liquors.

In a late issue of our paper, a correspondent called in question the figures of the New York *Evening Post* on the cost of intoxicating liquors consumed in the United States in the year 1870, The *Post* put the figures, in round numbers, at $1,487,000,000. The correspondent referred to, puts the estimate less than $300,000,000, and said he could not make it higher! Let us look at this question a moment. The amount of distilled liquors paying revenue to the United States Government, manufactured in 1873, was 71,-151,376 gallons. This is the amount the distillers produced. We had a conversation with a man, a few days since, who had been a large manufacturer of whiskey, and who told us he had made enough whiskey to swim in from Beardstown, Illinois, to St. Louis, Missouri—a distance of one hundred and ten miles. We asked him which made the most whiskey, the distiller or the rectifier. "The rectifier," he replied. We inquired how much more the rectifier made than the distiller. He said the rectifier made three gallons out of one! Now multiply 71,-151,376 by three, and we have, as the amount of the liquors made by the distillers and rectifiers in the United States, in a single year, 213,454,128 gallons! We inquired how many drinks there were in a gallon, and he said about sixty, which retailed at about ten cents a drink; this would make the snug little sum of $1,280,724,606 for whiskey alone, and that of home manufacture. Add to this $276,235,503 gallons of brewed and fermented liquors paying revenue the same year, and retailing by the glass at five cents a drink, and we may add on $200,000,-000 more which makes $1,480,724,-606! Here we have only the liquor manufactured in the country and paying revenue, without taking the vast amount of imported brandies and wines, and the hundreds of millions of gallons of whiskies, brandies and wines made from chemicals, and by adulteration in the wine-cellars of the importers and wholesale dealers. When we take these into account, we may safely set down the cost at $500,000,000. This amount put to the credit of brandies, wines, and adulterated liquors, will more than compensate for any exageration to the estimates on the distilled, brewed, and fermented liquors paying revenue to the Government; so that we are forced to the conclusion that, if anything, the figures of the *Evening Post* are below, rather than above, the actual cost of intoxicating liquors to the people of the United States annually.

—*Western Christian Advocate.*

A New Orleans paper tells of a printer, who when his fellow workman went out to drink beer, put in the bank the exact amount he would have spent, if he had gone with them to drink. He then looked at his bank account, and found that he had laid up five hunerad and twenty-one dollars and eighty-six cents. In five years he had not lost a day, because of sickness. Three out of five of his fellow-men had, in the meantime, become drunkards.

The water drinker then bought out the printing-office; and in twenty years from the time he began to put by his money, he had laid aside many thousand dollars. The story teaches a lesson which every little boy and every young man, and every middle-aged man, and every man should lay to heart.

Tobacco.

It is estimated that nearly 300,000-000, or about one fourth of the human race, use tobacco, and it is computed that the whole number of smokers and chewers consume 500,000 tons annually, or 1,000,000,000 pounds weight. The time, labor and money laid out in one way or another for tobacco is enormous; 5,500,000 of acres are cultivated in raising the crop throughout the world. In one great tobacco factory in Spain, 5,000 young girls are employed in a single room. In the city of Hamburg, 12,000 persons, many of them women and children, are engaged in the manufacturer of cigars alone. In this city the number of hands employed in preparing chewing and smoking tobacco, including cigars, is over 5,000. During 1870 there was imported into this country, chiefly from Havana, tobacco to the value of $1,949,-843, while our exportations during the same year amounted to $12,396,150.

The time spent by a single individual in taking chews and lightning and puffing pipes and cigars would, if properly improved, be sufficient to acquire a thorough knowledge of several useful sciences. Multiplying these by the whole number of chews, and it will amount to centuries of time lost in this injurious practice.

In the annual report of the State Alms House, the following item occurs: "Nineteen dollars for tobacco, snuff, and pipes."

Communities are thus taxed to provide tobacco for paupers. It is estimated that the support of ministers in the United States costs $12,000,000 annually, and the use of tobacco, $100,-000,000—nearly seven times as much for tobacco as for preaching the gospel.

At the Acadamy of Science, in Paris, American tobacco was analyzed and found to contain eight per cent. of nicotine, a most deadly poison. It is a fact confirmed by the best authorities, that the oil of tobacco approaches nearer than any other to that most deadly poison—prussic acid.

Recent statistics show that there exist in New York City 8,620 drinking houses, which do an annual business of $33,000,000. This seems incredible, but the statistics are made with "care not to exaggerate." The fact of so many sellers presupposes the other fact of a great many more drinkers. What thousands of drinkers and drunkards there must be when upwards of 8,000 families are supported by the traffic! Nor does this represent all. There are thousands who do not buy at saloons, who yet drink as much as they who do, so that we are overwhelmned in thinking of the waste in the on city for this monstrous curse. But how shall we cure human appetite?

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A regiment of subscribers are wanted to re-enlist in the service of opposing secret societies by renewing their subscriptions for the *Christian Cynosure* during this month. If your time is out in October, will you no ask your neighbors to send for the paper with you, and send on your remittance promptly? If your time is out in November, will you not devote all the time you can spare in canvassing for the *Cynosure* and then remit one or two weeks before the date on the label of your paper arrives.

We expect more interesting and valuable news of our work this fall and winter than ever before. One year go, Mr. Kiggins was the only State agent in the field, now there are four State agents in the field and other Sates are arranging for them. Wisconsin, Indiana, Ohio, and Missouri have organized State associations within a year. Pennsylvania seems to be preparing to organize one.

The *Cynosure* assists much in preparing the way for these organizations. It opens the way for lectures and keeps up an interest in the subject after the lectures have been delivered. It strengthens those churches which the lodge is attempting to crush because they hold that Freemasonry and kindred orders are unchristian in their nature and practice.

One year ago the *Cynosure* was a third smaller than it is now and in a less convenient shape for reading and binding. It is generally conceded to be of fundamental importance to the progress of this reform. Will you not then, give those who issue it weekly, first, your sympathy and your prayers, and secondly, your generous and persevering support?

The Illinois State Anti-secrcy Association

held a meeting at Normal, Illinois, in May 1872. It has not met since.

The Secretary of the Association wishes to issue a call for another but desires to know the date at which it will be best to hold it, and the place where it will be best to meet. Chicago has been mentioned as the place and October 28th, 29th as the date. Some think November 5th and 6th would be better. Let us hear from friends interested on this subject. The *Cynosure* goes to three-fourths of the counties in the State and wherever and whenever the meeting is held, we hope our readers will be sure to have their counties well represented.

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To all Seceding Masons.

By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Sec'y. with their endorsement of Bernard's Light on Masonry, post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG,
Recording Secretary,
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" No. 2	96	96¾
" No. 3		89½
" Rejected		86
Corn—No. 2	81	82½
Rejected		86
Oats—No. 2	49¾	50
Rejected	45¾	46¼
Rye—No. 2	89	90
Flour,—Minnesota	5 50	10 00
Winter	5 50	7 25
Spring	3 00	5 50
Hay—Timothy, pressed	13 50	16 50
" loose	14	16 00
Prairie, "	9 00	11 00
Lard		14¼
Mess pork, per bbl		22 00
Butter	23	35
Cheese	12½	14½
Eggs	14	15
Potatoes, per bus	65	85
Broom corn	05	09
Seeds—Timothy	2 25	2 55
Clover		5 75
Flax	1 75	
HIDES—Green and green cured	07½	9½
Full cured add ¼ per cent.		
Lumber—Clear	38 00	55 00
Common	11	12 00
Lath		2 25
Shingles	1 50	3 50
WOOL—Washed	40	55
Unwashed	27	34
LIVE STOCK Cattle, extra	6 40	7 00
Good to choice	4 25	6 15
Medium	4 00	4 25
Common	2 25	3 75
Hogs,	5 50	7 25
Sheep	2 50	4 50

New York Market.

Flour	$ 4 40	9 00
Wheat	1 07	1 42
Corn	95	97
Oats	64½	66
Rye	90	96
Lard		14½
Mess pork		23 75
Butter	25	37
Cheese	11	13
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VOL. VI., NO.52 .—WHOLE NO 235..
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Executive Committee Notice—There will be a meeting of the Executive Committee at the rooms of the Y. M. C. A., 148 East Madison St. at 2 o'clock P. M., Saturday, October 10th. All citizens of Chicago, who sympathize with the National Association in its opposition to secret societies, are requested to be present to consider the question of inviting the Illinois State Association to hold a Convention in this city in the month of November. A local committee of arrangements will probably be appointed and other matters of interest be discussed. A full attendance of friends is desired.

Topics of the Time.

POLITICAL CAPITAL.—Some of the Republicans of Indiana are bringing upon themselves lasting disgrace by their use of Southern outrages to hoist themselves into office. A circular has been issued from the Republican State Committee to country editors requesting them to give all possible prominence to these sad stories "until after the election." This is nearly equal to an alliance with murderers. Even could it be proved that the troubles at the South were not greatly due to the provocation of Republican State governments, to thrust them forward for simple electioneering purposes shows the heartlessness begotten of politics.

THE MARQUIS OF RIPON.—The London correspondent of the *Advance* thinks it difficult to account for the aberrations of the Marquis of Ripon in entering the Romish church. Though never considered of great abilities, this nobleman has vast wealth ($250,000 yearly income), and has occupied an important social and political position. He received his Marquisate as a reward for his services as head of the English delegation to the Joint High Commission to settle the Alabama troubles, which met in Washington in 1871. A great part of said services, by which we are told "he became favorably known to Americans," consisted in hob-nobbing with Freemasons. It is now becoming known that the Marquis was led, from his position as Grand Master of English Masons, to investigate the reasons for the opposition of the Romish church to the order. This examination, it is said, convinced him of the deceptive and infidel character and tendency of Freemasonry. He resolved to abandon the order, and naturally fell off to its antagonist whose counter claims had impressed him. Such examinations with us make Anti-masons of true Gospel stamp.

AN INDEPENDENT PLATFORM.—Gen. Farnsworth, opposition candidate in the Fourth Congressional District of Illinois, in a recent debate with his opponent, General Hurlbut, put forth the following as his platform. After acknowledging the favor of the nominating convention in leaving him free to make his own platform, he said that he was in favor of a tariff for revenue; of Civil Service Reform, from the highest to the lowest office; in favor of the election of Postmasters by the people; was opposed to inflation and in favor of returning to a gold basis; in favor of protecting all the rights of the people, without distinction of race, color, or class; in favor of the State maintaining jurisdiction and all proper control over the railroads and other corporations, and opposed to surrendering that control to the Federal Government. In his remarks on tariff he was opposed to duties on such crude material as salt, pig-iron and lumber, which protect no skilled industry, but only allow portions of the country to become enriched at the expense of the vast agricultural districts. These are the views of a gentleman of experience and ability, and approximate toward the Chicago platform of 1872.

THE SABBATH AT CINCINNATI.—The Chicago *Tribune* wants the Art Gallery of the Inter-state Exposition opened on the Lord's day because it was successfully done at Cincinnati. It seems, however, that it is far from a success there. Ministerial associations have remonstrated personally and through the press at the desecration; a respectable number of the supporters of the Fair have done the same and will withdraw if it is again allowed; and as for the class of visitors which the misconceived benevolence of the Cincinnati managers and the *Tribune* would bring in, they nowhere appear. Says the *Herald and Presbyter* in reply to the *Cincinnati Commercial:*

"In speaking of the 'thousands of people in Cincinnati who do not attend church,' it says: 'It is better that they should be attracted there than to the hundred and one beer halls which are open to the public on Sunday.' Granted. But those classes which are 'attracted to the beer halls' will go there anyhow, whether Art Hall is opened or closed on the Sabbath; nor will the opening of the Art Hall on that day draw away a single visitor from the beer halls. Its opening has no influence of this kind. If it had the *Commercial's* argument would have some force, though even in that case we should not favor the opening. But beer hall visitors are not lured away from scenes of dissipation by such means. It is precisely here as with opening public libraries. It was thought that they would attract those who spend Sunday in idleness or in roaming about the streets. But it is found that these are the very persons who are never seen there."

BEECHER AGAIN.—The heavy pressure of public opinion has at length brought the Brooklyn scandal where it should long ago have been taken—into the courts. Mr. Beecher, on his return from the White Mountains last week, appeared before the Grand Jury and demanded the indictment of both Tilton and Moulton for libel. This suit will of course practically annihilate that of Tilton against Beecher now pending, and dwarf those of Miss Proctor against Moulton and the *Graphic* newspaper. The most eminent counsel are said to be retained on both sides; among them Senators Conkling of New York, and Carpenter of Wisconsin, Ben. Butler, Dudley Field, Wm. M. Evarts and Judge Fullerton. With such managers let us hope that the last of this awful affair will soon be reached.

We can not help but notice with regret, which will be shared by sincere Christians generally, the defiant and worldly spirit shown by Plymouth Church on Mr. Beecher's return. He conducted the usual Friday evening lecture and preached on the Sabbath. The church was gaily adorned with flowers and on both occasions the crowd was much beyond the capacity of the building. A decent respect for the name of religion and the Christian churches of the land would, in the present state of the scandal, have advised less publicity. Mr. Beecher referred to the matter as a discipline from God upon the church, or, as he expressed it, God "has brought you upon the grindstone to sharpen you for the day of battle;" yet upon every hand there was an ovation as of victory. No useful lesson seemed to be gained from the discipline; no humiliation was expressed, if felt; no call to fasting and prayer; but gay receptions, songs, promenades and thundering applause.

[From the Religious Telescope.]

Are Secret Combinations Sinful?

BY BISHOP D. EDWARDS.

"Prove to me the sinfulness of secret organizations, and I too will oppose them." These, in substance, were the words of a good minister in Pennsylvania, some months ago. It is an old argument; it always meets us when a darling sin or amusement or popular evil is denounced. "What harm is there in dancing?" asks the votary of pleasure. "Is it a sin to drink a little wine or an occasional glass of something stronger, so a man does not drink to excess?" says the man who is learning to be a drunkard. It has been only a few years since the hated abolishionist had to hear the same question over and over, from ministers and editors, Where does the Bible condemn slavery as a sin? The same persons now, after the whole system has been destroyed, and the entire civilized world shouts approval, admit that it was condemned by the whole spirit of the Bible. The time is not far distant when the conscience of the Christian world will be as united in the condemnation of sworn, combined secrecy.

I now propose to prove the sinfulness of secrecy. Not secrecy in the abstract, nor innocent family privacy, but combined, oath-bound secrecy, such as Freemasonry and other kindred institutions.

1. My first point is the waste of time and money by lodgemen. This may be considered a small matter by some. But the enlightened Christian must see that to throw away time and money is a plain violation of such passages as, "Redeem the time;" "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Many families are robbed of the husband's and father's needed presence, and the money that is needed for food and clothing, to keep up a standing in from one to half a dozen lodges.

2. Intimate fellowship with the wicked is most positively forbidden in the Word of God. "Be ye not unequally yoked together with unbelievers." "Come out from among them, and be separate, saith the Lord." "Ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." Every man who joins and adheres to any of the many worldly societies, now so popular, goes directly against these plain and positive precepts. If such utter and palpable disregard of Bible precepts is not a sin, what is? If a man may deliberately set aside one of the commands because it is popular to do so, why not another—why not all, and still not sin? O ye pleaders for Baal, see what havoc you make of the Word of God and every principle of Bible morality, by following the multitude who pervert or set aside the teachings of the Bible, or by justifying them in it.

3. There is another point, equally clear with the latter, that ought to satisfy any candid mind as to the sinfulness of secret combinations. I refer to their swearing. Our Saviour, in the sermon on the mount, has, in the most positive terms, forbidden all swearing. Suppose we admit that he has reference here to all voluntary swearing, allowing the use of the oath when required by the civil authorities in courts of justice. All other forms of swearing are as absolutely prohibited as lying or stealing. James places wonderful emphasis upon this point. Hear him: "But

above all things, my brethern, swear not, neither by heaven, neither by earth, neither by any other oath." It will not answer for the objector to say that these passages refer to vulgar cursing and profanity merely. The context shows that the reference is to just such swearing as is done in the lodge, where they "promise and swear" by the Bible, square, and compasses, to keep the secrets of the lodge and of each other, &c. A dozen men have no a whit more right to go into a secret chamber and swear than the same number, or any number of men, have to swear in the street or bar-room. In either case they go directly across the plain and positive declarations of the Bible. And yet, in the face of all these facts, there are men who plead for the innocency of these swearing, worldly associations—I suppose because they are now popular, and that some respectable men have been caught in them.

4. There is still another passage of Scripture which should not be overlooked. It is this: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Adam Clarke says that this passage referred to the secret societies which existed in those days. Here we are taught to have no fellowship with them. Neither join in with them nor defend them, but reprove them—hold them—hold them up to the light, that others may see their corruption and avoid being taken by snare.

There are many other arguments which might be adduced to proved the sinfulness of the dark orders; but the few points presented above ought to be enough. A prejudice strong enough to set aside two or three plain "thus saith the Lords" would not stagger at fifty. If wasting time and money, if friendship and intimate, yoked fellowship with unbelievers and worldlings, if repeated voluntary swearing, and all these in plain disregard of explicit Bible declarations, does not convince a Christian minister of the sinfulness of secretism, then he ought to be considered a proper subject of prayer, that the grace of God may enlighten him, so that he may set a higher estimate on the teachings of the Word of God, and regulate his conscience accordingly.

My Renunciation and the Result.

Editor Christian Cynosure:

There appeared in the *Cynosure* of June 4th, 1874, my renunciation and letter of withdrawal from the Masonic lodge; and thinking your readers might like to know the result of my action therein stated, I will inform them of what has transpired since that date.

In the month of June I received the following communication from the secretary of the lodge of which I was a member:

BRANDON, Vt., June 2, 1874.

BRO. SANDERSON:—At a regular communication of St. Paul's Lodge, No. 24, May 27, the following resolution was unanimously passed: "*Resolved*, That unless Bro. W. H. Sanderson pay his assessments, previous to the next regular communication, June 24th, that he be indefinitely suspended, agreeable to article 18, Sec. 2d, of the by-laws of the Grand Lodge."

Fraternally yours,

JOHN L. KNIGHT, *Sec'y.*

This, then, is the reply to my communication to the lodge, dated the 25th of last February. It remained with me now to either succumb to the will of the lodge and be false to myself, or to stand firm and show my colors; accordingly, I sent the following letter to the lodge instead of an assessment:

BRANDON, Vt., June 12, 1874.

To the W. M., Wardens and members St. Paul's Lodge, No. 25, F. A. M., State of Vermont:

Several days ago I received a communication from the secretary of the lodge containing the substance of a resolution concerning myself passed May 27th. In replying I will say, I cannot comply with the requirements of the said resolution, as by my letter of 25th of last February I morally and virtually suspended myself from the institution of Masonry; therefore, if I should pay the tax referred to, I should really "go back" on my own words and action in regard to my connection with the lodge, and recognize myself as still a Mason and hold myself liable to any other tax which might be levied on the members of the order or lodge. Therefore, as I have said, I cannot comply with the requirements of the resolution.

It matters but little to me what the lodge does in my case, as I said in my letter of the 25th of February. I leave the institution of Masonry upon the same principle I entered it nine years ago—"of my own free will and accord." I cannot then give my substantial support to an institution which I cannot support morally. You may ask, What are my objections to Masonry? Of course we must judge everything of man's work by its appearance and precepts, and lastly, by its truth and fruit; and on this principle I judge of Masonry; and I find nothing in its appearance or of its truth or fruit which I can support in the spirit of it. But you may say that the holy Bible is one of the great lights of Masonry. That statement I must dispute, as Masonry is the same the world over, and it so happens that the Bible is a bait to be used only in Christian countries; but it changes not Masonry itself, which is a relic of the heathen mysteries of the Middle Ages and earlier times, the very institutions which were condemned by Christ and his disciples.

Again, you may say, it is a Christian institution, a hand-maid of religion," yea—a religion of itself, as Albert G. Mackey says, "The religion, then, of Masonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry." (See Mackey's Masonic, Lexicon, page 404, "Religion.") This, then, with the oaths of Masonry, cannot be reconciled to my mind, with the only real religion, which is of Jesus Christ our Lord, whom Masonry rejects entirely. Therefore it is a false religion. This is distinctly stated in Acts iv. 10–12.

These are some of the reasons why I renounce Masonry; but there are many others. To sum up: the character of Masonry is unchristian, its government is despotic; deceptive in its pretentions to antiquity; its ritual and ceremonies a mockery; its titles blasphemous; and its oaths unreasonable and directly antagonistic to the law of which Christ came into the world to fulfil. (Lev. v. 4,5.)

I thus renounce the institution, not in a moment of excitement, but by months of study and thought on the subject. I profess to be a Christian and I try to live up to my profession, although I am like all mankind, weak, and require the strength of an Almighty hand to keep me steadfast.

I will say in conclusion, that my feelings are against Masonry and not the individual members of any lodge. Some of my best friends are members of the order, and I think none the less of them for differing with me in judgment and opinion if they are honest in their convictions. Respectfully yours,

WM. H. SANDERSON.

I now consider myself clear of the lodge, although according to Masonic law I can still be dealt with in the secret tribunal by being expelled from the order; or to be, Masonically speaking, "dead." I expect that Masons will do all in their power to injure me if possible. But by the continual holding to the light the evil and nonsense of the diabolical institution, we hope to inform people of our State of the danger which is lurking in every nook and corner of church and civil government. There are a few earnest Anti-masons in Vermont, and before spring or the next annual meeting of the N. C. A. we hope to get a permanent foothold. There is great need of reform in all of the churches of Vermont. Many of them are being ruled by anything but a Christian spirit. I many towns, if the minister of the Gospel preaches boldly against evils of the community and sins of the church, calling things by their right name, he is a marked man; sooner or later he has to resign, or is requested to do so. Can the churches prosper in this way? May the Lord speed the day when nothing shall be covered, and the wolf be in his natural clothing, that he may be known. W. H. S.

Brandon, Vt., Sept. 22, 1874.

Our Relations to the Grangers.

From the "Lutheran Standard."

As the grangers are making considerable trouble in some of our congregations, it might be well to publish the following in the *Standard*. It is translated from the *Ev. Lutheran Kirketidende.*

Several applications concerning the grangers have been made to me, partly by ministers and partly by members of congregations. I have therefore deemed it best to answer publicly in our "Kirketidende."

I have had opportunity to make myself acquainted with the constitution of the grangers, with the *Monitor and Manual*, and several other documents from their last National Convention at St. Louis Having tested the contents of these in accordance with the Word of God, I have been fully convinced that no Christian can join or remain a member of this society without making himself guilty of denying Christ and other great sins, although they be of infirmity. The grangers are a secret society, in which the person joining takes obligations on himself by oath, which he does not understand. They have religious ceremonies and religious tendencies; in consenting to these or participating in them the members promote gross errors and take the name of God in vain. In being silent and not confessing against them, they make themselves co-partners in the sins of others and deny their Christian faith. Matt. xix. 32. 23. In joining such a society with heathens and Jews, and praying in common with them, they deny their Saviour and yoke themselves unequally together with unbelievers. Comp. 2. Cor. vi. 14. &c.; Ps. 1. Finally they present the appearance of evil and offend their fellow believers. 1 Thess. iv. 22; Matt. xviii. 6,7.

I see in the establishment and effusion of this society a deceit of the devil, especially to entrap our country-people into the net of secret societies, from which they hitherto, by the grace of God, have in general been preserved. I regard it the more a duty on our part, ministers as well as members of congregations, to oppose this society with all earnestness, with instruction, with admonition, and with reproof, in order that this dangerous poison may not be spread around and totally destroy our congregations. If we, on account of not being sufficiently posted respecting the nature of this society, regard it as a Christian right and consider it as a matter of indifference to join it, then we have opened the door to our congregations for all kinds of secret societies, and must give up contending against them. Every one of us should therefore make himself acquainted with the nature of this society, for which our "Kirketidende," by its reliable information, gives us the desired opportunity.

The grangers seek not only to keep outsiders, but also members of their own society in ignorance of a great deal which shows the real nature of this society. Yea, in some places, they make exceptions to the rule and offer concessions to Christians, so as to entrap the laity and less posted so much the more easily. We should treat with mildness and wisdom members that have joined on account of complete ignorance of the nature of the society, because of the earnestness which the case demands. We should in private conversations, patiently seek to instruct and convince them. Their participation in the communion should be suspended until we have obtained sufficient opportunity to treat with them and to judge whether it is unacquaintance with the nature of the society, or deficiency of Christian knowledge, or carelessness, or unbelief that is the cause of their joining them and continuing in them. In the latter case suspension from the congregation must follow as a consequence. In the former case, either an extended suspension from the communion or a provisional admission thereto will be advisable,—according to the degree of the Christian knowledge and to the spiritual condition of the one concerned.

Where the grangers have not yet made their appearance, there they should be guarded and admonished against, so that no one, on account of deficiency in knowledge of them, may be deceived. The conse-

quence is in the hand of God; but then we need not accuse ourselves that any one has been entrapped into the suspended net by our negligence. We can also be assured that our testimony shall not be in vain. Even if some should not receive, but reject it, yet it will be testimony against them on the day of judgment.

May the Lord also bless this witness and conflict of ours! May he preserve our dear congregation from the deceit and fraud of the devil! May he support our souls in the right faith into life everlasting for Christ's sake! Amen. H. A. Preus.

To Christian Voters.

1. Take part in political action. Because your citizenship is in heaven your obligation to your country is not diminished. It is rather increased. Politics may have fearfully degenerated. So much the more need that they be reformed. But this reform will not come through mass-meetings and high sounding resolutions. It will come through the individual efforts of good citizens. You may not be a manipulator of the political wires, but you can do your part to influence the opinions of your fellow-men into the right directions. You can frown upon dishonesty and low trickery. You can exert yourself to secure the right men as candidates for office.

2. Use your influence as a distinctively Christian man. Take your religion into your politics. Govern your political conduct not by motives of party expediency, but by the everlasting principles of right. If there is anything among us that needs the beneficial efforts of the Christian religion it is our politics. This influence can be brought to bear only through Christian men bringing their religion with them into the political arena. Political concernments are not so trifling that religion may not come down to leaven them.

3. As one of the most practical methods of doing your duty in political matters, satisfy yourself as to the moral character of all candidates for public office. The cases are rare in which a Christian must allow himself to vote for a bad man. The principle of voting only for good men though difficult to carry out is a true principle nevertheless, admitting but few exceptions. If you do not know anything about the character of a candidate seek knowledge on the subject. Do not be willing to vote in the dark. Politicians would soon learn, were Christian men determinedly to take this course, to have an eye to character in their nominations for office. Bad men can hardly fail to make bad laws, or to open themselves to corruption in the administration of office. So far as your vote goes to place them in their position you become a partaker of their sins.

4. Pray for your country, for her lawgivers, and rulers and judges. Ask that the Spirit of God will teach her senators wisdom. Ask that the selfish plots of wicked men may come to naught. Ask that the spirit of knowledge and of the fear of the Lord may permeate all this people. Do not forget your land at the mercy-seat.

Have the secret alliances any right to claim Luke xvi. 9, in support of their organizations? Have they any right to refer to Jesus as a patron of secrecy?. S. H.

The passage has no more reference to secret societies than it has to breeding poultry for a city market. The fact that any should cite it in support of such alliances, shows how hard pushed they are for Scripture authority. The text does not teach us to court the friendship of the world—which is "enmity to God"—nor to enter into close relations with the wicked by mystic ties of oath-bound secrecy, If it did, it would fly in the face of the plainest precepts requiring us to "come out from among them and be separate." It simply teaches us to make a faithful use of the money or "mammon of unrighteousness" committed to our trust, so that, in the day of the Lord, those who shall have been saved through our benevolent activity may welcome us as the instruments of their eternal deliverance. How can any have the temerity to connect the sacred name of Jesus with the darkness of midnight conclaves? His principles were so pure that they needed no curtains of concealment. He could testify, "In secret have I said nothing." Let us never be identified with a cause that cannot bear, and does not welcome, the severest scrutiny.—*Bible Banner*.

The Holy Sabbath Day.

How persistently and insidiously the enemy of church and state is at work to destroy our American Sabbath. On a Sunday evening not long ago, at the Brooklyn Academy of Music, Lawyer O'Gorman, of New York, delivered a lecture on Burke, while the Mercantile Library Association of the same city, and just opposite the Academy, was thrown open to the use of the members. There are other classes who think that the beer gardens and billiard rooms are harmless places in which to spend the Sabbath day. Whenever any opposition is shown by the pulpits or the religious press to these forbidden and unholy Sabbath amusements, the cry of bigotry is at once raised. In all periods of the world crosses have had to be borne by the children of God, and in no age more than the present. It is singular to think how many soldiers of the Cross fly before the accusation of bigotry. When the devil and his hosts quote the Golden Rule and talk of toleration, instantly our tongues cleave to the roofs of our mouths and our arms become paralyzed. This is our reproach and shame. Many a battle has been lost by this cowardice on the part of those who honor the Sabbath and obey God.

Serious encroachments are also being made on the Sabbath day under the pretense of holding sacred concerts, at which nothing holy appears but the name. The music and the proceedings at these places are gradually undermining the santity of the Sabbath day. Easy-going and ungodly officials are more than ready to construct statutes liberally for the benefit of sinners. Years ago we were horrified at the way the Sabbath was spent in New Orleans and Paris, but now we are upsides with the wickedest cities of the world, and foremost in dishonoring the fourth commandment.

All this is the work of a minority of the people. In the Mercantile Library of Brooklyn there are three thousand subscribers. This institution has been open on Sundays for nearly a year. Our readers will be surprised, and also somewhat pleased, to learn that only about two per cent. of the members go near the rooms on the first day of the week. This is somewhat creditable to the City of Churches, but it would be infinitely more creditable if the sentiment in favor of the Sabbath was so strong as to peremptorily turn the key against those fifty or sixty unbelievers who claim the right to throw open the doors of the institution against the large marjority who are too indolent or passive to learn their duty or perform it. Is it not a sorrowful thought that reverence for the Sabbath day is gradually diminishing. What it is to be in the spirit we know not. Our pulpits are not guiltless in this matter. The danger, if perceived, is unheeded. The infidel German, the dancing Frenchman and the jolly Irishman are subverting our institutions. Those natives who revere the memory of Theodore Parker and go occasionally to hear the twaddle of Frothingnam are their co-operators. A busy and energetic party, they always combine to injure evangelical religion. We had better do something before they effect complete ruin. Lectures on Burke will be followed in a few years by Tyndall and Porteous lectures on science, wit and agriculture. Already the time is anticipated when the theaters will all be open for the gratification and amusement of those who are too poor to take pews in the churches but rich enough to spend double the money on Satanic pastimes.

Our forefathers used to think that a Sabbath day well kept assured a week of prosperity and contentment. This the world now calls inexcusable superstition, although thousands of families in Christian lands know better than they know anything else that in the keeping of God's laws there is great reward. The reward is itself untold wealth. Are we warranted in enquiring whether the deplorable condition of public affairs, the individual frauds and public corruption which stare us at every point have any connection with the Sabbath dishonored? How many politicians in these cities—at Albany or Washington—reverence the Sabbath and read their Bibles? It is said, only forty out of the whole number; and what are they among so many?—*N. Y. Witness.*

Art and the Sabbath.

The opening of the Art Department at the Cincinnati Exposition has called out frequent and strong remonstrances from the ministerial associations and the press of that city, but without the desired effect of closing the hall on the Lord's day. The discussion will no doubt result indirectly in good. The *Daily Gazette* of that city says:

"The opening of the Art Department of the Exposition on Sunday is to be objected to chiefly because it will be construed as a movement against the observance of the Sabbath. The suggestion that the laboring people would visit the gallery on that day who could not spare time during the other days of the week proves to have been based upon a mistaken idea. If there was anything in the suggestion it would be an argument in favor of opening the entire Exposition on Sunday, but there is, as we have said, nothing in it. Those who visit the Exposition on Sunday are not the laboring people, but well-to-do classes, who could go on any other days of the week just as well.

"It may as well be understood that an effort is being made to destroy the American Sabbath and substitute for it a French Sabbath, and that movement is chiefly in the interest of those who seek to make money on that day. The Commissioners made a mistake in yielding to the demand, and now that it has been shown that the talk about laboring people is a sham they should reconsider their action.

The German papers, from the oldest to the youngest, unite in reviling those who oppose the opening of the Art Gallery on Sunday. This was to be expected. The clap-trap arguments they use were also to be expected. We do not see that they are entitled to any weight. The simple fact is that the conscience of no one can be offended by keeping the Art Gallery closed on Sunday. The conscience of many is offended by allowing it to be open. Those who are thus offended are among the men who have been the most cordial and earnest supporters of the Exposition. They have subscribed to its guarantee fund, and have been exhibitors, year after year. As a matter of expediency, simply, there is but one course the Exbosition Commissioners can safely pursue. Leaving all questions of right out of view, listening to the dictates of the German papers will be disastrous. Four years the Exposition has been run, six days in the week only. Every class of our citizens has supported it heartily. Let us stick to the old and approved plan."

The form of a protest, which is being circulated for signatures from exhibitors and guarantors, is as follows:

We, the undersigned, either exhibitors in the Cincinnati Exposition, or contributors to the guarantee fund, express our sincere regret that the Commissioners have thrown open the Art Department on the Sabbath, in opposition to the Christian sentiment of a large numbers of its supporters. We are satisfied that such action is deleterious to the best interests of our City and State, and will inevitably tend to withdraw sympathy and support from the Exposition. Nor can we conscientiously give further aid to the enterprise, if such violation of the Sabbath continues to be associated with its management."

—Truth is always consistent with itself and needs nothing to help it out; it is always near at hand, sits upon our lips, and is ready to drop out before we are aware; a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation.—*Addison.*

Notices.

The National Chistian Association.

OBJECT.—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

PRESIDENT.—B. T. Roberts, Rochester, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, A. Wait, I. A. Hart, C. R. Hagerty, E. A. Cook, J. G. Terrill, O. F. Lumry, J. M. Wallace, Isaac Preston, Wm. Pinkney.

CORRESPONDING SECRETARY.—C. A. Blanchard, 11 Wabash Ave., Chicago.

RECORDING SECRETARY AND TREASURER.—H. L. Kellogg, 11 Wabash Ave., Chicago.

GENERAL AGENT AND LECTURER.—J. P. Stoddard, 11 Wabash Ave., Chicago.

Life membership. $10.00; annual do, 25 cts. Orders for memberships and general correspondence of the Association should be sent to the Corresponding Secretary. All donations or bequests, to the Treasurer.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
State Lecturer for Indiana, J. T. Kiggins, Ligonier, Noble Co., Ind.
State Lecturer for Illinois, H. H. Hinman, Farm Ridge, LaSalle Co., Ill.
State Lecturer for Ohio, D. Caldwell, Carey, O.
State Lecturers for New York, Z. Weaver, Esq., and J. L. Barlow, 89 Mulberry St., both Syracuse, N. Y.
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C. F. Hawley, Millbrook Pa.
W. M. Givens, Center Point, Ind.
J. L. Andrus, Mt. Vision, N. Y.
J. M. Bishop, Chambersburg, Pa.
Wm. Dalton, Dayton, O.

—Annual Meeting of the North-east Pa. Association, Nov. 3d, in Free Methodist Hall, Wilkesbarre, Pa. It is proposed to organize a State Association in connection with this meeting. Communities, churches, any organized body opposed to secret societies, are requested to appoint immediately, good men, citizens, clergymen, any suitable person to attend said meeting, report to the following committee: NATHAN CALLENDER, Greene Grove, Luzerne Co.; M. D. MCDOUGAL, Wilkesbarre; A. L. POST, Montrose, Pa.

—The Indiana State meeting will be held October 28th, place not yet announced. The agent announces to all the friends in the State to—

1st, See that a delegate is sent from your neighborhood, church, or association.

2d, If you cannot secure the appointment of a delegate, come yourself, and prove your devotion to this good cause.

3d, Come prepared to assist us financially to the extent of your ability.

4th, Come with words of counsel and cheer, and God will bless you and give us a successful meeting.

JOHN T. KIGGINS.

NOTICE.—All persons desiring to consult with the Corresponding Secretary of the N. C. A. concerning lectures or any other topic connected with the work of opposing secret societies, can see him or his assistant at the *Christian Cynosure* office, No. 13 Wabash Ave., from 9 to 11 o'clock, A. M. any day in the week except Sunday.

C. A. BLANCHARD,
Cor. Sec'y.

To all Seceding Masons.

By vote of the National Christian Association, all seceding Masons are requested to send their names to the Recording Sec'y. with their endorsement of Bernard's Light on Masonry, post-office address, number of degrees taken, number of years connected with the lodge, the date of leaving it and where residing when they joined.

H. L. KELLOGG,
Recording Secretary,
11 Wabash Ave.

—The Association lately organized at Groton, N. Y., holds a meeting at McLean on Wednesday, Oct. 14.

Grand Rally at Noblesville, Ind., Oct. 10, 1874.

The friends of free discussion and political reform, who are opposed to cliques and secret rings in church and state, and who believe that our country should be officered by men untrammeled by the oaths of Freemasonry or any kindred order, will meet in mass convention in the court-house at 10 o'clock, A. M., to listen to addresses by J. P. Stoddard and others, and to transact such business as may be necessary to promote the interests of our much needed reform.

La Salle County Anti-masonic Convention.

We, the undersigned citizens of La Salle county, Illinois, believing that secret societies, and especially those bound by oath, are contrary to the principles of Christianity and subversive of republican equality, and believing that the time has come when there should be an earnest and united effort to resist their influence both in the church and state, do hereby call a convention of all those opposed to the secret orders, to meet in the court-house at Ottawa, on Thursday, Oct. 29th, 1874, at 10 A. M., to take such measures as are calculated to promote this object and to transact such other business as may come before the convention. Signed,

Daniel Brown, Flavel Bascom, J. Stout.	Ottawa.
H. D. Olmstead, John Hubbard.	Freedom.
Eddy Pratt, John P. Heister.	Farm Ridge.
Joel S. Buckley, Wm. Bridgman.	Streator.
S. L. Bangs, A. Lathrop.	New Rutland.
N. J. Bostwick, J. S. Palmer.	Prairie Center.

J. L. Bullock, Deer Park, and many others.

See notice concerning a State Convention in Illinois with the Ex. Committee notice, on first page.

Reform News.

From the General Agent.—Working in New Fields in Indiana.

YELLOW LAKE, Ind., Sept. 25, 1874.

DEAR K:—This P. M., at Roann, Wabash Co., completes my labors for the present in this part of Indiana. The ten meetings which I have held in this region during the last nine days have been well attended and most of them enthusiastic. Our meeting last evening was large and attended with marked interest and good order. Many threats had been made by the fraternities and some of the brethren were apprehensive of trouble, but their fears proved groundless, at least so far as any violence to myself was concerned. Some were a little disheartened and awed by the presence of so many of the boastful craft, and advised a retreat across the meadow and a by-path out of the neighborhood; while others, knowing the right, dare maintain it, and with these I preferred to stand or fall at my post. With a few of these dauntless, noble men and women near, I passed out of the house and getting into the wagon with brethren Cox and Adams, we drove homeward unmolested. As we passed out, expressions like these could be heard, "If you egg him it will be the dearest job you ever undertook," etc. An unsuccessful effort was made to obtain possession of my chart, which is a special object of dislike to the "fraternities."

These are the first lectures delivered in this region in the interests of our reform, and Masons, Odd-fellows and grangers assume that with their sympathizers they have a monopoly and free speech must not be tolerated. It is hard to bring all under this yoke of bondage, for some will speak their sentiments.

On Wednesday, the 23d inst., I attended a meeting of our German Baptist brethren, near North Manchester, and by permission, spoke a few moments of our work, introducing Bro. Ulsh as agent for our paper and publications. Bro. U. sold nineteen books and obtained one subscriber for the *Cynosure*. The audience was estimated at from fifteen hundred to two thousand persons, and I have never looked upon a firmer, more robust congregation of men and women than were gathered in that assembly. The preaching in English was plain and eminently practical. That in German I could not understand. One spirit prevaded the meeting and the whole congregation were invited to a substantial meal. With many cordial hand shakes and earnest "God bless and prosper you" I left for my evening meeting being greatly comforted by the brethren. One ministerial brother called to us after we had proceeded some distance and coming up, after expressions of warmest sympathy and inquiries how I was sustained, made a very timely donation to aid in spreading the light. The ground is fairly broken in this region and friends of our cause are looking, praying and laboring, hopefully, in the good work.

As ever yours, J. P. STODDARD.

From Bro. Caldwell.—His Work in Pennsylvania.

CAREY, O., Sept. 23, 1874.

BRO. KELLOGG:—I only returned from Pennsylvania after an absence of nearly five weeks in time to attend our Annual Conference (Sandusky), which convened at Westerville, O., on the 16th inst., and adjourned on the 20th, after a session of five days. You will see from the foregoing statement that my time was all occupied, and this is the excuse I offer for not having written sooner respecting my tour to Pennsylvania. The programme for this series of lectures, had been previously arranged by Bro. Stoddard for himself, but circumstances unavoidable prevented his going; and at his solicitation I consented to go on a very brief notice, and without any previous preparation. Upon the whole I enjoyed it pretty well, meeting with just opposition enough to make the visit interesting. During my absence I preached and lectured thirty times, generally to good audiences, and with good attention. That my efforts, though feeble, were appreciated, is inferable from the fact that almost universally the desire was expressed for more, which I could not give and fulfil the previous arrangement. The appointments were arranged for but one lecture at a place, with several exceptions, but at no place over two. I gave three lectures, however, at a place called Dimond, in Venango Co., Pa., the circumstances indicating it proper to do so. Among my auditors at this place was a minister who is familiarly called Elder Wright of the Wesleyan connection, and who has been a Mason for a number of years according to report. After the lectures were over Squire Proper, who also attended the lectures, said to the Elder the last evening just before they parted at his yard gate, "Well, Elder, I suppose if I understood Masonry as well as you do, I would know whether that man told the truth or not." To which the Squire says the Elder replied, "Well, Squire, what he said about Masonry was as straight as a string, and so far as my experience goes it corroborates every word that he said;" and further added that he was done with Masonry. Now here is evidence that our labor in this department is productive of good, even among those who have been adhering Masons; for it is evident that the very things I told him he knew before, but never had expressed himself in this way. So that by giving "line upon line and precept upon precept, here a little and there a little," honest men may be persuaded to forsake the unclean thing and give their testimony and influence against the unfruitful works of darkness. I gave one lecture at Willis's School-house, Crawford Co., at which a Mason was present from Mill Village and staid all night where I did. On the evening of the lecture when introduced to him he gave me the Master Mason's grip which I did not return; on the next morning he followed me out to the buggy; when about to start, I there reminded him of having given me the grip, and asked him if he was not a Mason. He said that he had be-

longed to a number of secret societies, and that he had taken three degrees in Masonry, and was recognized as a Mason by the fraternity, but said there was nothing good in the order, but much evil, and said he recognized the work I was engaged in as a most laudable, yet a dangerous work, wishing God speed in my efforts, stating that he did not deem it safe for him to go any farther at present, and intimated that he wished me not to expose him to the public. I therefore deem it prudent to withhold the name of this person. He also admitted that we have what they call the secrets of Masonry, and what I said of the first three degrees was strictly true.

At my Linesville lecture I had quite a sprinkling of the craft out to hear me. I could see during my remarks that it did not go down well with some, and I learned afterward that these uneasy ones were Masons; and that one of the craft charged me with lying. I stated in my introduction that I was no Mason, neither had I ever been one. This was the particular in which I was charged with lying; the Mason referred to said that I lied in my very introduction in saying I was no Mason, for he said no man could tell as much about Masonry as I did if he had not been one. So you see that Masons in their rage frequently injure their own cause, and build up ours, as was the case in this instance, he bearing witness to the truth of what I said. The charge of lying was not for misrepresenting Masonry, but for saying that I was no Mason and never had been. So that what I said about Masonry was true according to the admisson, whether what I said in regard to being a Mason was true or false.

INDICATIONS OF A CHANGE IN PUBLIC SENTIMENT.

The Masons of north-western Pennsylvania have introduced a feature of life insurance into their order, doubtless with a view of making it more attractive, and of overcoming the prejudices of many who are opposed to secrecy, by the consideration of mutual financial aid after the plan of mutual life insurance companies. The late legislation of Pennsylvania invests the judges of the courts with the prerogative of granting charters in such cases. Accordingly, the officers of the Masonic relief incorporation of north-western Pennsylvania, applied to Judge W. H. Lourey, of Meadville, Crawford Co., Pa., for such a charter; whereupon the judge refused to grant such charter, and the Masons are feeling quite blue over the matter, and it is believed that the refusal is the legitimate result of the anti-secrecy movement in this part of the State. Right upon the heels of that refusal the friends of anti-secrecy met on the 7th of August in the court-house in Meadville and organized an anti-secrecy county association, auxiliary to the National Christian Association, also adopted a political platform and nominated a full ticket of county officers to be voted for at the fall election.

OFFICERS OF THE COUNTY ASSOCIATION:

L. Ketchum, President; R. Shaw, O. A. Chapin, John Splitstone, Wm. R. King, M. Childs, R. McKay and Isaac Brooks, Vice presidents; D. W. Elderkin, Corresponding Secretary; S. Murdock, Recording Secretary; John True, Treasurer. The political action resulted in the nomination of the following named persons as candidates for the several offices with which their names stand connected: Rev. H. H. Hervey for Congress; Adams Davis, Joseph Derickson, Henry Hempy and George Chase for Assemblymen; Wm. Roszell for Commissioner; Wm. McArthur, Auditor. These candidates are all said to be men of good character, and true to the principles of anti-secrecy, and it is believed that some will have a fair chance to be elected.

In conclusion I would give it as my judgment that it is only necessary to give the people of Pennsylvanian a fair showing of the iniquity of secret orders, in order to rouse the latent element already existing there, and to place in offices of trust such men as shall be an honor to the positions they hold, and a terror to evil-doers. They are already conscious of great oppression, through the lack of proper legislation in their State, but many have not had their attention sufficiently directed to the fact that the source of their trouble is traceable directly to the dark orders which are sworn to promote the financial and political elevation of their mutually sworn allies, though it be sure death to civil liberties and the ruin of civil government. Many are pining for deliverance, yet they are scarcely half conscious of what ails them and know not what course to adopt that will best remedy the evil. They need more lectures, and a continual stream of anti-secrecy light poured in upon them, until their whole being is full of light, and then they will talk right, pray right, and vote right. Then will usurpers be hurled from undeserved power, and true men, men of integrity, will fill the places now occupied by them. So mote it be.

D. S. CALDWELL.

Correspondence.

Rev. D. P. Rathbun.

Your correspondent had the pleasure of listening to Mr. Rathbun at the session of the Michigan Conference of the Free Methodist church, held at Coopersville, Mich., a short time since. The three attempts upon his life by Masonry, the last within a few weeks, have excited quite a degree of interest in him, and perhaps your readers would like his portrait.

APPEARANCE.

He is a man of medium hight, prodigious cheek bones, large development of the perceptive faculties, high but not great breadth of forehead, heavy lips, short chin, dark hair, and sunburnt complexion. His face is at once peculiar and indicating great force of character. His voice is clear and strong, and his enunciation good. He secures and holds attention from the beginning. His thoughts, on the whole, are clear and terse, his periods sometimes rounding with tremenduous force.

THE LECTURE.

He spoke upon *Masonry; its relations to Christianity, and Free Government.* The lecture consisted of the arrangement of testimony from Masonic authorities, and the examination of phrazeology, and therefore was not so well calculated to display the powers of the man. I would like to give a synopsis of it, if it were not probable that he may wish to deliver it again. His style is of the Western stump stamp of oratory. From the first you are impressed with the thought that he is not to be trifled with,—that he is acting from high conscientious motives, and is not to be turned aside from his purpose. He is doubtless not at all dangerous as a Christian, but if he backslides, look out! He can take care of himself. Of his bravery there can be no doubt. He is already facing danger and death. His wisdom in bearing so hard upon motives, might be questioned. The denunciations of Masons as a class, and especially those who claim to be Christians, in which he indulges, might be pruned from his lectures with good effect. The experiences of seceding Masons, as a rule, teaches that he takes time and much reflection with much of the Holy Spirit's influence to be able to arise and shake off the chains that bind them. His own experience even, to which he alluded, illustrates this. Human nature is apt to forget the struggle and pain with which it secures its own freedom, in its efforts to liberate others, yet Mr. Rathbun has seen enough of the spirit and principles of Masonry to enable him to judge better than we who have never been there. But this question of conscience and the best manner of presenting it is worthy of careful consideration by those who speak upon the subject of secret societies.

I have been thus explicit in speaking of Mr. Rathbun, because the question has been raised as to whether he unnecessarily provokes men or not.

GOODWIN.

Coopersville, Mich.

A Discussion and Victory in a Free-Will Baptist Conference.

HARRISON, Maine, Sept. 21, 1874.

In want to say to the brethren of the Christian Association and of the Free-Will Baptist denomination of Vermont, that our cause has achieved a victory in our last yearly conference, held at East Topsham, September 9th and 10th. A resolution was presented and read before the conference. At first there was a motion to lay on the table which was declared carried, but was disputed, and finally a vote to adopt passed, and it was placed before the conference for action. First, the Masons must declare their views of the resolution, and we thought they were determined to take up all the time. As soon as we began to tell what Masonry was and of the oaths and penalties, and presented a book to read, they interfered in some way, got a motion passed to stop the reading. One young preacher who joined the Masons at Strafford some few years since, and took one degree, but as the church objected he promised to go no further; but went into another State and went up higher, he now made quite a display in favor of Masonry and no one forbade him. A goodly number spoke against the institution. Dr. Graham, from Hillsdale College, Mich., spoke against the lodge, because it brought on trouble between brethren, and divided churches. The resolution was then given into the hands of a committee of three. They reported the next day, and quoted the passage of Scripture—"If meat make my brother to offend, I will eat no more flesh while as the world standeth;" advising the brethren not to unite with the lodge.

Brethren in Vermont take courage and do not fear. The victory is ours if we put forth moral courage, and we shall see this Goliath of Gath fall.

I would say to the brethren in Vermont, that I am now in Maine and shall in about two weeks be in Vermont at Bartonville.

ELDER J. JACKSON.

The Xenia (Ind.) Difficulty.

[The following letter is published that both parties in the question may be heard. Bro. Darby, who is so sharply noticed, is an old and zealous supporter of our reform; of Elder Evans we know nothing aside from this correspondence. Neither of the letters place him in a very graceful or gracious light; but the original cause of difficulty may be of much less moment than appears.—ED.]

Editor Christian Cynosure:

I see in Sept. 3d an article in your paper casting reflections on the trustees of the U. B. church at Xenia—and myself as elder on the Marion District. The facts are these. The man referred to as being made trustee never accepted the position, and the elder made this statement at the time, that it was not in keeping with the usages of this church, that persons belonging to secret orders be made officers in this church. The Discipline of the church allows them to elect a trustee that is not a member of any church. But this same man gave $18 to the church, his wife being a member, and showed more of the spirit of Christ than your informant, for he left the Sabbath-school and his class the day of dedication and gave $3 toward fixing the church. There is no church that he can join, they are all too bad as he is too good. Next, he says the anti-secret society was turned out of its home. The society was not started as a political organization, and the brethren thought as they were going to a great expense to repair the house that it had assumed a political form, and they wanted no political conventions in the house, and as far as the lecturer is concerned that depends on his ability as a defender of the principles of the church. I did say that some anti-secret society men were doing more harm than good, and that Xenia is a standing argument of that fact. If the course recommended by our friend is true, why is the place under control of these orders with such champions as Darby and others to defend the anti-secrecy movement. So far as the selling out to these societies is concerned I disregard statements of no importance coming from such quarters.

THOS. EVANS.

Indianapolis, Ind., Sept. 19, 1874.

Telescope please copy.

A Severe Experience.

Dear Christian Brethren of the Baptist church and of every name and order:

About six years ago I joined the order of Freemasons, and that to my hurt. I soon found that it was an institution to which Christians should not belong. It is bad enough for the wicked to form themselves into secret clans for the sake of advantage; but when the righteous join them in this, the sin is more than doubled. It is bad enough for the wicked to engage in mock worship and to show their total disregard of God's Holy Word and blessed will, leaving out the name of Christ in all their devotions; but when Christians join them in this and become one with them in such measures of hidden wickedness, how awful—O, how awful it must be in the sight of God! No wonder the church of Christ does not prosper more. It never can while it is accessory to such high-handed wickedness as Freemasonry.

Some of those said to be foremost preachers and many professors of religion of my acquaintance seemed to think well of Masonry; and their good report of it lead me to form a favorable opinion and to consent to join the order. A thought here that all would do well to remember. To engage in any thing or join any institution that we can know but little about until after we get into it is contrary to the Bible, for it says, "Ponder the path of thy feet, look well to thy going." But I was made to feel and to see something for my joining Masonry more dreadful than for a man to have his throat cut or to endure any other kind of death. I was made to feel the deep strokes of conscience and to see apparently, the frowns of a sin-avenging God upon me. I was apparently forsaken of my Saviour.

Just how long I remained in this condition I do not remember. But, be that as it may, having been engaged in prayer to God, during this time of depression, for his mercy in the forgiveness of my sin, at length it pleased him to withdraw the chastening rod and to smile upon me, to shed abroad his love in my heart, and to make me feel the evidence of salvation. I was again made happy and rejoiced greatly in hope of the glory of God. But still I felt that I was bound up to an evil that I could see no chance of escaping. From that time until very recently it has been an entanglement, a stumbling block, and the worst besetment of my life. Not being sufficiently enlightened upon the subject of God's holy, eternal and pre-existing law, I always felt bound by Masonic law never to speak disrespectfully of that institution. So frequently while in conversation about it with others, I have had to speak about it in a way contrary to my conscience. In this it has been to me an entanglement indeed. I could view Masonry in no other light only as an evil and as a snare, and yet I dare not warn others of their danger of falling therein. This made it a stumbling-block to me; and besides, its obstructing the course of justice, setting the guilty free, giving advantages to members over the balance of mankind, and its lifeless, graceless, Christless mock worship were truly besetting.

But thanks be to God, he has provided a way of escape from the most miserable snare of Freemasonry, into which many of his people have fallen. I have endeavored to make my escape by that way. If you wish to find it go to Leviticus, v. 4, 5, and mark also the whole tenor of the Bible. I say that I have made my escape by using the liberty that God gave me. But Masons say that is more liberty than I ought to take. They don't say it in these words, but they do say they would have just quit and have said nothing about it. Besides I understand they have been overheard to swear vengeance against me, and they even acknowledge to my face that my life is in danger. Why is it in danger? For doing nothing but my duty. They promised me this liberty before I joined them, but now they refuse it, from the fact that my duty leads me, and has led me, to denounce Masonry as an evil. The goodness of Masonry must not be questioned. It must be better than the church. Masonry must not be spoken against let it be good or bad. But there is one thing I want them all to remember, and that is that so far as matters of conscience and religious duties are concerned I do not stand on the smiles nor the frowns of men. I have gone into the last secret institution I ever expect to. I do not think there is any thing ennobling to humanity that will not bear the inspection of the public eye; but this Masonry will not do.

And now, my Christian brethren in the lodge, I call upon you to hear the word of the Lord. Remember they that hear shall live. God calls upon you in his Word to come out from among the wicked; to be not unequally yoked together with unbelievers; be not conformed to this world; have no fellowship with the unfruitful works of darkness. Christians are commanded to let their light shine. The interest of our race requires us to let it shine. Every noble principle says, Let it shine, and if Christ himself says, Let it shine, why not do so. So long, my brethren, as you stay in the dark your deeds will be suspected that they are evil. Men can see no good reason why a good thing should be kept hid. I believe Masonry to be the man of sin which the Apostle said should be revealed. May the happy time roll on when the church of Christ may be entirely disconnected from all man-made institutions.

S. H. McCURLEY.

Benton Co., Ark.

OUR MAIL.

E. G. Cooper, Sampson Creek, Mo., writes:

"I have been some time without your paper. I changed to the *Methodist Free Press* when it started, but now must have both. I belong to the Anti-secret corps. . . . The hoodwink is being raised from their eyes in this section, so that some of the blinded begin to see men as trees walking. I have frequently taken off some of its false covering, when in the pulpit, showing the antagonism of Masonry to the religion of the Bible. This raises a growl among the clerical brethren who are in fellowship with these rotten orders. Certainly the stone (of Truth) is falling, and some men will be ground to powder. I find the truths of the Bible all-sufficient yet to overthrow even the wisdom of the nineteenth century, though the walls that protect it are more stubborn than those of Jerico; yet vast breaches have been made in its towering walls, its gigantic ruins will soon only remain to tell of the magnitude of the work accomplished."

H. C. Stoughton, Duncan, Ill., writes:

"Times are somewhat hard, but the greatest fault is in the blindness of the people."

Robert M. Huston, Irvington, Ill., writes:

"I am the only one in this neighborhood who dares to declare his sentiments on secretism. There are a good many who are as decidedly opposed to it as I am, but popularity or self-interest hold them still."

J. P. Johnson, College Springs, Iowa, writes:

"I have been reading the *Cynosure* for the year past and I like it very much. I feel as though I could not do without it. It is the best paper that I can get hold of. I think it is just what the people all need to stir them up."

Thomas E. Turner, Kirk's Cross Roads, Ind., writes:

"There are some very warm advocates of the Anti-secret movement here, but the Masons and Odd-fellows are putting forth their greatest efforts to build up themselves."

Mrs. Laura Darbee, West Falls, N. Y., writes:

"There are so many Masons, or those who apologise for them, that I do not know as I can get any subscribers; but I will try again. . . I wish some one could come and lecture here, I think it would do a great deal of good."

Can Mr. Barlow send a lecturer to this field or go himself? Perhaps he would like to correspond with Rev. J. C. White, Mr. H. Fields or Mrs. Darbee on the subject. The address of each of these is West Falls, N. Y.

Rev. J. M. Snyder, Kishwaukee, Ill., writes:

"I wish I could send a thousand new subscribers."

We are glad to hear from this brother again, and hope he may live to accomplish his wish. What part of the thousand will you send this year?

Geo. W. Merritt, Forestville, N. Y., writes:

"I take five different papers. Cannot spare one of them. Yet if I have to stop one of them it will not be the *Cynosure*. I expect to get some new subscribers. I am sowing. I expect to reap soon."

Philip Bacon, Wheatogue, Ct., writes:

"I think a great deal of Finney's work, and whenever honest men read it, I find that it makes an impression."

Mr. Alex. Needles, Sparta, O., writes:

"I will send you some confessions from the faint-hearted Masons since the lecture. (Rev. D. P. Rathbun's.) W. Ashley, of Sparta, told me he was a Mason and was done with them. He said that Mr. Fuller, of the same place, said that Rathbun's lecture was a lie. To which Mr. Ashley said Mr. Fuller knew nothing about Masonry or he told a lie. . . .

Esquire Way, of Morrow county, Ohio, told me he was a Mason but said he could go no longer with them to the lodge. Said he had nothing more to do with Masonry than I had; because it was no food for his soul; and that he was as free a man as I was.

Wesley Harris told me he was a Mason, but said he believed it was doing harm, and that church and government would be better off if there were no secret societies: He hoped they would be curtailed.

George Hibbard told me he had taken one degree in Masonry, and that brother Rathbun stated as near as he could recollect, the obligations. He knew the penalty was to have his throat cut across and his tongue torn out by the roots. He does not or cannot consider the obligations binding, because the Master told him, before he took them, it would not conflict with his duty to God, government or man, and he considered that it did.

Abner Elliot, of Deleware county, Ohio, told me before Mr. Wesley Harris that he was a Mason and a Methodist, and that he would leave the church before he would the Masons. He said it was a religion, if lived up to would save a man, for it was the best institution in the world.

This man is a stranger to me but is indorsed by Mr. Harris. I know all the rest of them. They are men of note, or ought to be, for all of them are church members."

Let us hear more testimonies from Masons. They condemn the institution whether they speak for it or not. Christ is the only way by which lost sinners can reach heaven.

The Sabbath School.

Schedule of Bible Lessons for Fourth Quarter, 1874.

GOSPEL OF MARK.

Oct. 4th, vii 31-37: The Deaf Mute.
" 11 ix 17-29: The Evil Spirit Cast out.
" 18 ix 33-42: The Mind of Christ.
" 25 x 46-52: Blind Bartimeus.
Nov. 1 xi 12-14, 19-24: Fig Tree Withered.
" 8 xii 28-34: The Two Commandments.
" 15 xii 38-44; Hypocrisy and Piety.
" 22 xiv 3-9: The Anointing at Bethany.
" 29 xiv 42-50: The Betrayal.
Dec. 6 xiv 66-72: The Denial.
" 13 xv 22-39: The Crucifixion.
" 20 xvi 9-20: The Risen Lord.
" 27 Review.

The outline for 1875 for the first six months, is Joshua, Judges, Ruth, 1st Samuel. "From Joshua to Saul."

LESSON xli.—OCT. 11, 1874.—THE EVIL SPIRIT CAST OUT.

SCRIPTURE LESSON.—MARK ix. 17-29. Commit 23-29. Primary verses 23, 24.

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23 Jesus said unto him, If thou caust believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

GOLDEN TEXT.—"And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief.—MARK ix. 24.

TOPIC.—Impossible and possible.

HOME READINGS.

M. Mark ix. 1-13..Connecting Scriptures.
T. Mark. ix. 14-29..A Discouraged Father.
W. John iv. 43-54..An Importunate Father.
Th. Matt. xxi. 23-32..A Neglected Father.
F. Luke xv. 11-32..A Seeking Father.
S. Matt. xxii. 1-14..A Royal Father.
S. 1 John iii. 1-24..A Loving Father.

TOPICAL ANALYSIS.

Little Faith, verses 17-22.
Need of Faith, verse 23.
Asking for Faith, verse 24.
Power of Faith, verses 25-27.
Secret of Faith, verses 28,29.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Where was Jesus at the time of our last lesson? What event occurred there? (ch. viii. 1-9.) How does this differ from the account in ch. vi.? Where did Jesus then go? (viii. 10.) What occurred? (viii. 11-13.) Where did they land? (viii. 22.) What occurred next? (viii. 22-26.) Where next did they go? (viii. 27). This was a village fifteen miles north of the lake. The eastern source of the Jordan is here. What great event is recorded in ch. ix. 1-10? This was doubtless on Mt. Hermon.

What is the first topic? What had occurred during the absence of Jesus? How many children did this man have? (Luke ix. 38.) What four things are told in verse 18? Was the boy ever in danger? (verse 22.) There are four sweet words in verse 19. What did the evil spirit do? (verse 20.) How long had he been afflicted? (verse 21.) What did the father say? (verse 22.)

What is the second topic? What was Jesus' reply? (verse 23.) Who did the "if thou canst" belong to? How many things did the father need? What was it? Who

did Jesus say had power? (verse 23.) How many things did he say are possible?

What is the third topic? Was Jesus trying to quench faith or increase it? What did the father do? (verse 24) What confession did he make? What prayer did he offer? Confession in *three words*, prayer in *four words*. Can you increase a thing when there is none? Who can pray for faith? Do you want more?

What is the fourth topic? Was this a difficult case? How long had it stood? Who had tried to heal him? Was it hard for Jesus? Is anything difficult to him? What did he do? (verse 25.) What is told in verses 26, 27?

What is the fifth topic? What did the disciples ask? (verse 28.) What was Jesus' reply? (verse 29.) The thought of prayer and fasting is being alone with God, and learning his will.

Precious Words. "Bring him unto me." "All things are possible to him that believeth." "Lord, I believe." "Help thou mine unbelief."—*The National Sunday-School Teacher.*

Value of a Single Soul.

It was but a few weeks ago that I visited the tower in London. We were shown through its various rooms, and called to examine the various mementoes of by-gone ages that are there preserved, and as we were passing out the guide asked us if we would not like to visit the jewel-room. We told him yes, and we were conducted thither. There we saw the crown with which Queen Victoria was crowned. We saw all the royal plate, and, with Yankee inquisitiveness, we asked the person in attendance what the present value of those jewels and that plate was. She replied, 4,000,000 lb. sterling, or $20,000,000 in gold. The next day, in company with two beloved ministers, I visited schools for ragged children, where there were gathered 1,300 chil- from the worst dens in London; and as I stood at the desk of the principal, there sat before me a little girl,—she may have been thirteen years of age,—barefooted, bareh aded, uncombed hair and unwashed face, and, as I looked down into her bright eyes, and thought of the jewels in Queen Victoria's crown, I said to myself, "That little girl is the possessor of that which is of more value than all the crown-jewels of England;" for I saw in those eyes a gleam that told me she had faith in Jesus, and that shall remain when all else has passed away from earth.—*George H. Stuart.*

In Accord with the Truth.

Any one who undertakes to be a faithful teacher and interpreter of the Gospel must be in harmony with the spirit of that gospel, and in fellowship with its author. When the Jews were astonished at Jesus' knowledge of divine truth he said, "If any man will *do* his will he shall know of the doctrine." A half-hearted, halting follower of the Saviour ought not to expect to know the marvelous depths and extent of God's revealed will. His mind is divided; it is trying to serve two masters. That quick, delicate spiritual perception required to see heavenly truths is blurred or destroyed. The richness and beauty others behold in them he cannot discern. He charges all the difficulty to the obscurity of the truth rather than to his own rebellious heart.

When any teacher, therefore, finds the Bible lesson unusually difficult; when by ordinary pains-taking study he fails to get any vivid or clear apprehension of the message, or any sense of its divine power, let him at once inquire prayerfully whether he is in close and conscious sympathy with his Author, or in spiritual accord with the probable teachings of that truth. Let the teacher bring himself into spiritual unity with Jesus, and into full sympathy with the Bible message, and the mountains of difficulties will melt away. His spiritual sight will be extended and cleared, the lesson will be taught with ease, with fervency and with sincere joy.—*S. S. World.*

Forty Years Ago.

Negative Proof Regarding Masonic Antiquity.

That masonry is as old as Babel, we do not refuse to believe; it is Freemasonry, otherwise called speculative Masonry, of which we treat, and of which we affirm that its era is A. D. 1717; no man need to mistake our meaning. Neither do we pretend that the order was then made up of new principles, or of a newly created race of men; but certain men and certain principles, previously existing, were then for the first time formally united and embodied into that mystic order called Freemasonry; and a system was formed, which did not exist before even by name, which system we know by the name of speculative Masonry. We do not even suppose that all the materials of this coat of many colors came out of one fleece, or was spun and wove by the same king Solomon. The aprons and trowels and temple were taken from the masons; the divine origin, mystic virtues and wonderful secrets of the order came from the Rosicrucians; the magic and fortune-telling from the Necromancers; the morals from the Jesuits; and the horrid oaths of the order from its own bowels. But the time that all these were first publicly stitched together to form speculative Masonry, was when the only four companies of operative masons in the south of England met at the Apple-tree Tavern in London, February, 1717, and constituted themselves "the Grand Lodge" of England *pro tempore* in due form. *Vide Preston, p.* 166. Anthony Sayer, *Grand Master.*

The proof that it had no earlier existence is perfectly conclusive. Speculative Masonry, or Freemasonry, is a matter of great notoriety. Any question in a future age of its existence in the 18th or 19th centuries, could be answered satisfactorily by pointing to splendid Masonic halls, to quarto volumes of constitutions, and octavo histories, to medals and monuments and deeds of parchment, as well as deeds of wickedness. The literature of this age abounds with it. Those who read the account of laying the corner-stone of the Bunker Hill monument will point to that pillar of national glory as a proof that Freemasonry existed A. D. 1825; and, if that is not enough, the foundation may be removed, and there a medal be found with inscriptions of vanity, which, in this republic, can only belong to Most Worshipful Freemasonry: unless an indignant people should justly tear the disgraceful plate from its proud resting place.

In vain we search for any proof of this sort existing earlier than the 18 h century. We find constitutions of Jesuits, Rosicrusians, and Alchymists. We find histories of political parties, religious sects and Bucaneers. We find text books of Cabala, necromancy, astrology, magic, fortune telling and various proofs of witchcraft; but not a particle of evidence to show the existence of Freemasonry, or speculative Masonry. It is not mentioned or alluded to; it is not painted on canvass, or stamped on paper, or indented on plate. That its universal language must have been spoken; that its mystic characters were certainly understood, and its omnific word even then possessed some share of omnipotence, no one who believes in Freemasonry can for a moment doubt. But all the proof is found in pages and documents, in fraternities and monuments of the 18th and 19th centuries; and this in such abundance as quite to supply the failure of five hundred years preceding; although it admits of a doubt whether there is enough to supply the deficiency of the other five thousand years from the year of light. Fifty centuries is a long period for the active labors of a great mystery spead over the face of the whole world, to pass entirely unobserved; and there is no accounting for it, only as a great mystery, and such Freemasonry may undoubtedly be, for men do not well understand it when it is fully revealed.

We have read the volumes of Hume and Smollet and Bissett with care. They give a connected history of England from the earliest dates to the 19th century, and no mention is made of Freemasonry to our recollection. Perhaps they were political historians, and overlooked the hand-maid of religion. Then we have to run over Mosheim, who gives a faithful history of the the church, century by century, from the year of our Lord, to the 18th century, and Freemasonry entirely escapes either his notic or our memory. Perhaps this religious man mistook its modest apron for the garb of a craftsman. Then we have read Henry and Andrews with attention. They give a connected history of England to A. D. 1603, with a particular notice of the arts and of architecture. Now we shall hear of Freemasonry. The introduction of glass windows and chimneys, the erection of the Royal Exchange, Burleigh House, and the Abbey of Dumfermline, are faithfully recorded, with many other things of the same character; but not a word is said about Freemasonry, or speculative Masonry; and only one word about the "most ancient and most honorable society that every was, or, perhaps, ever will be."* This is the more remarkable in Mr. Andrews, who records the fact of that great Mason's, Sir Walter Raleigh, eating the bitter apples instead of the roots of the newly discovered potatoe; and who even counts the fardingale worthy of a page in his work, giving a precise account of that Spanish petticoat, and not so much as naming a Freemason's apron, either for size or form, materials or emblems! This is very strange; and although Jones, Sackville, Woolsey, Savage and Wren are often named in history, not one of them is entitled "Most Worshipful Grand Master," which honor Freemasonry now confers on them all. This fact is enough to prove what the reader must have ere this suspected, that all the English historians are men who hate the light of Freemasonry, and the order who swear away their neighbor's character, and their own lives.

We lay them away, and turn to honest Scotland. Robertson tells its story in the most exquisite manner; he spreads upon his page every fact of importance, and Walter Scott fills the world with the poetry of its history. But where is the mention of Freemasonry, or speculative Masonry, or the men of the cabletow? In the lights and shadows, in the tales and legends, in the songs and histories of Scotland, as well as of England, where is the mention of Freemasonry prior to the 18th century? We know of none. Jack the Giant Killer, Tom Thumb and Robin Hood live both in prose and verse, and so does Freemasonry; but it did not begin to live in English prose or verse until A. D. 1717. Wonderful mystery! so carefully concealed that its very name is unknown to the literature of the world for the lapse of fifty-six centuries!

"Hail Masonry! thou craft divine!
"Glory of earth, from heaven revealed!
"Which doth with jewels precious shine,
"From all but Mason's eyes concealed."
—*Constitutions of N. Y. Pa. and Md.*

It is edifying to observe the modesty of the heavenly mystery, when it begins to reveal itself. As if mortals might be dazzled with the jewels of its glory too suddenly displayed, it first introduces itself by the simple name of Masonry, as in the lines above; but when years had accustomed men to the brightness of this revelation, it gently distinguishes itself in terms, as it had previously done in fact, from operative masonry, and sings:

"Blest be the day that gave to me
"The secrets of Freemasonry.
"Come fill up a bumpet, and let it go round,
"Let mirth and good fellowship always abound,
"And let the world see
"That Freemasonry
"Doth teach honest hearts to be jovial and free."
Const. of N. Y. p. p. 176. 179.

It is too much after this, to search Gibbon, Gillies, Ferguson and Rollin for Freemasonry; if we did, it would be of no use; they take no notice of it; but possibly the reader may think Freemasonry existed somewhere, if not in the literature or realms of Great Britain previous to A. D. 1717. We will see

*Henry's History of England, Book 4, Chapter 5, gives an extract from Wren's *Parentalia*, p. 306, which mentions the society of Freemasons, and makes them one with the operative masons licensed in the 14ht century by the Pope's Bull to erect churches and edifices in any part of Europe.

But Wren's *Parentalia* was left by him in MS, and was first published by his son Stephen, A. D. 1750. *See the British Plutarch.* It may be doubted whether Sir Chris. Wren left in his own hand writing the passage quoted by Henry. We do doubt it.

Youthful minds, like the pliant wax, are susceptible of the most lasting impressions; and the good or evil bias they then receive is seldom, if ever, eradicated.

The Christian Cynosure.

Chicago, Thursday, October 8, 1874.

The Day of Fasting and Prayer.

The Executive Committee of the National Christian Association, opposed to secret societies, have called upon all Christians in sympathy with their work to observe the eighth day of November next as a day of fasting and prayer. It is proper that we consider briefly some of the reasons for such an observance of that day.

First among them should be placed the wide-spread combination of secret lodges that corrupt our churches, our courts of justice, our political and commercial centers, and our social life. Ministers and members of many of our large and influential churches are bound by bloody and barbarous oaths to organizations composed largely of ungodly men. By these same oaths they have sworn to conceal the words and acts of these bad men, even when those acts are crimes. Thus many Christians who are taught by Christ to come out from among those who disregard his law, voluntarily go into associations controlled by his enemies, take oaths forbidden by his Word, and practice a religion from which his name is cast out, Thus has the church lost spirituality until in many instances she has a name to live and is dead. Lodges are in many places fuller of worshipers than prayer meetings. "Christ is dishonored and Satan is enthroned."

Turning our eyes from the church to the state, the same evils are apparent. In Pennsylvania and Ohio men who belong to a secret miners' union, murder without hesitation, men who are willing to work for less than the union price, while all through the South Masonic lodges, calling themselves White Leagues or Ku-Klux Klans, are killing, whipping and banishing those who do not at once submit to the decisions of the lodge. Nor does this leprosy of secretism infect the adult alone. Under the guise of college fraternities and temperance societies young men and women are busied with regalia, grips and signs, until the very idea of man or womanhood is lost; yea, until the true idea of the worship of the true God is lost. For when the children of Israel made a molten calf and sacrified before it, when in groves and secret chambers they burnt incense to Baalim and Ashtaroth and all the hosts of heaven, after the manner of the ancient sages of the nations, then they forsook the moral as well as the spiritual law of God and practiced every manner of abomination. And then "the anger of the Lord was hot against Israel" and he poured his "fury upon them for the blood they had shed upon the land, and for their idols wherewith they had polluted it." And whoever will carefully analyze and compare the worships and their fruits for which the Israelites were utterly abhored and cast off with the worships of the secret orders of our day and their fruits, can not, we think, fail to perceive that in their essential elements and results those ancient and these modern worships are identical. When, therefore, we consider how many professed Christians have gone into those secret chambers and burnt incense and worshiped with all the idolatry of the nations and bound their souls with the oaths that form the fountains whence the blood of murder flows and has defiled all the land, surely we have reason to say with Moses, "O this people have sinned a great sin."

Let no one suppose that these tides of evil will recede of their own free will. Evils do not cease in that way. Slavery talks fair, but it means universal dominion or the graveyard of Andersonville. So Freemasonry, under whatever name it may exist, Odd-fellowship, Knights of Pythias, Ku-Klux Klan, or White League, will do one of two things: It will supplant the Christian churches, override the courts of law and establish the reign of poison and knife, or die under the heel of enlightened patriotism and Christianity.

If, however, in our exertions against these evils we use human weapons we shall suffer defeat. Secret lodges do not rest upon intelligence, but ignorance. They do not gain members by arguments, but by bribes. They are in communities like gambling hells and houses of ill fame; needing no defense but darkness and asking nothing but silence. Hence the power that is to overcome the lodges, is the power that is to overcome human selfishness, that is, the grace of God. No other power can avail.

Accordingly let us, on the second Sabbath of November next, fast and pray before God for the overthrow of the giant iniquity of the age.

Let us confess our own fault in this matter, that our efforts have been so intermittent and feeble; that we have not more fully and heartily sought the establishment of Christ's kingdom in our hearts and in the world.

Let us pray for those whose eyes the god of this world has blinded so that they can no longer discern between the righteous and the wicked.

Let us pray for the many who loathe the chains they dare not break, that they may be led out into the light.

Finally, let us in faith, doubting nothing, ask for the complete overthrow of these accursed systems that blaspheme God and damn men; assured that though the weapons of our warfare are not carnal they are mighty through God to pull down these strongholds of Satan.

I. A. Hart,
O. F. Lumry,
C. A. Blanchard,
} Committee on Address.

We clip the following from last week's *Advance*. Our readers will see that the *Cynosure* was right when, some six months or a year since, we said that the public press would leave Mr. Beecher's case where we had placed it. There has never been but one theory consistent with his acts and letters, and that is the theory of his guilt. Men do not pay the inventors of black mail slanders thousands of dollars, by instalments, to hire them to suppress their own lies, and trust their honor to do it. But men do bribe others to conceal crimes, which if revealed will ruin them:

"Miss Catherine E. Beecher has not been able to resist the temptation to write a letter to the public in defense of her brother, Henry Ward, and a foolish one at that. She charges Mr. Bowen with being the originator of the scandal. Mr. Bowen replies in a card explicity denying her charges and asserting that he never wrote a letter charging Mr. B. with adultery. Mr. Tilton's last statement seems to have made a greater impresoion on public opinion than any other statement yet made in the case. The *Interior* boldly declares that Mr. Beecher is ruined. The Springfield *Republican* declares that Mr. Beecher ought not to re-enter Plymouth pulpit until a verdict has been passed on the case in the courts, and says his failure to proceed against Moulton and Tilton in a suit for damages will be regarded by a large and constantly growing portion of the public as a confession of guilt. The *Congregationalist* thinks it will be difficult for Mr. Beecker to explain away some of the points made by Mr. Tilton, and the Chicago *Journal* is disposed to believe that the issue of the case will turn on Mrs. Tilton's sanity. Judge Lord of the Massachusetts Superior Court has written an elaborate review of the case, and says that Mr. Beecher has made no sufficient explanation of his own letters, and must by their evidence held to be guilty of adultery."

THE NEW HAVEN COUNCIL.

We have seen but a meagre sketch of the doings of the Congregational National Council which met at New Haven, Sept. 30th; and that we have seen concerns chiefly neither religion or morals, but the consolidation of societies and their organs and the management of funds. A national Congregational council to redress practical evils, to expose and guard the churches against errors hurtful and dangerous, or even to adjust and settle questions disturbing the peace and threatening the purity of Zion, as did the attempt to force circumcision on the early Christians which led to the Council at Jerusalem,—such a national council would be a national blessing.

But this National Council was called by Leonard Bacon, the protector of heresies, and run by A. H. Quint, a chaplain of Freemasons, who voted steadily with the Democrats down to Buchanan, for whom he voted while Democracy meant slavery, as all the world now sees and confesses.

This National Council was called to settle no disturbance save that caused by the discussion of secret societies by Finney at Oberlin; and that not by meeting it in open, manly, Christian discussion, but by communing with Freemasons in the First Church at Oberlin, which had once cast them out.

And further, this National Council professes no distinct doctrine, but left its members disputing what doctrines it held. It assailed no abuses or public immoralities. The railway trains ran by it on the Sabbath without a jar on its sensibilities. In short, it was a scheming convention called by scheming men.

When we get the proceedings of its New Haven meeting in full we will analyze and explain them to our readers.

THE KANSAS BRIBERY.

A special session of the Kansas Legislature closed on the twenty-first of September. During its sittings a resolution ordering the State Treasurer to deliver the Pomeroy-York money to its legal owner was introduced and lost. This action may be explained on the same theory as the original conspiracy; the popular explanation will be that the courts have not yet given their decision. The trial of ex-Senator Pomeroy on the charge of bribery is set for November in the Osage County court, to which a change of venue was taken in July last from the Topeka court presided over by Judge Norton, well known as a violent anti-Pomeroy man.

As Mr. Pomeroy prophesied in his address before the Chicago Convention, that it was political suicide to engage with the lodge power, the conception and execution of the York conspiracy was Masonic. Since that time journals under control of the lodge have not failed to keep up the cry of bribery, and on every convenient occasion to boisterously demand his trial. But they have little to say of the developments in Kansas politics regarding York, Ingalls, Horton and others engaged in the plot. York is only remembered as the Judas of Kansas politics. Ingalls, elected to Mr. Pomeroy's seat in the Senate has been publicly charged, and challenged to bring suit if libeled, with about all the crimes in the decalogue. He is charged with petty larcency when at college; with dishonesty and double-dealing in his profession; with licentiousness and intrigue; with bribing judges and witnesses; with purjury and fraud as legislative clerk; with avaricious greed; with selling offices and blackmailing; with knowing beforehand of the York plot, and the schemes to bribe witnesses on the investigation, and to corrupt the officers having charge of the case. Such an indictment would sink any but a Freemason politician.

The people of Kansas have learned something of the lodge power in the case and the tone of their journals is remarkably changed since 1872. The correspondent of the Syracuse (N. Y.) *Standard* writes of their present opinion of Mr. Pomeroy: "After canvassing the merits of his case, I have come to the conclusion that he is about the best abused man in Kansas, and a large majority of the people, with whom I have conversed of the subject, unite in saying that he was the best Senator Kansas ever had, and has done more for the State than all the others put together. York and his coadjutors who sprung the seven thousand dollars bribery case on him, thereby defeating his re-election to the Senate, are denounced as being a set of unprincipled conspirators, who deliberately concocted this scheme to defeat the "old man," and put York in his place. The ex-Senator is looking hale and hearty as a man bearing no weight of cares."

Some time since Caleb Cushing wrote the following caustic description of the case, which is worth reading to show what depths Masonic conspiracies may descend: "Now, there are some crimes which a gentleman may commit, such as treason, or even occasionally assassination of vendetta or of honor; other crimes belong to natures so mean as to be beneath anger, such as common theft; but there is another class of crimes of vulgar, low, brutish order, such as forgery, cheating, and rape, which disgust and repel. Such is the crime which these conspirators deliberately agreed to commit by the hand of York, a crime one degree lower

than that of which Rhorabacher was convicted; for burglary has an element of physical courage in it which does not appertain to conspiracy to swindle a Senator of the United States. And these conspirators are friends of education, forsooth; they must needs season their criminality with cant on that subject; they were to cheat in order to get money for the school fund. When Vespasian exhibited to Titus the new coin obtained from the tax on *cloacae* he said, 'My son, *non olet.*' What sort of a smell would belong to a school fund augmented by money which Mr. York should have obtained from Mr. Pomeroy by conspiracy, falsehood and fraud?"

THE PRINCE OF WALES.

This young man, whom a wise but a myterious Providence has made heir to the throne of a great Christian nation, is well known for his vagaries and sometimes disreputable conduct, far from excusable in a person of his education and relationship. He has lately been reported so deeply in debt as to require the assistance of his royal mother or an act of Parliament to save the necessity of repudiation. He has been Grand Master of English Masons, an office given probably more from deference to his political rank than for sagacity or official ability. When the Marquis of Ripon, Grand Master, lately seceded, the Prince of Wales took the place as Past Grand Master until the regular election. This has since taken place and he has been made Grand Master a second time. The following from the London *Times* of August 15th, will give our readers some idea of the Masonic proclivities of this young man, and we hope lead them to pray that he may be soundly converted from such follies before called to the throne of Great Britain:

PLYMOUTH, Aug. 14.

The most striking feature in the day's programme was the reception of the Prince of Wales by the Freemasons of Devon and Cornwall, assembled in United Grand Lodge in the Great Hall of the new buildings, whither the brethren walked in procession. The union of the two provinces for any such purpose is unprecedented in the annals of Freemasonry. The brethren in the west did their best to attend, whilst so unique an occasion had attractions for members from Suffock, Lincoln, Hants, Somerset, and other distant places. Close upon three thousand mustered at the rendezvous of the brethren, which was the prison built for the French captives a century since, and here in the square the procession was marshalled by the provincial directors of ceremonies, assisted by others specially appointed for the occasion. Although brethren were limited to carry their smaller banners, and to wearing only craft clothing and craft and Royal Arch jewels, the procession looked very picturesque, and the section occupied by officers of the Grand Lodge and the past provincial officers, of which there was a very large gathering, was magnificent, the brethren wearing full suits of Masonic clothing of purple and gold. The streets were crowded throughout, but the greatest order was maintained on the route. In the procession the youngest lodges were placed first, and the Grand Masters last; but when the van reached the door of the Guildhall the procession opened right and left, facing inwards, room being left for the Grand Masters, preceded by the standard and sword bearers, to pass up the center, the grand officers and brethren following in succession from the rear. This gathering of the Masonic body quite filled the hall in every part. When all had assembled the lodge was opened in ancient form, and immediately afterwards the Prince entered the hall, heralded by a flourish of trumpets. The whole of the brethren, led by a small orchestra, rising then sang "God bless the Prince of Wales," the chorus being thus adapted to the occasion:

From Cornwall's rugged moorlands,
And Devon's lovely vales,
Oh let the prayer re-echo—
God bless the Prince of Wales.

The Prince took the chair as Past Grand Master of England, being supported by the Rev. John Huyshe, Provincial Grand Master of Devon, the Earl of Mount Edgcumbe, Provincial Grand Master of Cornwall, and by Mr. Metham and Sir Frederick Martin Williams, M. P., Deputy Provincial Grand Masters of Devon and Cornwall, Lord Charles Beresford, and the Hon. T. Agar Robartes, respectively. The salutation of the Prince in ancient form by the three thousand brethren was very imposing. This was followed by cheering that lasted for several minutes, the Prince repeatedly bowing his acknowledgments.

The Provincial Grand Master of Devon, addressing his Royal Highness, remarked upon the Prince's close connection with the west as Duke of Cornwall and Lord High Steward of Plymouth, and then upon the closer bond of union as a brother Mason, concluding by asking the Prince to accept an address of warm and fraternal welcome from the united Grand Lodges upon this his first Masonic appearance among them The Earl of Mount Edgcumbe read the address, the principal paragraphs of which were as follows:

"On a former occasion we met in our respective Grand Lodges to offer our heartfelt and fraternal congratulations on the happy recovery of our Royal Highness from a lingering and very dangerous illness (loud cheers), and on the present occasion we are unitedly assembled to greet your presence among us in the full enjoyment of renovated health and strength. (Loud cheers.) We unite in grateful praise to the Great Architect of the universe for having preserved a life so dear and precious to this mighty empire (renewed cheers), and we desire to offer our fervent prayers that our Royal Highness may be long preserved in vigor of mind and body, beloved and revered by all her Majesty's liege subjects, and regarded with feelings of the most earnest and fraternal affection by your loyal and devoted brethren of the provinces of Devon and Cornwall." (Cheers."

The Prince, who was received with a great outburst of cheers, rising, replied as follows:

"Worshipful Provincial Grand Master and Brethren of Devon and Cornwall:—I thank you for your address of welcome. It has been a matter of warm congratulation to me that I should have been able to meet the brethren of Devon and Cornwall in united provincial lodge assembled on the present occasion, and I highly appreciate the motive which has led so many of you, at considerable personal inconvenience to yourselves, to assemble here to-day from all parts of the two counties. I can not be sufficiently grateful to the great Architect of the Universe for his merciful preservation of my life from so severe and dangerous an illness as that from which I suffered (loud cheers), and I am much touched by the kind terms in which you have alluded to my recovery."

The Earl of Mount Edgcumbe thanked the officers and brethren of the province of Devonshire for having so cordially and so fraternally given the brethren of Cornwall the opportunity of joining with them on this auspicious occasion. The Prince of Wales then said:

"Brethren:—I am anxious to have this opportunity of thanking my Right Worshipful Brothers Huyshe and Lord Mount Edgcumbe, for the very kind words they have spoken on this occasion; and I am also glad to have an opportunity of thanking you once more for having met here to-day in such large numbers. I have been present at several great Masonic meetings during the six years that I have had the honor of belonging to your craft, but I never saw a gathering like the present. (Loud cheers.) I not only look on this immense gathering as a kind of personal expression of feeling on your part towards myself, but it is also a proof to me that Masonry flourishes in this part of the world. (Loud cheers.) Long may it be so, brethren; long may it flourish as it does at the present moment, and long may we uphold those principles for which it was instituted. (Cheers.) Allow me to thank you once more for the reception you have given me to-day —one which I shall never forget." (Loud cheers.)

NOTES.

—In the report of the Executive Committee meeting published last week the action of the Committee on the salary of the Assistant Corresponding Secretary is sadly blundered in part of our edition. The vote was *five* per cent. of certain funds, not fifty, as printed.

—The Executive Committee invite correspondence from every friend of the reform who has any valuable suggestion on the time of holding the next anniversary. Shall we meet at Pittsburgh late in the winter, in the early, or in the latter part of spring? What say you?

—There are hundreds of seceding Masons in the country a brief statement of whose experience would be of great value to the reform. Please see a notice of the Syracuse Convention elsewhere and get the desired information sent from every seceder in your neighborhood. What a glorious army these men would be could they be brought together!

—At the late meeting of the Odd-fellows Grand Lodge in Atlanta, Georgia, a resolution was passed "after considerable discussion" that "all spirituous, vinous and malt liquors should be excluded from the the lodge-room and the ante-rooms of the halls." The *United Presbyterian* very sensibly remarks on the case: "The 'discussion' of this measure suggests that some members were in favor of encouraging intoxicating drinks about the buildings, which would be a curiosity in a temperance society. These Odd-fellows, and other kindred associations, originated with good intentions, perhaps, are all prostituted in the very nature of things to unworthy uses."

—In the reports of this Grand Lodge meeting are the following items: Number of grand lodges, 46; number of subordinate lodges, 5,486; Rebekah degree lodges, 512; number of grand encampments, 36; subordinate encampments, 1,512; lodge initiations, 56,454; lodge membership, 414,815; encampment membership, 80,132; total revenue, $4,433,001,08; total relief, $1,490,274 72. This shows a general increase, except in the proportion of the relief funds, which cannot rise higher than one-third the receipts.

—A Jewish paper notices the favor with which Hebrew Masons are regarded in England, and mentions as an example, that the provincial Grand Lodge of Warwickshire was appointed to meet April 8th, but when the Grand Master was informed that this date occured during the Passover holidays, he at once postponed the meeting. Jews are far from losing their individuality in the lodge.

—Six thousand cash gifts, aggregating $250,000, to be drawn from fifty thousand tickets is the way the Masonic Relief Association of Norfolk, Va., is proceeding to raise funds for a Masonic temple in that city. Its advertisement comes to us in the Stocton (Cal.) *Independent.* We need to be told again that the lodge does not patronize lotteries.

—Some weeks ago a lady asked through the *Witness* some searching questions concerning Masonry, to which we have received answers from Masons in the negative of most or all of them. On the other hand we have received answers from ex-Masons in the affirmative of most or all of them. The discrepancy is, perhaps, explained by the fact that those who answer in the affirmative had got into the higher grades of Masonry, whilst those who answer in the negative probably never advanced beyond the lower grades. We infer this from the fact that they say nothing about their Masonic rank, and seem to be ignorant of the facts affirmed by the higher grade men.—*New York Witness.*

This is one explanation of the conflicting testimony, but not *the* one. As President Finney affirms and proves, and as many of our readers know by experience, the Mason who begins to talk about his order must soon begin to lie or break his Masonic oath. Hence the discrepancy above.

—A writer in the *Lutheran Standard* mentions the last attempt on D. P. Rathbun, and with a righteous indignation deplores the fact that the Knight Templars of Ohio are to have a representative in the next General Council, in the person of G. W. Overmyer, a person who parades his Masonic regalia on the trains, and two years ago demanded his pastor to sign a paper agreeing to cease remarks derogatory to the Masons and Odd-fellows, threatening him at the same time with raising a party against him and dividing the church. The pastor scorned to sell his Christian privilege and the gallant Knight Templar who swore to defend the religion of Christ and wield his sword in its behalf, stirred up dissention and divided the church. How long, O Lord! must this enemy of thy Son always prevail?

The Home Circle.

Sleep on, My Love.

The following lines written by the Bishop of Chichester, nearly a century ago, breathes more of unutterable love and human tenderness towards a buried wife, "not dead but gone before," than any poem in the language.

Sleep on, my love, in thy cold bed,
Never to be disquieted.
My last good night! Thou wilt not wake
Till I thy fate shall overtake;
Till age, or grief, or sickness must
Marry my body to that dust
It so much loves; and fill the room
My heart keeps empty in the tomb.
Stay for me there; I will not fail
To meet thee in that hollow vale.

And think not much of my delay;
I am already on the way.
And follow thee with all the speed
Desire can make, or sorrow breed.
Each minute is a short degree,
And every hour a step towards thee.
At night when I betake to rest,
Next morn I rise nearer my West
Of life, almost by eight hours sail,
Than when sleep breathed his drowsy gale.

But hark! my pulse like a soft dream
Beats my approach; tells thee I come;
And slow bowe'er my marches be,
I shall at last sit down by thee.
The tho't of this bids me go on
And wait my dissolution
With hope and comfort. Dear, forgive
The crime,) I am content to live,
Divided with but half a heart,
Till we shall meet and never part.

John Knox.

Sabbath, the 24th day of November, 1872, was the three hundredth anniversary of the day of the death of John Knox, the great reformer of Scotland—a day far better to him, though not to the country that owes him so deep a debt of gratitude, than was the day of his birth. "Go," he said to his wife a few hours before the end, "read where I cast my first anchor." She read the seventeenth chapter of John's Gospel. When his faithful attendent, Ballantyne, perceived that he was speechless, he requested him to give them a sign that he died in peace. Upon this, as if gaining new strength, he lifted up one of his hands, and, sighing twice, he expired without a struggle.

In the beginning of this century it had become the fashion with historians to denounce John Knox as a most unlovely character; as at once a sour bigot and an unscrupulous revolutionist; as a subverter of institutions venerable by age; while a fanatical prosecutor of his own novelties; as an insulter of royal ladies, and a destroyer of noble works of art; a man, in short, who regarded neither the convictions of others, nor the misery and ruin he produced in the setting up of his own views. Now this prejudice of historians has been driven back before the evidence of facts, and has given place to a very different historical verdict. Wherever church history is studied, he is admitted to have been in every respect one of the best, as he was in some respects the greatest, of British Reformers. England can claim a share in him as well as Scotland. While banished from his native land, he was for some time a minister in the southern kingdom, was offered a bishopric (which he declined), took part in the preparation of the Thirty-nine Articles, and, as has been lately shown, was probably the person to whom chiefly the Church of England owes it that her Book of Common Prayer contains a disclaimer of the Popish doctrine of a personal presence in the substance of the sacramental bread and wine. He would have reformed further, but—unhappily, as events of the present day are proving—his advice was not taken.

Knox is now seen to have been the man of his day in all Britain; the one man who not only knew the signs of the times, but had the courage to speak out and act at the critical moment so as to be the instrument of saving both parts of the island from falling back under the sway of Rome—from losing gospel truth and civil liberty at once.

He is proved by the strictest examination of his words and actions to have been as upright in character as he was resolved and brave; perhaps no character more blameless in such a public and difficult career is to be found in history. One historian indeed has shown his own ignorance of the nature of heart-religion by interpreting one of Knox's lowly confessions of sin before God as a betrayal of remorse for some great crime he must have committed, and so he has actually set himself to hunt out the crime! Knox knew himself to be a sinner, for he was a deeply exercised Christian; but he was also a remarkably consistent, as well as a preeminently useful, Christian. When he stood in the sacred chair, he spoke the truth as conscience demanded of him, "gain say it who list;" when in the presence of nobles and kings he resisted their evil-doings, and exposed their cunning machinations to their face, for he "feared not the face of clay;" but when alone with God he was one of the lowliest of sinners saved by grace. Accordingly his letters show deep sympathy and tenderness, as well as holy skill, in dealing with timid, contrite souls.

Yes, such was the man to whom, more than any other, Scotland owes, under God, the reformation of her church, her celebrated educational system, and the preservation of her civil liberties;—things that have so influenced her character, and made her what she is. After this, it seems coming down to small things to add that he was possessed of genuine and genial personal humor; that he wrote, too, in a pure English style—losing nothing by an occasional spice of Scotticisms—that was far ahead of that of all his northern contemporaries: and that he was an admirable historian—his history of the Scottish Reformation being racy and instructive, and forming delightful reading to this day.

Knowing all this, how impressive become almost his last words on the day of his death. He had fallen into an apparent slumber, when he awoke and sighed deeply. When asked the cause, he replied, "I have formerly, during my frail life, sustained many contests and assaults of Satan. . . . Often before has he placed my sins before my eyes, often tempted me to despair, often endeavored to ensnare me by the allurements of the world; but these weapons were broken by the sword of the Spirit, the Word of God, and the enemy was foiled. Now, the cunning serpent has labored to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart, by suggesting to me such passages of Scripture as these: 'What hast thou that thou hast not received?'—'By the grace of God I am what I am.'—'Not I, but the grace of God in me.' Upon this, as one vanquished, he left me. Wherefore I give thanks to God through Jesus Christ, who has given me the victory."

Of no man in history is it more eminently true, that his works do follow him.—*British Messenger.*

God's Work Goes On.

It is not optional with you, my friend, whether you shall live on a redeemed earth, and in times on which the ends of the age are come; it is only optional with you how you shall live here. It cannot be with you as if your Saviour had not sanctified the world with his feet and sweetened its air with his charity, and judged it by his cross. These supernatural facts are a part of the estate you occupy. Neither your ingratitude nor your caprice can root them out, or clear you of the accountability they bind upon you. Your indifference may blind your eyes, or paralize your limbs; it does not slide you out of the range of the mediatorial ministry, or out of the reckoning that must follow it. In any case, therefore, the scale of your choice does not hang evenly balanced. Your right decision is already weighted with the coming of the Son of man. The way of life has his light upon it. Choose you this day whether you will serve, in joy, the Master of the house, or turn your back upon it and upon him! If you have wandered some distance away, turn you, for your place is kept for you, and you are yet within the borders of the King's country! If you have fallen into a slumber of unconcern, awake and arise! and Christ shall give you light!—*Bishop Huntingdon.*

Danger of Half-Knowledge.

The practice of taking advantage of the early morning for traveling is a necessity in the East, in order to get the full benefit of the cooler hours of the day, and to have time for the rest and repast at noon, when traveling would be intolorably oppressive and often dangerous. While this is the unvarying practice when proceeding from day to day on a pilgrimage, it is never done on the first day of a departure. On that day the party does not leave until within a few hours of sunset, and often pitches its tent on the first night within sight of the place which it has left. This was our uniform experience. The custom, which has all the authority of a law, is very ancient, and illusion to it can be discovered in Jewish writers at least a century before Christ. The reason in which it appears to have originated was the very simple one that if, on the first evening of unloading the baggage, it was found that anything of value had been left behind, or anything indispensable to the journey unprovid, there might yet be time to return and procure it. This custom illustrates one of the most beautiful passages in the history of our Lord. When Joseph and Mary were on their way back from Jerusalem, on the first occasion of their visit with Jesus to the temple at the feast, they discovered, when halting at sunset, that their wondrous child was not in the company. This fact has long been used as a stock objection with infidels, and with interpreters who dwell on the border-land of infidelity, and it has even been picked up and appropriated by Strauss, as casting doubt on the reality of the entire narrative. Was it credible, it has been said, that our Lord's parents could have taken a long day's journey, and never once have inquired for a child so deserving of their love? This is another instance of that skeptical quarreling with the Scripture narrative which has its origin in half-knowledge. Joseph and Mary, it is probable, were only a few miles distant from the city when they made their painful discovery. We saw Jerusalem on the day of our encampment on our way southeastward.—*Dr. A. Thompson.*

Those Brothers.

I wonder if girls realize what an influence they might have over their brothers by exercising a little self-control. I say a little, perhaps that is too moderate a word; it would hardly be too strong to say a great deal, for I know very well how tormenting boys are oftimes, and how they put one's patience to the severest proofs. But, after all, there is nothing gained by finding fault with them, for the next day after we have scolded and lectured them for prowling about the house and helping themselves to whatever there is to eat, they will go and do the same thing again. I grant that it is provoking to have all the doors left open, and the tracks of mud on the floor and carpets, and that it is discouraging to have a boy swallow his food without chewing, show all he has in his mouth while eating, drink with his mouth full of meat and potatoes, put in his food with his knife, or any way to get it in; it is discouraging, especially if the boy is getting on in years, and quite disgusting to his more refined and delicate sister. But it is not positively wicked, and I have known such a boy, a boy who did not half wash himself besides, grow to be a great and good man, and behave as well among civilized people as any gentleman of them all. I don't know as there is any reason why boys should not be as tractable and controlable as girls, but as a class they are not, and we must accept the fact and govern our deportment toward them accordingly. They will be out evenings without always accounting for themselves, which their sisters would not think of doing, or be allowed to do if they did think of it; and they won't get up in the morning when they ought to; like enough they are lazy, and perhaps they smoke and won't study. It is an unpleasant state of things to say the least of it, and ought not to be so. But I don't know any other way for sisters to help the

matter than by uniform kindness and forbearance. If possible, never find fault with them, and let the sisters never miss a chance for commendation. It is surprising how a little judicious praise will set a boy thinking of his short-comings, and planning how he may deserve more. Don't look at them when they are eating. It is very comforting to remember that boys do learn to eat properly when they have stopped growing, and all the fault-finding in the world does not hasten the matter. I don't believe there is a boy in the world who would not be susceptible to the refining influence of a gentle, loving sister, who was ready to help and encourage him. Sisters, do all you can to make the home such a cheerful, delightful place, and yourselves so good natured and obliging, that many of the places where your brothers now seek amusement will lose their attraction, and a course, loud, fast girl become repulsive.—*Christian Union.*

Toilets of Uncivilized Nations.

Savages are passionately fond of ornaments. In some of the very lowest races, indeed, the women are almost undecorated, but that is only because the men keep all the ornaments themselves. As a general rule we may say that Southerners ornament themselves, Northerners their clothes. In fact, all savage races who leave much of their skin uncovered delight in painting themselves in the most brilliant colors they can obtain. Black, white, red and yellow are the favorite, or rather, perhaps, the commonest colors. Although perfectly naked, the Australians of Botany Bay were by no means without ornaments. They painted themselves with red ochre, white clay, and charcoal; the red was laid on in broad patches, the white generally in stripes, or on the face in spots, often with a circle round each eye; through the septum of the nose they wore a bone as thick as a man's finger and five or six inches long. This was of course very awkward, as it prevented them from breathing freely through the nose, but they submitted cheerfully to the inconvenience for the sake of appearance.

They had also necklaces made of shells neatly cut and strung together, earrings, bracelets of small cord, and strings of plaited human hair, which they wound round their waists. Some also had gorgets of large shell hanging from the neck across the breast. On all these things they placed a high value. The savage also wears necklaces and rings, bracelets and anklets, armlets and leglets—even, if I may say so, bodylets. Round their bodies, round their necks, round their arms and legs, their fingers, and even their toes, they wear ornaments of all kinds. From their number and weight, these must sometimes be very inconvenient. Lichtenstein saw the wife of a Beltuan chief wearing no less than seventy-two brass rings. Nor are they particular as to the material, copper, brass or iron, leather or ivory, stones, shells, glass, bits of wood, seeds or teeth—nothing comes amiss. In Southeast Island, one of the Louisiade Archipelago, M'Gillivray even saw several bracelets made each of a lower human jaw, crossed by a collar-bone; and other travelers have seen brass curtain rings, the brass plates for keyholes, the lids of sardine cases, and other such incongruous objects, worn with gravity and pride.

The Felatah ladies in central Africa spend several hours a day over their toilet. In fact, they begin over night by carefully wrapping their fingers and toes in henna leaves, so that by morning they are a beautiful purple. The teeth are stained alternately blue, yellow and purple, one here and there being left of its natural color as a contrast. About the eyes they are very particular. They pencil them with sulphuret of antimony. The hair is colored carefully with indigo. Studs and other jewelry are worn in great profusion. Not content with hanging things round their necks, arms, ankles, and, in fact, wherever nature has enabled them to do so, savages also cut holes in themselves for the purpose. The Esquimaux, from Mackenzie river westward, make two openings in their cheeks, one on each side, which they gradually enlarge, and in which they wore an ornament of stone resembling in form a large stud, and which may therefore be called a cheek stud. Throughout a great part of Western America, and again in Africa, we also find the custom of wearing a piece of wood through the central part of the lower lip. A small hole is made in the lip during infancy, and it is then extended by degrees until it is sometimes two inches long. Some races extend the lobe of the ear until it reaches the shoulder; others file the teeth in various manners. Dr. J. B. Davis has a Dyak skull in which the six front teeth have each been carefully pierced with a small hole, into which a pin with a spherical brass head had been driven. In this way, the upper lip being raised, the shining knob on each tooth would be displayed. Some of the African tribe also chip their teeth in various manners, each community having a fashion of its own.—*From Lubbock's Origin of Civilization.*

Never Too Old To Learn.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between 50 and 60 years of age. After this time he became a most learned antiquarian and lawyer.

Boccacio was 35 years of age when he commenced his studies in polite literature. Yet he became one of the greatest masters of Tuscan dialects; Dante and Petrarch being the other two.

Ogleby, the translator of Homer and Virgil, was unacquainted with Latin and Greek, till he was past 50.

Dryden, in his 30th year, commenced the translation of the Iliad, his most pleasing production.

Fudoyice Monaldesco, at the great age of 115, wrote the memoirs of his own time.

Franklin did not fully commence his philosophical pursuits till he had reached his 50th year.

Plutarch, when between 70 and 80, commenced the study of Latin.

Socrates, at an extreme old age, learned to play on musical instruments.

Cato, at 80 years of age, commenced to study the Greek language.

Children's Corner.

Lullaby.

Kate L. Colby, in the Boston Transcript.

Baby mine, baby mine,
Listen to your mother's words,
All the bluebells that do blow,
Went to sleep, oh, long ago—
Long ago, long ago—
Sung asleep by birds.

"Go to sleep, go to sleep,"
Sang the birds upon the bough,
"Silver moon a watch will keep,"
So they sang with chirp and peep;
"Go to sleep, go to sleep,"
As I'm singing now.

Hide away, hide away,
Bluebells in my baby's eyes;
All the shadows of the night
Wait to shut you out of sight—
Out of sight, out of sight—
Mother guards her prize.

Open wide, open wide,
Gold-fringed lids, another day,
On the eyes so deeply blue.
Drenched in all as tender dew,
As the wood-born bluebells knew,
'Neath the morn's white ray.

Charly's Dilemma.

Charley Bright sat on the door-step late one evening, looking very dissatisfied. This was rather unusual, for he was such a good-natured, merry little fellow, that at school he was as often called "Bright Charley," as Charley Bright.

"Why, what's the matter with my boy?' asked his Aunt Fanny, as she came up the steps with a basket of fresh-gathered flowers.

"Nothing much, Aunt Fanny," was the reply. But Aunt Fanny evidently saw that all was not right. Drawing his attention to her pretty flowers, Charley became interested in their tasteful arrangement, and his warm heart soon lost its reserve.

"Aunt Fanny," said he, after a little pause, "what is the use for anybody to try to do right? This morning all the boys were going fishing, and Mrs. Phifer told Frank he might go; but Mrs. Brown told Rob that he was too little, and he must not go. Rob stole off and went with the boys, and while he and Frank were fishing together in the boat, they were overturned, and came very near being drowned. Now, one boy minded, and the other did'nt, and they both got a ducking, just the same. That's just the way all the time, and I don't see any sense in it!"

"Well, I'll tell you what I think of it," said Aunt Fanny. "You know God sends blessings on the just and unjust; the bad, worldly man fares just as well as his good neighbor, and sometimes better. But mark this, Charley, the result will be different. As for Frank and Rob, I happened to know something about their case. Frank went home with a good conscience, for the accident was an unavoidable one, and he was not in fault. Rob went home sad and guilty, and his mother punished him severely for his disobedience. I was at Mrs Phifer's when Frank came in dripping, with streaks of mud on his face, and his mother actually drew him to her bosom while he told his story, and kissed him repeatedly as she thanked God for sparing his life. Now, I've no doubt Rob's mother loves him just as dearly. But instead of both boys deserving or receiving the same, Frank will go to bed to-night peaceful and happy, and poor little Rob will go repentant, I hope, but there is a great stain on this day for him. Don't you see, Charley-boy, that though good people and bad people may seem to get the same reward, that it really is'nt so? Time will show!"

And as Aunt Fannie and Charley went in to tea, she whispered to him:

"God sees us every day, and every minute of the day. We ought to do right for his sake, and the rewards and punishments will take care of themselves."—*Kind Words.*

A Hindoo Story.

A tiger, prowling in the forest was attracted by a beautiful calf. It proved to be a bait, and the tiger found himself trapped in a spring cage. There he lay two days, when a Brahmin happened to pass that way.

"O Brahmin!" piteously cried the beast, "have mercy on me; let me out of this cage."

"Ah! but you will eat me."

"Eat you! devour my benefactor? Never could I be guilty of such a deed," responded the tiger.

The Brahmin, being benevolently inclined, was moved by these entreaties and opened the door of the cage. The iger walked up to him, wagged his tail, and said: "Brahmin, prepare to die; I shall now eat you."

"Oh! how ungrateful! how wicked! am I not your saviour?" protested the trembling priest.

"True," said the tiger, "very true; but it is the custom of my race to eat a man when we get a chance, and I cannot afford to let you go."

"Let us submit the case to an arbitrator," said the Brahmin. "Here comes a fox. The fox is wise; let us abide by his decision."

"Very well," replied the tiger.

The fox, assuming a judicial aspect, sat on his haunches with all the dignity he could muster, and looking at the disputants, he said: "Good friends, I am somewhat confused at the different accounts which you give of this matter; my mind is not clear enough to render equitable judgment. But if you will be kind enough to act the whole transaction before my eyes, I shall attain unto a more definite conception of the case. Do you, Mr. Tiger, show me how you approached and entered the cage, and then Mr. Brahmin will show me how he liberated you, and I shall be able to render a proper decision.

They assented, for the fox was solemn and oracular. The tiger walked into the cage, and the spring door fell and shut him in. He was a prisoner. The judicial expression faded from the fox's countenance, and turning to the Brahmin, he said: "I advise you to go home as fast as you can, and abstain, in the future, from doing favors to rascally tigers. Good morning, Brahmin; good morning, tiger."

Religious Intelligence.

—There are three Mennonite churches in Philadelphia. A new building for the third church has just been roofed in.

—The eighth annual Convention of the General Council of the Evangelical Lutheran Churches in America will be held at Jamestown, N. Y., Oct 15.

—The Bible Society at Allahabad, India, have begun and purpose to continue until they shall have furnished a copy of the Holy Scriptures to every inhabitant of India.

—The Disciples of Christ report the following gains for July and August: Accessions to the church, 3,156; churches organized, 31. Their General Convention will be held in Cincinnati, Oct. 20.

—A revival, somewhat similar to that which has been prevailing in Scotland, is in progress in New Zealand. In Dunedin all the denominations have joined together in securing a large hall and in conducting special services every evening.

—One of the most powerful auxiliaries to the church and Sunday-school is the system of public evening schools in our cities. There are upwards of 16,000 pupils enrolled in these schools in New York city, of whom nearly 5,000 are girls.

—Within the last sixty years it is computed that twenty-five thousand Jews have been converted to Christianity. Missionaries are now welcome to every house in Jerusalem. Sixty Jewesses meet there daily to hear the Gospel.

—A protracted meeting among the Friends in Hunting Creek, N. C., resulted in thirty conversions, among them a liquor distiller who publicly confessed his sin and requested to join the society. A liquor seller also yielded to the power of the Holy Spirit.

Five years ago there were not 500 Protestants in Mexico. There are now more than 100 churches, with 10,000 members, while 27 schools and academies are under Protestant direction. The capitiol alone supports 11 Protestant churches, several missions, and seven day schools.

—The Russian government has refused to allow the American Bible Society to circulate the Scriptures in Armenian and Ararat dialect among its Georgian subjects and other Armenian Christians in the Southern provinces. Meanwhile the sacred volume is eagerly bought by these Russian Armenians from traders, who have smuggled the books across the borders.

—A Parsee writes to the *Bombay Guardian* that the only hope of their race, numbering some 80,000 in India, being saved from extinction is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion, and are perfectly convinced of the truth of Christianity.

—On March 28th, 1874, the 4th Martyrs' Memorial Church was dedicated in Madagascar. The church is built on the rock Ampamarinana, from which 14 confessors were thrown, while 4 were being burnt to death elsewhere, on that very day 25 years before. About 2,000 persons, among them some who had suffered in the persecution, united in this dedication.

—The Seventh Day Adventists have a General Conference, including 15 State Conferences, 300 churches, 75 ordained ministers, 60 licentiates, and 15,000 members. To keep up in the round numbers we are told that the amount pledged to the systematic benevolent fund is $50,000. The headquarters of the Adventists are in Battle Creek, Mich.

—The present French Government is hostile to the Old Catholics and does not concede them a legal existence. They are not allowed to open a public chapel but about 20 of them, say the Abbe Michaud, meet regularly in "a private apartment transformed into a private chapel." Their services consist of "prayer, the sacrifice of mass, and preaching." The French language is used except in certain prayers, which are said in a low voice in Latin. A course of 50 sermons is in course of delivery on the Nicæo Constantinopolitan creed.

—A remarkable instance of the power of prayer against intemperance occurred during the past season in the little town of Wethersfield, Ill. A German built a small brick brewery a few years since and commenced the sale of liquor—a business from which the place had been almost entirely free since its settlement in the early days of the State. A number of young men were gathered into this school of vice and frequently spent the Sabbath in carousals. There seemed to be no hope in arousing the community to suppress the place by law, and the godly women determined to plead with God for his never-failing aid. They were not disappointed. The liquor seller packed a portion of his building so full of ice during the winter, that by the pressure or action of the frost, the walls were rent and the building ruined. He has given up the business and gone on to a farm, and no more liquor is made or sold in he place.

—The yearly meeting of the Friends in Richmond, Ind., is generally the occasion of considerable revival power. It is one of the largest of the kind in the country and is always attended by vast audiences. On Sunday great crowds were in attendance on the camp ground. E. Osborn, of Iowa, preached a powerful sermon on the Deity and offices of Christ. A number of speakers, male and female, addressed he thousands outside the church. On Saturday a meeting was held by the Friend's Sabbath-school Association. They report 110 schools with 8,000 pupils, and forty-three mission schools. An appropriation was made for the erection of new buildings at Earlham College. This meeting or conference has 16,338 members of all ages, 147 congregations and 169 ministers.

News of the Week.

The City.

An honest determination to improve the facilities for fighting fire appears in Chicago. It seems that next to New York there are more miles of pipe, and larger pipe than in any other city in the Union; small pipe on two of the streets lined with hovels in the last fire led to the false report about insufficient water supply. Gen. Shaler, a celebrated organizer of fire brigades, is here at the invitation of the Citizen's Association and may be induced to give his aid. Forty of the insurance companies doing business here have withdrawn, but there is no uneasiness manifested, insurance having been generally secured in advance.——The Second Congress of Women will be held in Chicago in the Methodist Church Block, Oct. 15–17. The various subjects to be discussed are various as woman's work—financial enterprises, crime, housekeeping, education, hygiene, intemperance, etc. Mrs. Mary A. Livermore is President.——The nominating conventions of Cook county were held last Monday. The *Tribune* announced before hand that it would support no ignoramus or man of doubtful character for the Legislature by whatever party nominated.——Aron Anderson, a Swede, was last Friday convicted of arson and sentenced to a fine of $100 and six months in the State prison. He was arrested on a charge of attempting to set fire to his own house. The testimony proved that he was a man of good character, and failed to show any reason for the crime, and the judge in giving sentence said he did not consider the prisoner guilty, but gave sentence according to the verdict. Anderson refused to appeal for another trial on account of the expense to himself and friends. The verdict was evidently a compromise on the part of the jury. An effort is being made to procure a pardon.

The South.

A compromise has been arranged in Louisiana between the Kellogg and White League parties. The registry board is to be composed of two persons from each and the fifth member is umpire. Senator Carpenter has replied in a letter to the Chicago *Tribune* to charges of bribery which have freely circulated for the past week. He declares that his fee was for legal services not connected with the Louisiana case. The U. S. troops and gun-boats at New Orleans effectually prevent any further disturbance, although the White Leagues have a controlling influence in the city.

Political.

The following despatch from New Haven, dated Sept. 21, is interesting as showing what the Romanists desire:—There was a great deal of excitement in this city to-day over the election of three members of the Board of Education and other minor offices, owing to the fact that a prominent Roman Catholic clergyman had announced from his pulpit that it was time for the Roman Catholics to act and get control of the Board, so that their schools might be supported by the public fund. A Catholic ticket was in the field. Two members of the present Board are of that religious belief. The whole excitement called out a vote of over five thousand, which was unprecedented in the the history of New Haven school elections. About 1,400 votes were cast for the Catholic candidates, but there were defeated, and the regular nominees were elected by a majority of about 1,500, the cumulative system being used. Many Roman Catholics condemn the strong sectarian animus of the others, and refused to vote the Catholic ticket.——Four Democratic State Conventions have declared in favor of payment of the U. S. Bonds with greenbacks, four in favor of inflation.——Mr. Willard Phillips of Salem, Mass., has agreed to run for Congress in opposition to Ben. Butler.——A new Republican journal has been started in New York with $500,000 capital and an able editorial staff. It will be a strict party paper.——Gov. Dix has been renominated by the Republicans of New York.——The Prohibitionists of Ohio, besides a State ticket (for which they expect to poll 30,000 votes), have tickets in thirty-one counties, and will vote for their own candidates in fourteen of the twenty Congressional Districts.

The Country.

—A dispatch from Charleston, S. C., dated Sept. 29, says that the most fearful gale since 1854 occurred in that city the day before. For a full hour the gale was the most severe ever known there. The tide was forced up to an unprecedented height, inundating the entire river front of the city, damaging the wharfs, and in some instances sweeping away the pier-heads. The long stone sea wall, known as the battery, a famous promenade resort, was reduced to ruins; and the public bathing-house was demolished. The shipping, generally, escaped any serious damage. Some small craft were wrecked, but large vessels were only chafed. Throughout the city the effect of the gale is everywhere visible. Fences and out houses were destroyed, branches were torn from trees, and during the height of the storm the air was filled with the slate and tin stripped from the roofs, making the streets impassible. The storm extended to Willmington, N. C., and was one of the most severe ever experienced there.——A fire occurred early on the morning of the 2d at Greenpoint, Long Island, and destroyed three box factories and entire block of frame tenement houses, in consequence of which a number of families are rendered destitute and homeless.——Miss Maria E. Sherman, daughter of Gen. Sherman, was married to Lieut. Fitch of the U. S. Navy on the 1st in brilliant style. The ceremony was performed in the Roman Catholic church of St. Aloysius by Archbishop Purcell, of Cincinnati.——The direct cable which was being laid by the steamer Faraday between Europe and the United States has been lost. It parted in a heavy gale, and all efforts to recover it have been unsuccessful. The cable, it is understood, belonged to the old Company, and its loss will not be so deeply regretted as if it were an independent and rival Company which had suffered. The Faraday has arrived in port.——All the railroad companies operating lines in Wisconsin are now complying with the Potter law. Nothing remains for them but the hope of a favorable decision by the United States Supreme Court. They have not resorted to cheaper trains; if compelled to do so some compromise will probably be made.——A fire last Wednesday destroyed the Atlantic Block at Long Branch. On Friday the Grand Hotel at Saratoga was burned; loss $300,000. The First Baptist Church in New Haven was burned on the same day.

Foreign.

The latest dispatches from Spain indicate that the Carlists troops are becoming disorganized, and that the adherents of Don Carlos in the North are losing faith in the ultimate success of their cause. That this dissatisfaction may spread until all insurrectionary feelling is uprooted and order and good government finally established under a well ordered republic, is a result devoutly hoped for.

—The typhon which visited the southern part of Japan August 20 was one of the most severe ever experienced by foreigners. The steamer Ping On Gooloo and the German bark Hamburg were driven ashore on the rocks at Nagaski; the iron-clad ram Stonewall was sunk, and hundreds of Japanese junks were wrecked. Fully 200 lives were lost at Nagaski alone. Stores and houses were overthrown, and the Governor's new houses are a heap of ruins. Kobe also suffered. Not less than 1,000 junks were wrecked. Sagoken suffared much from the typhoon. Six thousand houses were destroyed, and 100 lives were lost, and thousands of cattle on the plantations were killed.

—A dispatch from Hong Kong says that a dangerous conspiracy of soldiers has been discovered at Teintsin. Sixty thousand troops are stationed in the neighborhood, and a large number of them had planned to seize the city and massacre all the foreigners. The ringleaders of the conspiracy have all been arrested.—A barge loaded with gunpowder lying on the Regents Canal, London, near the Zoological gardens, exploded on the morning of Oct. 2d. The report was heard at a distance of twenty miles from the place where it occurred. Five bodies of victims of the explosion have been recoverd. The lights in a railway station and in other buildings two miles away were extinguished by the concussion. Many persons had narrow escapes from death. Several animals in the Zoological Gardens were killed. Many trees were uprooted, and houses two miles distant from the canal were shattered. Several persons are yet missing. There was a perfect panic for hours, and it was not until the cause of the terrible report was learned that the fears of the people were allayed. Several persons died from fright.

Home and Health Hints.

How to Avoid a Cold.

After violent exercise, the skin being bathed in perspiration, lay off the clothes and rub briskly with a flesh brush and coarse towel. If not convenient to lay off the clothing, use the towel over such parts as are accessible, breathing deeply at the same time. In riding or sailing, if you notice a lowering of the thermometer, and you have insufficient clothing, inflating your lungs to their utmost capacity, will help you to withstand the cold without harm, for hours if necessary.

One is much more liable to take cold suddenly if very tired, from long continued applications or excesses of any kind, and from the lack of food.

An invalid whose blood is watery, who can neither exercise vigorously, or eat a suitable quantity of food, with hopes of assimilating it, will be sure to notice changes of thermometer, and will complain about cold, chilliness about the ears, of the hands and feet. Such should take the best of care of their general health; wear light porous clothing, a light gauze shirt and silk stockings, under some soft, all-wool clothes, which will well repay their cost. Loose clothing will keep the person much warmer; this is particularly true in dressings for the hands and feet.

For people who become rheumatic on exposure to cold help has been given them by the use of the chamois-skin shirt and drawers, making them full and long, these perhaps will cost you from fifteen to twenty dollars; but a good overcoat will cost you much more than that amount, while those garments will do you three times the amount of good.

For gentlemen who are out of doors much, one of those oil cloth coats are very useful. They are quite light and portable, so every one should have one who studies economy and health.

How to Put Children to Bed.

Not with reproof for any of that day's sins of omission or commission. Take any time but bed-time for that. If you ever heard a little creature sighing or sobbing in its sleep, you could never do this. Seal their closing eyelids with a kiss and a blessing. The time will come when, all too soon, they will lay their heads upon their pillows lacking both. Let them then, at least, have the sweet memory of a happy childhood of which no future sorrow or trouble can rob them. Give them their rosy youth. Nor need this involve wild license. The judicious parent will not so mistake my meaning. If you have ever met the man, or the woman, whose eyes have suddenly filled when a little child has crept trustingly to its mother's breast, you may have seen one in whose childhood's home "Dignity" and Severity" stood where love and pity should have been. Too much indulgence has ruined thousands of children; too much love, not one.—*Fanny Fern.*

Cheap Vinegar.

Take a quantity of common Irish potatoes, wash them until they are thoroughly clean, place them in a large vessel and boil them until done. Drain off carefully the water that they are cooked in, straining it, if necessary, in order to remove every particle of the potato. Then put this potato water in a jug or keg, which set near the stove, or in some place where it will be kept warm, and add one pound of sugar to two gallons and a half of the water, with some hop yeast. Let it stand three or four weeks, and you will have excellent vinegar, and at a cost of six or seven cents per gallon.

Removing Grease Spots.

In taking out grease from clothing with benzole or turpentine, people generally make the mistake of wetting the cloth with the terpentine and then rubbing it with a sponge or piece of cloth. In this way the fat is dissolved, but is spread over a greater space and is not removed. The benzole or turpentine evaporates and the fat covers a greater surface than before. The only way to remove a grease spot is to place soft blotting paper beneath and on top of the spot, which is to be first thoroughly saturated with the benzole and then well pressed. The fat is then dissolved and absorbed by the paper and entirely removed from the clothing.

Farm and Garden.

Preserving Winter Apples—Orchard Management.

The result of twenty years' experience in keeping apples may all be summed up in a few words, viz.: Keep them dry, cool and entirely shielded from the external air. After trying numerous experiments, I have finally adopted the following method as being the cheapest and most expeditious:

I commence gathering winter fruit about the 1st of October, and finish, if possible, by the 20th of the same, leaving those kinds most affected by early frosts, and which are most tenacious of the parent stem, until the last. Hard frosts are injurious to apples for late keeping. After the dew is off, and the apples become dry in the morning, I commence picking with the hand, and put them immediately and carefully into well made flour barrels, made expressly for the purpose; they should be air-tight. Head them up, lay them on their sides, and when done gathering, wheel them to an outhouse or open shed, where I let them remain until severe weather sets in, when they are taken into the cellar, and remain undisturbed till wanted for the market.

It would be better to take them under shelter each day as they are picked, to prevent as I said before, the whole secret of preserving apples is in keeping them as dry and cool as possible without freezing. Apples should be picked only in dry weather. I have a cellar expressly fitted up for keeping apples, as it will not do for the cellar to be warm enough to keep other vegetables. It must be well ventilated. I leave my cellar windows open through the winter, unless in very severe weather, and when warm weather approaches, I close them through the day and open them at night. When the air is warmer on the outside than in the cellar, I keep all closed up tight, and *vice versa.*

I never repack or open my apples, for in so doing it lets in a new agent of decomposition; the air that is fixed in the barrels becomes in a great measure deprived of its decomposing properties.

Having a scanty supply of barrels last fall at gathering time, I had a lot of old salt barrels recoopered, making them nearly air-tight. Into a part of these I put Winesaps. On opening them late in the spring I found they had kept one hundred per cent. better than the same variety that were put into other barrels, which I attribute to saline influences.

A very great error of managing apples, used to be, and still is practiced by many fruit growers—that of putting apples in bins or on garret floors, to go through the "sweating process," leaving them until they become shriveled before putting them away in their winter quarters. Thus the apple looses flavor, as well as its vitality; for the aroma which escapes from the apples by being thus exposed to the warm atmosphere, is nothing less than minute particles of the apple itself. I have observed that the late keeping apples, as a general thing, have thicker rinds than those that mature earlier. This is peculiarly the case with the Roxbury Russett. If I am correct in this observation, it is a strong argument in favor of close keeping, for the rind serves as a protection against the escape of the aroma of the apple, and consequently against the effects of the atmosphere. There is no apple with which I am acquainted that emits a greater odor than the Summer Queen, and none more frail.

I avoid heavy pruning, which I think is not only injurious to the tree, but deleterious to the fruit. It is true that the fruit is larger and fairer, but large apples are not the best keepers. Besides, frequently cutting off large portions of the top of a tree sours its juices, and eventually the tree becomes diseased and dies. I am also opposed to the frequent plowing of an orchard. Breaking the roots of the trees certainly can be of no advantage; besides, it exhausts the soil and leaves it heavy and dead.—*Cor. Ohio Farmer.*

Everlasting Fence Posts.

I discovered many years ago that wood can be made to last longer than iron in the ground, but thought the process so simple and inexpensive that it was not worth making any stir about it. I would as soon have poplar, basswood, or quaking ash as any other kind of wood for fence posts. I have taken out basswood posts after having set seven years, that were as sound as when first put in the ground. Time and weather seemed to have no effect on them. The posts can be prepared for less than two cents apiece.

For the benefit of others, I will give the recipe: Take boiled linseed oil and stir in it pulverized charcoal to a consistency of paint. Put a coat of this over the timber, and there is not a man that will live to see it rotten.—*Cor. Western Rural.*

Temperance.

From 1860 to 1870 we had in operation, in Indiana, what this Convention calls a judicious, well regulated license law. What are its effects? Did it restrain the traffic in drink? No! Turn to the United States Census Report for Indiana; compare 1860 with 1870 and we find that during these ten years the population increased twenty-four and one-half per cent., churches twenty-six per cent., schools thirty-five per cent.; the manufacture of fermented liquors in the shape of lager beer, etc., three hundred and one per cent., ardent spirits four per cent., insanity forty-five per cent., idiocy fifty per cent., pauperism one hundred and thirty per cent., and crime two hundred and one per cent. Under this judicious, well-regulated license law, it appears, the manufacture of liquor increased twelve times faster than the increase of population; and, as a legitimate consequence, insanity and idiocy twice as fast, pauperism six times, and crime nine times faster! What an admirable result of a judicious, well-regulated license law! This surely is regulating the traffic with a vengeance. How long can the State stand such a regulation as this, before it becomes wholly pauper and criminal? No wonder the saloon-keepers all over the State are clamoring for a judicious license law. They know by long experience that license means free whisky.

This resolution declares that "the Baxter Bill has proved a failure." How does this declaration accord with facts? Let us see. In December, 1872, the close of the year immediately preceding the passage of the Baxter Bill, there were in Indiana 261,869 polls, 2,094 saloons, 345 convicts committed, and nine counties without saloons. In December, 1873, when the Baxter Law had been in operation only ten months, and when many of the officers of the law, were opposed to its execution, and embarrassed its workings at every point, there were 265,854 polls, 1,487 saloons, 250 convicts committed, and 23 counties without saloons.

Thus it will be seen that, under a judicious, well-regulated license law, the manufacture of liquor increased twelve times faster than the population, and, with that, insanity and idiocy doubled; pauperism increased six times, and crime nine times faster than the increase of polls; whereas, under the Baxter Bill, in less than one year, the number of saloons decreased thirty per cent., and crime twenty-eight per cent., although the polls increased upward of four thousand.—*New Temperance Era.*

It don't pay to have fifty working men poor and ragged in order to have one saloon-keeper dressed in broadcloth and flush of money.

It don't pay to have those fifty working men live on bone soup and half rations in order that one saloon-keeper may flourish on roast turkey and champagne.

The country is groaning under one most loathsome form of wickedness, namely:—legalized drunkenness. Here are some startling statistics:

Total Internal Revenue 1878, $114,075,456.08. Spirits, fermented liquors and tobacco,—three articles alone—$95,810,612.71. In a city not far from Syracuse, N. Y., of 50,000 inhabitants, 500 bar-rooms consume daily 10 bbls of C. W., 1,000 kegs of lager and ale, 15,000 cigars and 200 lbs of S. T. daily. Barrell W., first cost $40., retail $300., profits $260.; 10 bbls daily profits $2,600, for 300 days equals $780,000. According to report of special committee that on retail sales of liquor over counter one year $1,483,491,865.,—nearly 500,000,000 more than half the national debt. Ohio has 54 liquor distilleries, and 478 breweries,—annual product is $13,253,838. Bread distilled into liquid damnation.—*Report of Rochester Wesleyan Conference.*

Facts and Figures.

There are now five European republics: France, Spain, Switzerland, San Marino and the lilliputian Andorra, in the Pyrennees. The latter has enjoyed its free institutions unchanged for more than a thousand years. It has thirty miles square of mountainous territory, and 8,000 inhabitants.

In the course of pulling down the old mint building in Cowgate, Edinburgh, recently, to widen the street, there was discovered in the crevice of a wall a specimen of the medal struck by Gregory XIII, to commemorate the massacre of St. Bartholomew. It is rather larger than an English half-crown, and bears on the obverse side the effigy of the Pope, with the legend, "Gregorious XIII, Pont. Max. An. I." (Gregory XIII., Supreme Pontiff, in the first year); and on the reverse with the legend, "Vgonottorum Strages (Slaughter of the Huguenots), 1572," a representation of the massacre, in which is seen the figure of a winged and helmeted angel, with a cross in one hand and a sword in another, engaged in the work of destruction.

The statistics of the Poor Children's Free Excursions in New York show the following interesting figures: On the twelve excursions this year there were 6,761 girls and 17,086 boys taken away from the city for a day's fun and pleasure. The total cost of these excursions was $8,834.89, or the insignificant sum of thirty-seven cents for each of the 23,847 children. To feed so great an army of little ones Mr. George F. Williams, the successful manager of this most successful undertaking, purchased 5,510 loaves of bread, 1,941 pounds of ham, 672 pounds of tongue, 1,121 pounds of beef, 861 pounds of butter, 40,000 French roll., 24,600 pounds of ice, 12 boxes of lemons, 6 barrels of sugar, 3,060 quarts of ice cream, and 4,200 quarts of milk. On Saturday Mr. Williams closed his third summer's work, having superintended in that time no less than forty-four excursions, while the aggregate number of children that left the streets of New York under his care was nearly 64,000.

Lansingburgh, N. Y., has for a century been celebrated for its mammoth brush manufactories, which today supply nine-tenths of the brushes used in this country, the other tenth being made in Boston and Philadelphia. There are, large and small, sixty-odd brush manufactories in Lansingburgh. Some of these employ from two to three hundred hands, including many girls who draw brushes at home.

The steam machinery used in large factories for shaping brush blocks, boring the holes for the bristles, and finishing the backs and handles is wonderful. Huge white birch logs, thirty feet long and two feet in diameter, are fedinto machines which rapidly cut and shape the unwieldy mass in brush blocks, varying in size from a lady's toilet brush to a barber's penetrator. Each machine is adapted to the manufacture of a particular kind of brush. Thus, every style, including hair, cloth, hat, shoe, paint, whitewash, horse, window, scrubbing, flesh brushes, etc., is produced only by its particular machine.

The Union Pacific Railroad Company have finished six artesian wells this season in the heart of the great plains, and generally at an elevation of more than 4,000 feet obove the sea. The particular region is in what is known as Red Desert, which is from 700 to 800 miles west of the Missouri. At Rock Springs the well is 1,145 feet deep. They passed through various veins of coal, from two to eleven feet thick, and the aggregate of veins is 90 feet. Water flows from the surface steadily to the amount of 960 gallons, or 24 barrels, an hour. At Point of Rocks, 28 miles east, the well is 1,000 feet deep, and water is abundant, but it does not rise nearer to the surface than 15 feet, whence it is pumped into a tank; and such a well is a great advantage, for hitherto water trains have been run to supply different water stations on this route. No coal of value was found. At Bitter Creek, 21 miles east, the well is 696 feet deep, and 1,000 gallons per hour flow to the surface. At 96 feet is a small vein of coal. At Creston the well is 300 feet deep. At Separation the well is 1,180 feet deep, and water rises to within ten feet of the surface. A vein of coal is 45 feet deep and several feet thick. All the water in these wells is hard, but it is of fine quality.

Now this whole country is in the Rocky Mountains, but a traveler would hardly suspect it, for no lofty elevations appear. Gentle hills are everywhere, not covered with timber, but with excellent grass, well suited for stock. The soil is rich, but as there is no rainfall to speak of, no crops can be grown. We can see now the value of a flowing artesian well in this vast solitude of grass. A well flowing 24 barrels an hour will irrigate 20 acres of grain in a day, or 160 acres in two weeks, which is as often as grain needs water; but by having a reservoir a far larger tract can be watered. A well 1,000 feet deep will cost at present about $1,500. We can see, therefore, that the great interior can be occupied by civilized people. —*N. Y. Tribune.*

A report from the United States Bureau of statistics at Washington, just issued, contains an interesting table of the population of the earth, taken chiefly from the work on that subject issued this year at Gotha by Drs. Behm and Wagner, and founded on the most recent authorities. By this statement the aggregate population of the earth is given at 1,391,032,000, Asia being the most populous section and containing 798,000,000, while Europe has 300,500,000, Africa 203,000,000, America 84,500,000, and Australia and Polynesia 4,500,000.

In Europe the leading nations are credited with the following numbers: Russia, 71,000,000; the German Empire, 41,000,000; France, 36,000,000; Austro-Hungary, 36,000,000; Great Britain and Ireland, 32,000,000; Italy, nearly 27,000,000; Spain, 16,500,000; and Turkey, nearly 16,000,000. The other countries do not exceed 5,000,000 each.

In Asia, China, which is by far the most populous nation of the earth, is credited with 425,000,000; Hindostan is credited with 240,000,000; Japan, 33,000,000; the East India Islands, 30,000,000; Burmah, Siam and Farther India, nearly 26,000,000; Turkey, 13,500,000, and Russia nearly 11,000,000.

The Australian population is given at 1,674,500, and the Polynesian Islands at 2,763,500, New Guinea and New Zealand being included in the latter.

In Africa, the chief divisions are West Soudan and the Central African region, with 80,000,000; the Central Soudan region, 39,000,000; South Africa, 20,250,000; the Galta country and the region east of the White Nile, 15,000,000; Samauli, 8,000,000; Egypt, 8,500,000, and Morocco, 6,000,000.

In America two-thirds of the population is north of the Isthmus, where the United States has nearly 39,000,000, Mexico over 9,000,000, and the British Provinces 4,000,000. The total population of North America is given at 52,000,000, and of South America 25,500,000, of which Brazil contains 10,000,000. The West India islands have over 4,000,000, and the Central American States not quite 3,000,000.

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